

GEORGE R.

GEORGE the Second, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting. Whereas Our Trusty and Well-Beloved Robert Doddsley Bookseller, has by his Petition humbly represented unto Us, that he is now printing a Practical Book for the Use of Schools in Two Volumes Octavo, illustrated with Maps and useful Cuts, entituled *The PRECEPTOR, containing a General Course of EDUCATION, wherein the first Principles of POLITE LEARNING are laid down, in a way most suitable for trying the Genius, and advancing the Instruction of Youth, in twelve Parts: First, on Reading, Speaking, and Writing Letters; Second, on Geometry; Third, on Geography and Astronomy; Fourth, on Chronology and History; Fifth, on Rhetoric and Poetry; Sixth, on Drawing; Seventh, on Logic, Eighth, on Natural History; Ninth, on Ethics or Morality; Tenth, on Trade and Commerce; Eleventh, on Laws and Government; Twelfth, on Human Life and Manners; That the Petitioner has been at great Expence and Trouble in procuring the several Parts of the said Work, to be executed by Persons qualified to do them in the best manner, and the sole Right and Title to the Copy of the same being vested in the Petitioner. Wherefore he has most humbly prayed Us to grant him Our Royal Privilege and Licence for the sole printing, publishing and vending of the said Work for the Term of Fourteen Years. We being willing to give all due Encouragement to a Work that seems to merit particular Regard, as it promises to be of great Use in that important Point, the EDUCATION of YOUTH, are graciously pleased to condescend to his Request. And we do therefore by these Presents, so far as may be agreeable to the Statute in that behalf made and provided, grant unto him the said Robert Doddsley, his Executors, Administrators and Assigns, Our Licence for the sole printing and publishing of the said Work, for the Term of Fourteen Years, to be computed from the Date hereof, strictly forbidding all Our Subjects within Our Kingdoms and Dominions to reprint, or abridge the same, either in the like, or any Size or Manner whatsoever, or to import, buy, vend, utter or distribute any Copies thereof, reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said Robert Doddsley, his Executors, Administrators and Assigns, under their Hands and Seals first had and obtained. as they will answer the contrary at their Peril; whereof the Commissioners, and other Officers of our Customs, the Master, Warden, and Company of Stationers, are to take Notice, that due Obedience may be rendered to Our Pleasure herein declared. Given at our Court at St. James's the Fourth Day of February 1742, in the Twenty first Year of our Reign.*

By His Majesty's Command.

CHESTERFIELD.

By R. Dodsley

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J. Hayman inv. et del.

C. Grignon Sculp.

The Youth, who, led by WISDOM'S guiding Hand,
 Seeks VIRTUE'S Temple, and her Law reveres:
 He, he alone, in HONOUR'S Dome shall stand,
 Crown'd with Rewards, & rais'd above his Peers:
 Recording Annals shall preserve his Name,
 And give his Virtues to immortal Fame.

R. Dodsley (Rolt)

THE
PRECEPTOR:
Containing
A General Course of EDUCATION.
Wherein
THE FIRST PRINCIPLES
OF
POLITE LEARNING
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IN TWELVE PARTS.
Illustrated with MAPS and useful CUTS.

VIZ.

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| I. On READING, SPEAK-
ING and WRITING
LETTERS. | VII. On LOGIC. |
| II. On GEOMETRY. | VIII. On NATURAL HIS-
TORY. |
| III. On GEOGRAPHY and
ASTRONOMY. | IX. On ETHICS, or Mo-
RALITY. |
| IV. On CHRONOLOGY and
HISTORY. | X. On TRADE and COM-
MERCE. |
| V. On RHETORIC and
POETRY. | XI. On LAWS and GO-
VERNMENT. |
| VI. On DRAWING. | XII. On HUMAN LIFE
and MANNERS. |

In TWO VOLUMES.

The Second EDITION, with ADDITIONS, and Improved.

THE FIRST VOLUME.

L O N D O N:

Printed for R. DODSLEY, at *Tully's-Head* in *Pall-Mall*.

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TO HIS ROYAL HIGHNESS

Prince G E O R G E.

S I R,



Beg Leave to approach Your
ROYAL HIGHNESS with the
First Principles of Knowledge
and Polite Learning. And I
humbly trust, the Importance of the Pre-
cepts which I presume at the same Time
to lay before your HIGHNESS, will
atone for the Impropriety of their com-
ing from me.

iv D E D I C A T I O N.

As you are born to move in the highest and most extensive Sphere of Action, so your acquiring early the noblest Principles of Virtue, together with the clearest and most comprehensive Views of Men and Things, is of much more Importance, than if you were placed in any less exalted Rank of Life. The Happiness and Prosperity of a great, a free, and a powerful Nation, may hereafter depend in some measure on YOUR Virtues, YOUR Temper, YOUR personal Abilities and Dispositions: How important therefore is your Obligation to acquire and cultivate all useful Knowledge, all generous Sentiments, and benevolent Inclinations, in order to maintain your high Station with Dignity and Honour? By these Means you will command the Hearts of a whole People, promote the Happiness of a mighty Kingdom, and at the same Time establish your own Glory, in
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DEDICATION. v

the highest Character a Mortal can sustain, the Character of a PATRIOT KING.

The Language of Truth, tho' most worthy the Ear of Princes, is that to which they are least accusom'd. In the future Progress of your Life you will be approach'd by few but such as have either some immediate Dependence on, or Expectations from you; and a Prince will hear from These, nothing but the Voice of Praise. It is therefore highly important, that the Voice of your own Heart do not contradict their Encomiums. For this Purpose may your ROYAL HIGHNESS employ this early and most proper Season of your Life, in adorning your Mind with useful Knowledge, in warming your Heart with the Love of Virtue, and in cultivating in your Breast that truly Royal Disposition of encouraging and rewarding Merit. May you never suffer the false Charms of

vi *DEDICATION.*

Ease and Pleasure, to divert you from this glorious Pursuit, nor consider your exalted Birth as exempting you from the Necessity of these noble Attainments. For it is these alone, that can render your Dignity truly graceful, and place you as the just Object of public Esteem and Admiration.

If this Introduction to Polite Learning, which I here beg Leave to lay at your ROYAL HIGHNESS's Feet, and which sues for the Honour of your Patronage, shall have the good Fortune to be thought in any Degree worthy the high Distinction to which it aspires; the Pleasure of having afforded the least Assistance to your ROYAL HIGHNESS in the Acquisition of Knowledge, and of having been in any Degree serviceable to the Public in so important a Point as the EDUCATION of YOUTH, will give me the highest Satisfaction, as I shall think

DEDICATION. vii

I have not been altogether an useless Member of Society.

May your ROYAL HIGHNESS, as you grow in Years, advance and improve in every Princely Endowment! And as you are, next to your ROYAL FATHER, the Hope and Expectation of these united Kingdoms; so may you live to be, after HIM, their Guardian and their Glory. I am, with great Respect,

S I R,

Your ROYAL HIGHNESS'S

Most Humble and

Obedient Servant,

R. DODSLEY.

Anno
1748.

DEDICATION

I have not been altogether an
Member of 3 years.

May your Royal Highness, as you
grow in years, advance and improve in
every possible Endowment! And as
you are true to your Royal Father,
the Hope and Expectation of these
United Kingdoms; so may you live to
see after them, their Children and their
Great-Grandchildren with great Respect.

SIR

Your Royal Highness's

Most Humble and

Obedient Servant,

J. DORELLY

P R E F A C E.

THE Importance of Education is a Point so generally understood and confessed, that it would be of little use to attempt any new Proof or Illustration of its Necessity and Advantages.

At a time when so many Schemes of Education have been projected, so many Proposals offered to the Public, so many Schools opened for general Knowledge, and so many Lectures in particular Sciences attended; at a time when Mankind seems intent rather upon familiarising than enlarging the several Arts; and every Age, Sex, and Profession, is invited to an Acquaintance with those Studies, which were formerly supposed accessible only to such as had devoted themselves to literary Leisure, and dedicated their Powers to philosophical Enquiries; it seems rather requisite that an Apology should be made, for any further Attempt to smooch a Path so frequently beaten, or to recommend Attainments so ardently pursued, and so officiously directed.

That this general Desire may not be frustrated, our Schools seem yet to want some Book, which may excite Curiosity by its Variety, encourage Diligence by its Facility, and reward Application by its Usefulness. In examining the Treatises hitherto offered to the Youth of this Nation, there appeared none that did not fail in one or other of these essential Qualities; none that were not either unpleasing, or abstruse, or crouded with Learning very rarely applicable to the Purposes of common Life.

Every Man, who has been engaged in Teaching, knows with how much Difficulty youthful Minds are confined to close Application, and how readily they deviate to any thing, rather than attend to that which is imposed as a Task. That this Disposition, when it becomes inconsistent with the Forms of Education, is to be checked, will readily be granted; but since, though it may be in some Degree obviated, it cannot wholly be suppressed, it is surely rational to turn it to Advantage, by taking care that the Mind shall never want Objects on which its Faculties may be usefully employed. It is not impossible, that this restless Desire of Novelty, which gives so much Trouble to the Teacher, may be often the Struggle of the Understanding starting from that, to which it is not by Nature adapted, and travelling in Search of something on which it may fix with greater Satisfaction. For without supposing each Man, particularly

particularly marked out by his Genius for particular Performances, it may be easily conceived, that when a numerous Class of Boys is confined indiscriminately to the same Forms of Composition, the Repetition of the same Words, or the Explication of the same Sentiments, the Employment must, either by Nature or Accident, be less suitable to some than others; that the Ideas to be contemplated, may be too difficult for the Apprehension of one, and too obvious for that of another: they may be such as some Understandings cannot reach, though others look down upon them as below their Regard. Every Mind in its Progress through the different Stages of scholastic Learning, must be often in one of these Conditions, must either flag with the Labour, or grow wanton with the Facility of the Work assigned; and in either State it naturally turns aside from the Track before it. Weariness looks out for Relief, and Leisure for Employment, and surely it is rational to indulge the Wanderings of both. For the Faculties which are too lighty burthen'd with the Business of the Day, may with great Propriety add to it some other Enquiry; and he that finds himself over-wearied by a Task, which perhaps, with all his Efforts, he is not able to perform, is undoubtedly to be justified in addicting himself rather to easier Studies, and endeavouring to quit that which is above his Attainment, for that which Nature has not made him incapable of pursuing with Advantage.

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That therefore this roving Curiosity may not be unsatisfied, it seems necessary to scatter in its Way such Allurements as may withhold it from an useless and unbounded Diffipation; such as may regulate it without Violence, and direct it without Restraint; such as may suit every Inclination, and fit every Capacity; may employ the stronger Genius, by Operations of Reason, and engage the less active or forcible Mind, by supplying it with easy Knowledge, and obviating that Despondence, which quickly prevails, when nothing appears but a Succession of Difficulties, and one Labour only ceases that another may be imposed.

A Book intended thus to correspond with all Dispositions, and afford Entertainment for Minds of different Powers, is necessarily to contain Treatises on different Subjects. As it is designed for Schools, though for the higher Classes, it is confined wholly to such Parts of Knowledge as young Minds may comprehend; and as it is drawn up for Readers yet unexperienced in Life, and unable to distinguish the useful from the ostentatious or unnecessary Parts of Science, it is requisite that a very nice Distinction should be made, that nothing unprofitable should be admitted for the sake of Pleasure, nor any Arts of Attraction neglected, that might fix the Attention upon more important Studies.

These Considerations produced the Book which is here offered to the Public, as better adapted
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to the great Design of pleasing by Instruction, than any which has hitherto been admitted into our Seminaries of Literature. There are not indeed wanting in the World Compendiums of Science, but many were written at a Time when Philosophy was imperfect, as that of *G. Valla*; many contain only naked Schemes, or Synoptical Tables, as that of *Stierius*; and others are too large and voluminous, as that of *Alstedius*; and, what is not to be considered as the least Objection, they are generally in a Language, which, to Boys, is more difficult than the Subject; and it is too hard a Task to be condemned to learn a new Science in an unknown Tongue. As in Life, so in Study, it is dangerous to do more things than one at a time; and the Mind is not to be harrassed with unnecessary Obstructions, in a Way, of which the natural and unavoidable Asperity is such as too frequently produces Despair.

If the Language however had been the only Objection to any of the Volumes already extant, the Schools might have been supplied at a small Expence by a Translation; but none could be found that was not so defective, redundant, or erroneous, as to be of more Danger than Use. It was necessary then to examine, whether upon every single Science there was not some Treatise written for the Use of Scholars, which might be adapted to this Design, so that a Collection might be made from different Authors, without the Necessity of writing new Systems.

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This Search was not wholly without Success; for two Authors were found, whose Performances might be admitted with little Alteration. But so widely does this Plan differ from all others, so much has the State of many kinds of Learning been changed, or so unfortunately have they hitherto been cultivated, that none of the other Subjects were explained in such a Manner as was now required; and therefore neither Care nor Expence has been spared to obtain new Lights, and procure to this Book the Merit of an Original.

With what Judgment the Design has been formed, and with what Skill it has been executed, the Learned World is now to determine. But before Sentence shall pass, it is proper to explain more fully what has been intended, that Censure may not be incurred by the Omission of that which the original Plan did not comprehend; to declare more particularly who they are to whose Instruction these Treatises pretend, that a Charge of Arrogance and Presumption may be obviated; to lay down the Reasons which directed the Choice of the several Subjects; and to explain more minutely the Manner in which each particular Part of these Volumes is to be used.

The Title has already declared, that these Volumes are particularly intended for the Use of Schools, and therefore it has been the Care of the Authors to explain the several Sciences, of which they have treated, in the most familiar

miliar Manner ; for the Mind used only to common Expressions, and inaccurate Ideas, does not suddenly conform itself to scholastic Modes of Reasoning, or conceive the nice Distinctions of a subtle Philosophy, and may be properly initiated in speculative Studies by an Introduction like this, in which the Grossness of vulgar Conception is avoided, without the Observation of Metaphysical Exactness. It is observed, that in the Course of the natural World no Change is instantaneous, but all its Vicissitudes are gradual and slow ; the Motions of Intellect proceed in the like imperceptible Progression, and proper Degrees of Transition from one Study to another are therefore necessary ; but let it not be charged upon the Writers of this Book, that they intended to exhibit more than the Dawn of Knowledge, or pretended to raise in the Mind any nobler Product than the Blossoms of Science, which more powerful Institutions may ripen into Fruit.

For this Reason it must not be expected, that in the following Pages should be found a complete Circle of the Sciences ; or that any Authors, now deservedly esteemed, should be rejected to make way for what is here offered. It was intended by the Means of these Precepts, not to deck the Mind with Ornaments, but to protect it from Nakedness ; not to enrich it with Affluence, but to supply it with Necessaries. The *Enquiry* therefore was not what Degrees of Knowledge are desirable, but what are

are in most Stations of Life indispensably required; and the *Choice* was determined not by the Splendor of any Part of Literature, but by the Extent of its Use, and the Inconvenience which its Neglect was likely to produce.

I. The Prevalence of this Consideration appears in the first Part, which is appropriated to the humble Purposes of teaching to *Read*, and *Speak*, and *Write Letters*; an Attempt of little Magnificence, but in which no Man needs to blush for having employed his Time, if Honour be estimated by Use. For Precepts of this Kind, however neglected, extend their Importance as far as Men are found who communicate their Thoughts one to another; they are equally useful to the highest and the lowest; they may often contribute to make Ignorance less inelegant; and may it not be observed, that they are frequently wanted for the Embellishment even of Learning?

In order to shew the proper use of this Part, which consists of various Exemplifications of such Differences of Stile as require correspondent Diversities of Pronunciation, it will be proper to inform the Scholar, that there are in general three Forms of Stile, each of which demands its particular Mode of Elocution: the *Familiar*, the *Solemn*, and the *Pathetic*. That in the *Familiar*, he that reads is only to talk with a Paper in his Hand, and to indulge himself in all the lighter Liberties

Liberties of Voice, as when he reads the common Articles of a News-Paper, or a cursory Letter of Intelligence or Business. That the *Solemn Stile*, such as that of a serious Narrative, exacts an uniform Steadiness of Speech, equal, clear, and calm. That for the *Pathetic*, such as an animated Oration, it is necessary the Voice be regulated by the Sense, varying and rising with the Passions. These Rules, which are the most general, admit a great Number of subordinate Observations, which must be particularly adapted to every Scholar; for it is observable, that though very few read well, yet every Man errs in a different Way. But let one Remark never be omitted: inculcate strongly to every Scholar the Danger of copying the Voice of another; an Attempt, which though it has been often repeated, is always unsuccessful.

The Importance of writing Letters with Propriety justly claims to be consider'd with Care, since next to the Power of pleasing with his Presence, every Man would wish to be able to give Delight at a Distance. This great Art should be diligently taught, the rather, because of those Letters which are most useful, and by which the general Business of Life is transacted, there are no *Examples* easily to be found. It seems the general Fault of those who undertake this Part of Education, that they propose for the Exercise of their Scholars, Occasions which rarely happen; such as Congratulations and Condolances, and neglect those without which Life cannot

VOL. I. b proceed.

proceed. It is possible to pass many Years without the Necessity of writing Panegyrics or Epithalamiums; but every Man has frequent Occasion to state a Contract, or demand a Debt, or make a Narrative of some minute Incidents of common Life. On these Subjects therefore young Persons should be taught to think justly, and write clearly, neatly, and succinctly, lest they come from School into the World without any Acquaintance with common Affairs, and stand idle Spectators of Mankind, in Expectation that some great Event will give them an Opportunity to exert their Rhetoric.

II. The second Place is assigned to *Geometry*; on the Usefulness of which it is unnecessary to expatiate in an Age, when Mathematical Studies have so much engaged the Attention of all Classes of Men. This Treatise, is one of those which have been borrowed, being a Translation from the Work of Mr. *LeClerc*; and is not intended as more than the first Initiation. In delivering the fundamental Principles of *Geometry*, it is necessary to proceed by slow Steps, that each Proposition may be fully understood before another is attempted. For which Purpose it is not sufficient, that when a Question is asked in the Words of the Book, the Scholar likewise can in the Words of the Book return the proper Answer; for this may be only an Act of Memory not of Understanding; it is always proper to vary the Words of the Question, to place the Proposition in different Points of View, and to require of the Learner an Explanation in his

own Terms, informing him however when they are improper. By this Method the Scholar will become cautious and attentive, and the Master will know with Certainty the Degree of his Proficiency. Yet, though this Rule is generally right, I cannot but recommend a Precept of *Pardie's*, that when the Student cannot be made to comprehend some particular Part, it should be, for that Time, laid aside, till new Light shall arise from subsequent Observation.

When this Compendium is completely understood, the Scholar may proceed to the Perusal of *Tacquet*, afterwards of *Euclid* himself, and then of the modern Improvers of *Geometry*, such as *Barrow*, *Keil*, and Sir *Isaac Newton*.

III. The Necessity of some Acquaintance with *Geography* and *Astronomy* will not be disputed. If the Pupil is born to the Ease of a large Fortune, no Part of Learning is more necessary to him, than the Knowledge of the Situation of Nations, on which their Interests generally depend; if he is dedicated to any of the Learned Professions, it is scarcely possible that he will not be obliged to apply himself in some Part of his Life to these Studies, as no other Branch of Literature can be fully comprehended without them; if he is designed for the Arts of Commerce, or Agriculture, some general Acquaintance with these Sciences will be found extremely useful to him; in a word, no Studies afford more extensive, more wonderful, or more pleasing Scenes; and therefore

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there can be no Ideas impressed upon the Soul, which can more conduce to its future Entertainment.

In the Pursuit of these Sciences it will be proper to proceed with the same Gradation and Caution as in *Geometry*. And it is always of Use to decorate the Nakedness of Science, by interspersing such Observations and Narratives, as may amuse the Mind and excite Curiosity. Thus, in explaining the State of the Polar Regions, it might be fit to read the Narrative of the *Englishmen* that wintered in *Greenland*, which will make young Minds sufficiently curious after the Cause of such a Length of Night, and Intenseness of Cold; and many Stratagems of the same Kind might be practised to interest them in all Parts of their Studies, and call in their Passions to animate their Enquiries. When they have read this Treatise, it will be proper to recommend to them *Varenius's* Geography, and *Gregory's* Astronomy.

IV. The Study of *Chronology* and *History* seems to be one of the most natural Delights of the Human Mind. It is not easy to live without enquiring by what Means every thing was brought into the State in which we now behold it, or without finding in the Mind some Desire of being informed concerning the Generations of Mankind, that have been in Possession of the World before us, whether

they were better or worse than ourselves; or what good or evil has been derived to us from their Schemes, Practices, and Institutions. These are Enquiries which *History* alone can satisfy; and *History* can only be made intelligible by some Knowledge of *Chronology*, the Science by which Events are ranged in their Order, and the Periods of Computation are settled; and which therefore assist the Memory by Method, and enlighten the Judgment, by shewing the Dependence of one Transaction on another. Accordingly it should be diligently inculcated to the Scholar, that unless he fixes in his Mind some Idea of the Time in which each Man of Eminence lived, and each Action was performed, with some Part of the contemporary History of the rest of the World, he will consume his Life in useless reading, and darken his Mind with a Crowd of unconnected Events, his Memory will be perplexed with distant Transactions resembling one another, and his Reflections be like a Dream in a Fever, busy and turbulent, but confused and indistinct.

The Technical Part of Chronology, or the Art of computing and adjusting Time, as it is very difficult, so it is not of absolute Necessity, but should however be taught, so far as it can be learned without the Loss of those Hours which are required for Attainments of nearer Concern. The Student may join with this Treatise *Le Clerc's Compendium of History*, and afterwards may, for the Historical Part of *Chronology*,

nology, procure *Helvicus's* and *Isaacson's* Tables; and if he is desirous of attaining the technical Part, may first peruse *Holder's Account of Time*, *Hearne's Ductor Historicus*, *Strauchius*, the first Part of *Petavius's Rationarium Temporum*; and at length *Scaliger de Emendatione Temporum*. And for Instruction in the Method of his Historical Studies, he may consult *Hearne's Ductor Historicus*, *Wheare's Lectures*, *Rawlinson's Directions for the Study of History*, and for Ecclesiastical History, *Cave* and *Dupin*, *Baronius* and *Fleury*.

V. *Rhetoric* and *Poetry* supply Life with its highest intellectual Pleasures; and in the Hand of Virtue are of great Use for the Impression of just Sentiments and Recommendation of illustrious Examples. In the Practice of these great Arts so much more is the Gift of Nature than the Effect of Education, that nothing is attempted here but to teach the Mind some general Heads of Observation, to which the beautiful Passages of the best Writers may commonly be reduced. In the Use of this it is not proper, that the Teacher should confine himself to the Examples before him, but by that Method he will never enable his Pupils to make just Application of the Rules; having inculcated the true Meaning of each Figure, he should require them to exemplify it by their own Observations, pointing to the Poem, or, in longer Works, the Book or Canto in which an Example may be found, and leaving them to discover the particular Passages

by the Light of the Rules which they have lately learned.

For a farther Progress in these Studies, they may consult *Quintilian* and *Vossius's* Rhetoric; the Art of Poetry will be best learned from *Bossu* and *Bobours* in *French*, together with *Dryden's* Essays and Prefaces, the critical Papers of *Addison*, *Spence* on *Pope's* *Odyssey*, and *Trapp's* *Prælectiones Poeticæ*; but a more accurate and Philosophical Account is expected from a Commentary upon *Aristotle's* Art of Poetry, with which the Literature of this Nation will be in a short Time augmented.

VI. With regard to the Practice of *Drawing*, it is not necessary to give any Directions, the Use of the Treatise being only to teach the proper Method of imitating the Figures which are annex'd. It will be proper to incite the Scholars to Industry, by shewing in other Books the Use of the Art, and informing them how much it assists the Apprehension, and relieves the Memory; and if they are oblig'd sometimes to *write* Descriptions of Engines, Utensils, or any complex Pieces of Workmanship, they will more fully apprehend the Necessity of an Expedient which so happily supplies the Defects of Language, and enables the Eye to receive what cannot be conveyed to the Mind any other Way. When they have read this Treatise and practis'd upon these Figures, their Theory may be improved by the *Jesuit's* *Per-*

Perspective, and their manual Operations by other Figures which may be easily procured.

VII. *Logic*, or the Art of arranging and connecting Ideas, of forming and examining Arguments, is universally allow'd to be an Attainment in the utmost Degree worthy the Ambition of that Being, whose highest Honour it is to be endued with Reason; but it is doubted, whether that Ambition has yet been gratified, and whether the Powers of Ratiocination have been much improved by any Systems of Art or methodical Institutions. The *Logic* which for so many Ages kept Possession of the Schools, has at last been condemned as a mere Art of Wrangling, of very little Use in the Pursuit of Truth; and later Writers have contented themselves with giving an Account of the Operations of the Mind, marking the various Stages of her Progress, and giving some general Rules for the Regulation of her Conduct. The Method of these Writers is here followed; but without a servile Adherence to any, and with Endeavours to make Improvements upon all. This Work, however laborious, has yet been fruitless, if there be Truth in an Observation very frequently made, that Logicians out of the School do not reason better than Men unassisted by those Lights which their Science is supposed to bestow. It is not to be doubted but that Logicians may be sometimes overborn by their Passions, or blinded by their Prejudices; and that a Man may reason ill, as he may act ill, not because he does not know what is right, but because

cause he does not regard it; yet it is not more the Fault of his Art that it does not direct him when his Attention is withdrawn from it, than it is the Defect of his Sight that he misses his Way when he shuts his Eyes. Against this Cause of Error there is no Provision to be made, otherwise than by inculcating the Value of Truth, and the Necessity of conquering the Passions. But *Logic* may likewise fail to produce its Effects upon common Occasions, for want of being frequently and familiarly applied, till its Precepts may direct the Mind imperceptibly, as the Fingers of a Musician are regulated by his Knowledge of the Tune. This Readiness of Recollection is only to be procured by frequent Impression; and therefore it will be proper when *Logic* has been once learned, the Teacher take frequent occasion, in the most easy and familiar Conversation, to observe when its Rules are preserved, and when they are broken, and that afterwards he read no Authors, without exacting of his Pupil an Account of every remarkable Exemption or Breach of the Laws of Reasoning.

When this System has been digested, if it be thought necessary to proceed farther in the Study of Method, it will be proper to recommend *Croufaz*, *Watts*, *Le Clerc*, *Wolfius*, and *Locke's* Essay on Human Understanding; and if there be imagined any Necessity of adding the Peripatetic Logic, which has been perhaps condemned without a candid Trial, it will be convenient

venient to proceed to *Sanderfon, Wallis, Crackanthorpe* and *Aristotle*.

VIII. To excite a Curiosity after the Works of God, is the chief Design of the small Specimen of *Natural History* inserted in this Collection; which, however, may be sufficient to put the Mind in Motion, and in some measure to direct its Steps; but its Effects may easily be improved by a Philosophic Master, who will every Day find a thousand Opportunities of turning the Attention of his Scholars to the Contemplation of the Objects that surround them, of laying open the wonderful Art with which every Part of the Universe is formed, and the Providence which governs the Vegetable and Animal Creation. He may lay before them, the *Religious Philosopher, Ray, Derham's Physico-Theology*, together with the *Spectacle de la Nature*; and in time recommend to their Perusal, *Rondoletius* and *Aldrovandus*.

IX. But how much soever the Reason may be strengthened by *Logic*, or the Conceptions of the Mind enlarged by the Study of Nature, it is necessary the Man be not suffered to dwell upon them so long as to neglect the Study of himself, the Knowledge of his own Station in the Ranks of Being, and his various Relations to the innumerable Multitudes which surround him, and with which his Maker has ordained him to be united for the Reception and Communication of Happiness. To
consider

consider these aright is of the greatest Importance, since from these arise Duties which he cannot neglect. *Ethics* or *Morality*, therefore, is one of the Studies which ought to begin with the first Glimpse of Reason, and only end with Life itself. Other Acquisitions are merely temporary Benefits, except as they contribute to illustrate the Knowledge, and confirm the Practice of Morality and Piety, which extend their Influence beyond the Grave, and increase our Happiness through endless Duration.

This great Science therefore must be inculcated with Care and Assiduity, such as its Importance ought to incite in reasonable Minds; and for the Prosecution of this Design, fit Opportunities are always at hand. As the Importance of *Logic* is to be shewn, by detecting false Arguments, the Excellence of Morality is to be displayed, by proving the Deformity, the Reproach, and the Misery of all Deviations from it. Yet it is to be remembered, that the Laws of mere Morality are of no coercive Power; and however they may by Conviction of their Fitness please the Reasoner in the Shade, when the Passions stagnate without Impulse, and the Appetites are secluded from their Objects, they will be of little force against the Ardour of Desire, or the Vehemence of Rage, amidst the Pleasures and Tumults of the World. To counteract the Power of Temptations, Hope must be excited by the Prospect of Rewards, and Fear by the Expectation of Punishment; and

and Virtue may owe her Panegyrics to Morality, but must derive her Authority from Religion.

When therefore the Obligations of Morality are taught, let the Sanctions of Christianity never be forgotten ; by which it will be shewn, that they give Strength and Lustre to each other, Religion will appear to be the Voice of Reason, and Morality the Will of God. Under this Article must be recommended *Tully's Offices*, *Grotius*, *Puffendorff*, *Cumberland's Laws of Nature*, and the excellent Mr. *Addison's Moral and Religious Essays*.

X. Thus far the Work is composed for the Use of Scholars, merely as they are Men. But it was thought necessary to introduce something that might be particularly adapted to that Country for which it is designed ; and therefore a Discourse has been added upon *Trade and Commerce*, of which it becomes every Man of this Nation to understand at least the general Principles, as it is impossible that any should be high or low enough, not to be in some degree affected by their Declension or Prosperity. It is therefore necessary that it should be universally known among us, what Changes of Property are advantageous, or when the Balance of Trade is on our Side ; what are the Products or Manufactures of other Countries ; and how far one Nation may in any Species of Traffic obtain or preserve Superiority over another.

ther. The Theory of Trade is yet but little understood, and therefore the Practice is often without real Advantage to the Public: But it might be carried on with more general Success, if its Principles were better considered; and to excite that Attention, is our chief Design. To the Perusal of this Book may succeed that of *Mun* upon foreign Trade, Sir *Josiah Child*, *Locke* upon Coin, *Davenant's* Treatises, the *British Merchant*, *Dictionnaire de Commerce*, and for an Abstract or Compendium *Gee*, and an Improvement that may hereafter be made upon his Plan.

Joseph Heythwaite was not there

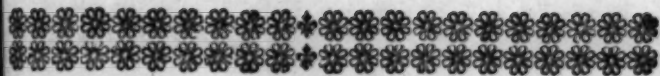
XI. The Principles of *Laws* and *Government*, come next to be considered; by which Men are taught to whom Obedience is due, for what it is paid, and in what degree it may be justly required. This Knowledge by peculiar Necessity constitutes a Part of the Education of an *Englishman*, who professes to obey his Prince according to the Law, and who is himself a secondary Legislator, as he gives his Consent by his Representative, to all the Laws by which he is bound, and has a Right to petition the great Council of the Nation, whenever he thinks they are deliberating upon an Act detrimental to the Interest of the Community. This is therefore a Subject to which the Thoughts of a young Man ought to be directed; and that he may obtain such Knowledge as may qualify him to act and judge as one of a free People, let him be directed to add to this Introduction, *Fortescue's* *Trea-*

Treatises, N. Bacon's Historical Discourse on the Laws and Government of England, Temple's Introduction, Locke on Government, Zouch's Elementa Juris Civilis, Plato Redivivus, Gurdon's History of Parliaments, and Hooker's Ecclesiastical Polity.

XII. Having thus supplied the young Student with Knowledge, it remains now, that he learns its Application; and that thus qualified to act his Part, he be at last taught to chuse it. For this Purpose a Section is added upon *Human Life and Manners*; in which he is cautioned against the Danger of indulging his *Passions*, of vitiating his *Habits*, and depraving his *Sentiments*. He is instructed in these Points by three Fables, two of which were of the highest Authority, in the ancient *Pagan* World. But at this he is not to rest, for if he expects to be Wise and Happy, he must diligently study the *SCRIPTURES* of GOD.

Such is the Book now proposed, as the first Initiation into the Knowledge of Things, which has been thought by many to be too long delayed in the present Forms of Education. Whether the Complaints be not often ill-grounded, may perhaps be disputed; but it is at least reasonable to believe, that greater Proficiency might sometimes be made; that real Knowledge might be more early communicated; and that Children might be allowed, without Injury to Health, to spend many of those Hours upon useful Employ-

Employments, which are generally lost in Idleness and Play; therefore the Public will surely encourage an Experiment, by which, if it fails, nobody is hurt, and if it succeeds, all the future Ages of the World may find Advantage; which may eradicate or prevent Vice, by turning to a better Use those Moments in which it is learned or indulged; and in some Sense lengthen Life, by teaching Posterity to enjoy those Years which have hitherto been lost. The Success, and even the Trial of this Experiment, will depend upon those to whom the Care of our Youth is committed; and a due Sense of the Importance of their Trust, will easily prevail upon them to encourage a Work which pursues the Design of improving Education. If any part of the following Performance shall upon Trial be found capable of Amendment, if any thing can be added or alter'd, so as to render the Attainment of Knowledge more easy; the Editor will be extremely obliged to any Gentleman, particularly those who are engaged in the Business of Teaching, for such Hints or Observations as may tend towards the Improvement, and will spare neither Expence nor Trouble in making the best use of their Informations.



PART I.

ON

*READING, SPEAKING, and
WRITING LETTERS.*



THE UNIVERSITY OF CHICAGO PRESS

P. A. R. T. I.

PRINTING, SPEAKING, and
WRITING LETTERS.

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P A R T I.

INTRODUCTION.*

ELOCUTION is a Branch of Oratory, the Power and Importance of which is greater than is generally thought; infomuch that Eloquence takes its Name from it.

The great Design and End of a good Pronunciation is, to make the Ideas seem to come from the Heart; and then they will not fail to excite the Attention and Affections of those who hear us.

The Design of this Essay is to shew

First, What a bad Pronunciation is, and how to avoid it.

Secondly, What a good Pronunciation is, and how to attain it,

I. Now the several Faults of Pronunciation are these following.

1. When the Voice is too loud.

This is very disagreeable to the Hearer, and very inconvenient to the Speaker.

* This contains the Substance of a late excellent Essay on Elocution, publish'd since the first Edition of the PRECEPTOR, by the Reverend Mr. Mason of Chesbunt in Hertfordshire; which I have been persuaded by several eminent Schoolmasters, to prefix by way of Introduction to the Lessons on Reading and Speaking.

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It will be very disagreeable to the *Hearers*, if they be Persons of good Taste: who will always look upon it to be the Effect either of *Ignorance* or *Affectation*.

Besides, an overstrained Voice is very inconvenient to the *Speaker*, as well as disgustful to judicious Hearers. It exhausts his Spirits to no Purpose. And takes from him the proper Management and Modulation of his Voice according to the Sense of his Subject. And, what is worst of all, it naturally leads him into a Tone.

Every Man's Voice indeed should fill the Place where he speaks; but if it exceed its natural Key, it will be neither sweet, nor soft, nor agreeable, because he will not be able to give every Word its proper and distinguishing Sound.

2. Another Fault in Pronunciation is, when the Voice is too low.

This is not so inconvenient to the *Speaker*, but is as disagreeable to the *Hearer*, as the other Extreme. It is always offensive to an Audience to observe any thing in the Reader or *Speaker* that looks like Indolence or Inattention. The *Hearer* will never be affected whilst he sees the *Speaker* indifferent.

The Art of governing the Voice consists a good deal in dexterously avoiding these two Extremes: At least, this ought to be first minded. And for a general Rule to direct you herein, I know of none better than this, *viz. carefully to preserve the Key of your Voice; and at the same time, to adapt the Elevation and Strength of it to the Condition and Number of the Persons you speak to, and the Nature of the Place you speak in.* It would be altogether as ridiculous in a General who is haranguing an Army to speak in a low and languid Voice, as in a Person who reads a Chapter in a Family to speak in a loud and eager one.

3. Another Fault in Pronunciation is, a thick, hasty, clattering Voice.

When a Person mumbles, or (as we say) clips or swallows his Words, that is, leaves out some Syllables in the long Words, and never pronounces some of the short ones at all; but hurries on without any Care to be heard distinctly, or to give his Words their full Sound, or his Hearers the full Sense of them.

This is often owing to a Defect in the Organs of Speech, or a too great Flutter of the animal Spirits; but oftener to a bad Habit uncorrected.

Demosthenes, the greatest Orator *Greece* ever produced, had it is said, nevertheless three natural Impediments in Pronunciation

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ciation; all which he conquered by invincible Labour and Perseverance. One was a Weakness of Voice; which he cured by frequently declaiming on the Sea-Shore, amidst the Noise of the Waves. Another was a Shortness of Breath; which he mended by repeating his Orations as he walked up a Hill. And the other was the Fault I am speaking of; a thick mumbling Way of speaking; which he broke himself of by declaiming with Pebbles in his Mouth.

4. Another Fault in Pronunciation is, when Persons speak too quick.

This Manner of reading may do well enough when we are examining Leases, perusing Indentures, or reciting Acts of Parliament, where there is always a great Superfluity of Words; or in reading a News-Paper, where there is but little Matter that deserves our Attention; but is very improper in reading Books of Devotion and Instruction, and especially the sacred Scriptures, where the Solemnity of the Subject, or the Weight of the Sense, demands a particular Regard.

The great Disadvantage which attends this Manner of Pronunciation is, that the Hearer loses the Benefit of more than half the good Things he hears, and would fain remember, but cannot. And a Speaker should always have a Regard to the Memory as well as the Understanding of his Hearers.

5. It is also a Fault to speak too slow.

Some are apt to read in a heavy, droning, sleepy Way; and through mere Carelessness make Pauses at improper Places. This is very disagreeable. But to hemm, hawk, sneeze, yawn, or cough, between the Periods, is more so.

A too slow Elocution is most faulty in reading Trifles that do not require Attention. It then becomes tedious. A Person that is addicted to this slow Way of speaking, should always take care to reward his Hearer's Patience with important Sentiments, and compensate the Want of Words by a Weight of Thought.

But a too slow Elocution is a Fault very rarely to be found, unless in aged People, and those who naturally speak so in common Conversation. And in these, if the Pronunciation be in all other Respects just, decent, and proper; and especially if the Subject be weighty or intricate, it is very excusable.

6. An irregular or uneven Voice, is a great Fault in reading.

That is, when the Voice rises and falls by Fits and Starts, or when it is elevated or depressed unnaturally or unseasonably.

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ably, without Regard to Sense or Stops; or always beginning a Sentence with a high Voice, and concluding it with a low one, or *vice versa*; or always beginning and concluding it with the same Key. Opposite to this is

7. A flat, dull, uniform, Tone of Voice, without Emphasis or Cadence, or any Regard to the Sense or Subject of what is read.

This is a Habit, which Children, who have been used to read their Lessons by way of Task, are very apt to fall into, and retain as they grow up. Such a Monotony as Attorneys Clerks read in when they examine an engrossed Deed. This is a great Infelicity when it becomes habitual; because it deprives the Hearer of the greatest Part of the Benefit or Advantage he might receive by a close Attention to the weighty and interesting Parts of the Subject, which should always be distinguished or pointed out by the Pronunciation. For a just Pronunciation is a good Commentary: And therefore no Person ought to read a Chapter or a Psalm in Public, before he hath carefully read it over to himself once or twice in private. But

Lastly, the greatest and most common Fault of all, is reading with a Tone.

No Habit is more easy to be contracted than this, or more hard to be conquered. This unnatural Tone in reading and speaking is very various; but whatever it be, it is always disgusting to Persons of Delicacy and Judgment.

Some have a womanish squeaking Tone; which Persons whose Voices are shrill and weak, and over-strained, are very apt to fall into.

Some have a singing or canting Note; and others assume a high, swelling, theatrical Tone; who being ambitious of the Fame of fine Orators, lay too much Emphasis on every Sentence, and thereby transgress the Rules of true Oratory.

Some affect an awful and striking Tone, attended with solemn Grimace, as if they would move you with every Word, whether the Weight of the Subject bear them out or not. This is what Persons of a gloomy or melancholy Cast of Mind are most apt to give into.

Some have a set, uniform Tone of Voice; which I have already taken notice of. And others, an odd, whimsical, whining Tone, peculiar to themselves, and not to be described; only that it is laying the Emphasis on Words which do not require or deserve it.

These

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These are the most common Faults of a bad Pronunciation;
Our next Enquiry is

II. *How to avoid them.*

To this End the few following Rules may be of Service.

1. If you would not read in too loud or too low a Voice, consider whether your Voice be naturally too low or too loud; and correct it accordingly in your ordinary Conversation: by which means you will be better able to correct it in reading. If it be too low, converse with those that are deaf; if too loud, with those whose Voices are low. Begin your Periods with an even moderate Voice, that you may have the Command of it, to raise or fall it as the Subject requires.

2. To cure a thick confused cluttering Voice, accustom yourself, both in Conversation and Reading, to pronounce every Word distinct and clear. Observe with what Deliberation some converse and read, and how full a Sound they give to every Word; and imitate them. Do not affect to contract your Words, (as some do) or run two into one. This may do very well in Conversation, or in reading familiar Dialogues, but is not so decent in grave and solemn Subjects; especially in reading the sacred Scriptures.

It appears from *Demosthenes's* Case, that this Fault of Pronunciation cannot be cured without much Difficulty, nor will you find his Remedy effectual without Pains and Perseverance.

3. To break a Habit of reading too fast, attend diligently to the Sense, Weight, and Propriety of every Sentence you read, and of every emphatical Word in it. This will not only be an Advantage to yourself, but a double one to your Hearers; for it will at once give them Time to do the same, and excite their Attention when they see yours is fixed. A solemn Pause after a weighty Thought is very beautiful and striking.—A well-timed Stop gives as much Grace to Speech as it does to Music.—Imagine that you are reading to Persons of slow and unready Conceptions; and measure not your Hearer's Apprehension by your own. If you do, you may possibly out-run it. And as in reading you are not at liberty to repeat your Words and Sentences, that should engage you to be very deliberate in pronouncing them, that their Sense may not be lost. The Ease and Advantage that will arise both to the Reader and Hearer, by a free, full, and deliberate Pronunciation, is hardly to be imagined.

I need lay down no Rules to avoid a too slow Pronunciation; that being a Fault which few are guilty of.

4. To cure an uneven, desultory Voice, take care that you do not begin your Periods either in too high or too low a Key; for that will necessarily lead you to an unnatural and improper Variation of it. Have a careful Regard to the Nature and Quantity of your Points, and the Length of your Periods; and keep your Mind intent on the Sense, Subject, and Spirit of your Author.

The same Directions are necessary to avoid a *Monotony* in Pronunciation, or a dull, set, uniform Tone of Voice. For if your Mind be but attentive to the Sense of your Subject, you will naturally manage and modulate your Voice according to the Nature and Importance of it.

Lastly, To avoid all Kinds of unnatural and disagreeable Tones, the only Rule is, to endeavour to speak with the same Ease and Freedom as you would do on the same Subject in private Conversation. You hear no body converse in a Tone; unless they have the Brogue of some other Country, or have got into a Habit (as some have) of altering the natural Key of their Voice when they are talking of some serious Subject in Religion. But I can see no Reason in the World, that when in common Conversation we speak in a natural Voice with proper Accent and Emphasis, yet as soon as we begin to read, or talk of Religion, or speak in Public, we should immediately assume a stiff, awkward, unnatural Tone. If we are indeed deeply affected with the Subject we read or talk of, the Voice will naturally vary according to the Passion excited; but if we vary it unnaturally, only to seem affected, or with a Design to affect others, it then becomes a Tone, and is offensive.

In reading then attend to your Subject, and deliver it just in such a Manner as you would do if you were talking of it. This is the great, general, and most important Rule of all; which, if carefully observed, will correct not only this, but almost all the other Faults of a bad Pronunciation; and give you an easy, decent, graceful Delivery, agreeable to all the Rules of a right Elocution. For however apt we are to transgress them in reading, we follow them naturally and easily enough in Conversation. And Children will tell a Story with all the natural Graces and Beauties of Pronunciation, however awkwardly they may read the same out of a Book. *

Secondly,

* *Let the Tone and Sound of your Voice in reading be the same as it is in speaking; and do not affect to change that natural and easy*

Secondly, *Let us enquire what a good Pronunciation is, and how to attain it.*

I. A good Pronunciation in reading, is the Art of managing and governing the Voice so as to express the full Sense and Spirit of your Author, in that just, decent, and graceful Manner, which will not only instruct but affect the Hearers; and will not only raise in them the same Ideas he intended to convey, but the same Passions he really felt. This is the great End of reading to others, and this End can only be attained by a proper and just Pronunciation.

And hence we may learn wherein a good Pronunciation in speaking consists; which is nothing but a natural, easy, and graceful Variation of the Voice, suitable to the Nature and Importance of the Sentiments we deliver.

A good Pronunciation in both these Respects is more easily attained by some than others; as some can more readily enter into the Sense and Sentiments of an Author, and more easily deliver their own, than others can; and at the same time have a more happy Facility of expressing all the proper Variations and Modulations of the Voice than others have. Thus Persons of a quick Apprehension, and a brisk Flow of animal Spirits (setting aside all Impediments of the Organs) have generally a more lively, just, and natural Elocution, than Persons of a slow Perception and a flegmatick Cast. However, it may in a good Degree be attained by every one that will carefully attend to and practise those Rules that are proper to acquire it.

And to this End the Observation of the following Rules is necessary.

1. Have a particular Regard to your *Pauses, Emphasis, and Cadence.*

1. To your *Pauses.*

And with respect to this, you will in a good measure in reading be directed by the Points: but not perfectly; for there are but few Books that are exactly pointed.

The common Stops or Points are these:

A Comma (,), Semi-colon (;), Colon (:), Period (.), Interrogation (?), and Admiration (!).

But

Sound wherewith you speak, for a strange, new, awkward one, as some do when they begin to read; which would almost deafen our Ears, that the Speaker, and the Reader, were two different Persons, if our Eyes did not tell us the contrary.

WATTS'S Art of Reading.

But beside these, there are four more Notes or Distinctions of Pause, viz. a *Parenthesis* () ; which requires the Pause of a *Comma* at least, and sometimes a *Semi-colon* after it. 2. A *Double Period*, or *Blank Line*, (—) ; which denotes the Pause of two Periods, or half a Paragraph. 3. A *Paragraph* or *Break*; when the Line is broke or left imperfect, and the next begins under the second or third Letter of the preceding Line; and denotes the Pause of two double Periods. 4. A *double Paragraph*, that is, when the next Line not only begins shorter than the preceding, but leaves the Space of a whole Line vacant between them; which shews that the Voice is to rest during the Time of two Paragraphs.

These Points serve two Purposes. 1. To distinguish the Sense of the Author. 2. To direct the Pronunciation of the Reader.

You are not to fetch your Breath (if it can be avoided) till you come to the Period or Full Stop; but a discernable Pause is to be made at every one, according to its proper Quantity or Duration.

A *Comma* stops the Voice while we may privately tell *one*, a *Semi-colon* *two*; a *Colon* *three*: and a *Period* *four*.

Where the Periods are very long, you may take Breath at a Colon or Semi-colon; and sometimes at a Comma, but never where there is no Stop at all. And that you may not be under a Necessity to take fresh Breath before you come to a proper Pause, it will be proper to look forward to the Close of the Sentence, and measure the Length of it with your Eye before you begin it; that if it be long, you may take in a sufficient Supply of Breath to carry you to the End of it.

To break a Habit of taking Breath too often in reading, accustom yourself to read long Periods, such (for Instance) as the sixteen first Lines in *Milton's Paradise Lost*.

But after all, there is so much License admitted, and so much Irregularity introduced, into the modern Method of Punctuation, that it is become a very imperfect Rule to direct a just Pronunciation. The Pauses therefore, as well as the Variations of the Voice, must be chiefly regulated by a careful Attention to the Sense and Importance of the Subject.

2. The next Thing to be regarded in reading is the *Emphasis*; and to see that it be always laid on the emphatical Word.

When we distinguish any particular Syllable in a Word with a strong Voice, it is called *Accent*; when we thus distinguish any particular Word in a Sentence, it is called *Emphasis*; and the Word so distinguished, the *emphatical Word*.

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And the emphatical Words (for there are often more than one) in a Sentence, are those which carry a Weight or Importance in themselves, or those on which the Sense of the rest depends; and these must always be distinguished by a fuller and stronger Sound of Voice, wherever they are found, whether in the Beginning, Middle, or End of a Sentence. Take for instance those Words of the Satyrift.

———*Rém, facias Rém,
Rêste, si possis, si non, quocunque Modo Rém.*

HOR.

*Get Pláce and Weálth, if possible, with Gráce,
If not, by ány Means get Weálth and Pláce.*

POPE.

In these Lines the emphatical Words are accented; and which they are, the Sense will always discover.

Here it may not be amiss briefly to observe two or three Things.

1. That some Sentences are so full and comprehensive, that almost every Word is emphatical: For instance, that pathetic Expostulation in the Prophecy of Ezekiel.

Why will ye die!

In this short Sentence, every Word is emphatical, and on whichever Word you lay the Emphasis, whether the first, second, third, or fourth, it strikes out a different Sense, and opens a new Subject of moving Expostulation.

2. Some Sentences are equivocal, as well as some Words; that is, contain in them more Senses than one; and which is the Sense intended, can only be known by observing on what Word the Emphasis is laid. For instance—*Shall you ride to town to-day?* This Question is capable of being taken in four different Senses, according to the different Words on which you lay the Emphasis. If it be laid on the Word [you], the Answer may be, *No, but I intend to send my Servant in my stead.* If the Emphasis be laid on the Word [ride], the proper Answer might be, *No, I intend to walk it.* If you place the Emphasis on the Word [Town], it is a different Question; and the Answer may be, *No, for I design to ride into the Country.* And if the Emphasis be laid on the Words [to-day], the Sense is still something different from all these; and the proper Answer may be, *No, but I shall to-morrow.* Of such Importance sometimes is a right Emphasis, in order to determine the proper Sense of what we read or speak. But would observe

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3. The Voice must express, as near as may be, the very Sense or Idea designed to be conveyed by the emphatical Word; by a strong, rough, and violent, or a soft, smooth, and tender Sound.

Thus the different Passions of the Mind are to be expressed by a different Sound or Tone of Voice. *Love*, by a soft, smooth, languishing Voice; *Anger*, by a strong, vehement, and elevated Voice; *Joy*, by a quick, sweet, and clear Voice; *Sorrow*, by a low, flexible, interrupted Voice; *Fear*, by a dejected, tremulous, hesitating Voice; *Courage*, hath a full, bold, and loud Voice; and *Perplexity*, a grave, steady, and earnest one. Briefly, in *Exordiums* the Voice should be low; in *Narrations*, distinct; in *Reasoning*, slow; in *Persuasions*, strong: It should thunder in *Anger*, soften in *Sorrow*, tremble in *Fear*, and melt in *Love*.

4. The Variation of the Emphasis must not only distinguish the various Passions described, but the several Forms and Figures of Speech in which they are expressed. *e. g.*

In a *Prosopopæia*, we must change the Voice as the Person introduced would.

In an *Antithesis*, one Contrary must be pronounced louder than the other.

In a *Climax*, the Voice should always rise with it.

In *Dialogues*, it should alter with the Parts.

In *Repetitions*, it should be loudest in the second Place.

Words of Quality and Distinction, or of Praise or Dispraise must be pronounced with a strong Emphasis.

Hence then it follows

Lastly, That no Emphasis at all is better than a wrong misplaced one. For *that* only perplexes, *this* always misleads the Mind of the Hearer.

3. The next Thing to be observed is *Cadence*.

This is directly opposite to *Emphasis*. *Emphasis* is raising the Voice, *Cadence* is falling it; and when rightly managed, very musical.

But beside a Cadence of Voice, there is such a Thing as a Cadence of Stile. And that is, when the Sense being almost expressed and perfectly discerned by the Reader, the remaining Words (which are only necessary to compleat the Period) gently fall of themselves without any emphatical Word among them. And if your Author's Language be pure and elegant, his Cadence of Stile will naturally direct your Cadence of Voice.

Cadence generally takes place at the End of a Sentence, unless it closes with an emphatical Word.

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Every *Parenthesis* is to be pronounced in Cadence; that is, with a low Voice, and quicker than ordinary; that it may not take off the Attention too much from the Sense of the Period it interrupts. But all *Apostrophes* and *Prosopopæias* are to be pronounced in *Emphasis*.

So much for *Pauses*, *Emphasis*, and *Cadence*: A careful regard to all which is the first Rule for attaining a right Pronunciation.

II. If you would acquire a just Pronunciation in Reading, you must not only take in the full Sense, but enter into the spirit of your Author: For you can never convey the Force and Fulness of his Ideas to another till you feel them yourself. No Man can read an Author he does not perfectly understand and taste.

"The great Rule which the Masters of Rhetoric so much press, can never enough be remembered; *that to make a Man speak well and pronounce with a right Emphasis, he ought thoroughly to understand all that he says, be fully persuaded of it, and bring himself to have those Affections which he desires to infuse into others.* He that is inwardly persuaded of the Truth of what he says, and that hath a Concern about it in his Mind, will pronounce with a natural Vehemence that is far more lovely than all the Strains that Art can lead him to. An Orator must endeavour to feel what he says, and then he will speak so as to make others feel it." *

The same Rules are to be observed in reading Poetry and Prose: Neither the Rhime nor the Numbers should take off your Attention from the Sense and Spirit of your Author. It is this only that must direct your Pronunciation in Poetry as well as Prose. When you read Verse, you must not at all favour the Measure or Rhime; *that* often obscures the Sense and spoils the Pronunciation: For the great End of Pronunciation is to elucidate and heighten the Sense; that is, to represent it not only in a clear but a strong Light. Whatever then obstructs this is carefully to be avoided, both in Verse and Prose. Nay, this ought to be more carefully observed in reading Verse than Prose; because the Author, by a constant Attention to his Measures and Rhime, and the Exaltation of his Language, is often very apt to obscure his Sense; which therefore requires the more Care in the Reader to discover and distinguish it by the Pronunciation. And if when you read

* Burnet's *Pastoral Care*, p. 228.

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read Verse with proper Pause, Emphasis and Cadence, and a Pronunciation varied and governed by the Sense, it be not harmonious and beautiful, the Fault is not in the Reader but the Author. And if the Verse be good, to read it thus will improve its Harmony; because it will take off that Uniformity of Sound and Accent which tires the Ear, and makes the Numbers heavy and disagreeable.

III. Another important Rule to be observed in Elocution is, *Study Nature*. By this I mean

1. Your own natural Dispositions and Affections. And those Subjects that are most suitable to them, you will easily pronounce with a beautiful Propriety: And to heighten the Pronunciation, the natural Warmth of the Mind should be permitted to have its Course under a proper Rein and Regulation.

2. Study the natural Dispositions and Affections of others. For some are much more easily impressed and moved one way, and some another. And an Orator should be acquainted with all the Avenues to the Heart.

3. Study the most easy and natural Way of expressing yourself, both as to the Tone of Voice and the Mode of Speech. And this is best learnt by Observations on common Conversation; where all is free, natural and easy; where we are only intent on making ourselves understood, and conveying our Ideas in a strong, plain, and lively Manner, by the most natural Language, Pronunciation and Action. And the nearer our Pronunciation in Public comes to the Freedom and Ease of that we use in common Discourse (provided we keep up the Dignity of the Subject, and preserve a Propriety of Expression) the more just and natural and agreeable it will generally be.

Above all Things then *study Nature*; avoid Affectation; never use Art, if you have not the Art to conceal it: For whatever does not appear natural, can never be agreeable, much less persuasive.

IV. Endeavour to keep your Mind collected and composed. Guard against that Flutter and Timidity of Spirit, which is the common Infelicity of young, and especially bashful Persons, when they first begin to speak or read in Public. This is a great Hinderance both to their Pronunciation and Invention; and at once gives both themselves and their Hearers unnecessary Pain. It will by constant Opposition wear out

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And the best Way to give the Mind a proper Degree of Assurance and Self-Command at such a Time, is

1. To be entire Master of your Subject; and a Consciousness that you deliver to your Audience nothing but what is well worth their hearing, will give you a good Degree of Courage.

2. Endeavour to be wholly engaged in your Subject; and when the Mind is intent upon and warmed with it, it will forget that awful Deference it before paid to the Audience, which was so apt to disconcert it.

3. If the Sight of your Hearers, or any of them, discompose you, keep your Eyes from them.

V. Be sure to keep up a Life, Spirit, and Energy in the Expression; and let the Voice naturally vary according to the Variation of the Stile and Subject.

Whatever be the Subject, it will never be pleasing, if the Stile be low and flat; nor will the Beauty of the Stile be discovered, if the Pronunciation be so.

Cicero observes, there must be a *Glow* in our Stile, if we would warm our Hearers. And who does not observe how ridiculous it is to pronounce the *ardens Verbum* in a cold lifeless Tone? And the Transition of the Voice (as before observed) must always correspond with that of the Subject, and the Passions it was intended to excite.

VI. In order to attain a just and graceful Pronunciation, you should accustom yourselves frequently to hear those who excel in it, whether at the Bar or in the Pulpit; where you will see all the fore-mentioned Rules exemplified, and be able to account for all those Graces and Beauties of Pronunciation which always pleased you, but you did not know why.

And indeed, the Art of Pronunciation, like all others, is better learnt by Imitation than Rule: But to be first acquainted with the Rules of it, will make the Imitation more easy. And beyond all that hath been said, or can be described, you will observe a certain Agreeableness of Manner in some Speakers that is natural to them, not to be reduced to any Rule, and to be learnt by Imitation only; nor by that, unless it be in some Degree natural to you.

Lastly, You should frequently exercise yourself to read aloud according to the foregoing Rules.

It is Practice only that must give you the Faculty of an elegant Pronunciation. This, like other Habits, is only to be attained by often repeated Acts.

Orators

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Orators indeed, as well as Poets, must be born so, or they will never excel in their respective Arts: But that Part of Oratory which consists in a decent and graceful Pronunciation (provided there be no Defect in the Organs of Speech) may be attained by Rule, Imitation, and Practice; and, when attained, will give a Beauty to your Speech, a Force to your Thoughts, and a Pleasure to the Hearers, not to be expressed; and which all will admire, but none can imitate, unless they are first prepared for it by Art and Nature.

In fine, the great Advantage of a just Pronunciation is, that will please all, whether they have no Taste, a bad Taste, or a good Taste.

But as under the Word [Pronunciation] the Ancients comprehended *Action* as well as *Elocution*; and as a few general Rules concerning that may be of use to such as speak in Public, it may not be improper here briefly to subjoin them.

The Action then should be as easy and as natural as the Elocution; and, like that, must be varied and directed by the Passions.

An affected Violence of Motion is as disgustful as an affected Vehemence of Voice; and no Action, as bad as no Emphasis: Which two Faults commonly go together, as do the other two, just before mentioned.

Those Parts of the Body that are to be principally employed in Oratorical Action are the *Head*, the *Face*, the *Eyes*, the *Hands*, and the upper Part of the *whole Body*.

1. The *Head*. This should generally be in an erect Posture; turning sometimes on one Side, and sometimes on the other, that the Voice may be heard by the whole Audience, and a Regard paid to the several Parts of it.

It should always be on the same Side with the Action of the Hands and Body, except when we express an Abhorrence, or a Refusal of any thing, which is done by rejecting it with the Right-hand, and turning away the Head to the Left; as in that Sentence—*Dii talem terris avertete postem*—where such an Action is very proper in pronouncing the Word *avertete*.

2. The *Countenance*. In this is the Seat of the Soul, and the very Life of Action. Every Passion, whilst uttered with the Tongue, should be painted in the Face. There is often more Eloquence in a Look than any Words can express. By this we are awed, charmed, incensed, softened, grieved, rejoiced, raised, or dejected, according as we catch the Fire of the Speaker's Passion from his Face. In short, there is no End in recounting the Force and Effects of this dumb Oratory; which Nature only teaches, and which Persons of low

Passions

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Passions lose all the Advantages of. Look well upon a good Piece of Painting where the Passions are strongly expressed, and you will conceive the Power of it.

3. The *Eyes*. These should be carried from one Part of the Audience to another, with a modest and decent Respect; which will tend to recall and fix their Attention, and animate your own Spirit by observing their Attention fixed. But if their Affections be strongly moved, and the observing it be a Means of raising your own too high, it will be necessary then to keep the Eye from off them. For though an Orator should always be animated, he should never be overcome by his Passions.

The Language of the Eye is inexpressible. It is the Window of the Soul; from which sometimes the whole Heart looks out at once, and speaks more feelingly than all the warmest Strains of Oratory; and comes effectually in Aid of it, when the Passion is too strong to be uttered.

4. The *Hands*.

The Left-hand should never be used alone; unless it be to attend the Motion of the Head and Eyes in an Address to the Audience on the left Side.

The Right-hand may be often used alone.

When you speak of the Body, you may point to it with the middle Finger of your Right-hand.

When you speak of your Soul or Conscience, you may lay your Right-hand gently on your Breast.

It should be often displayed with an easy Motion to favour Emphasis; but seldom or never be quite extended.

All its Motions should be from the Left to the Right.

Both the Hands displayed, and the Arms extended, is a violent Action, and never just or decent unless the Audience be noisy, and Part of them at a Distance from the Speaker, and he is labouring to be heard; and then they should never be extended higher than the Head, unless pointing at something above the Audience. *

The Motion of the Hand should always correspond with the Motion of the Head and Eyes; as they should with the Passions expressed.

In deliberate Proof or Argumentation, no Action is more proper or natural, than gently to lay the first Finger of the Right-hand on the Palm of the Left.

Of what great use the proper Motion of the Hand is in assisting Pronunciation, and how many Passions may be strongly

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See Raphael's Cartoon, representing St. Paul preaching at Athens.

1 INTRODUCTION.

ly indicated thereby, when attended with that of the Head and Eyes, is not easy to be described, but is soon observed in common Conversation.

Lastly, The Posture of the Body.

This should be usually erect; not continually changing, nor always motionless: Declining in Acts of Humiliation; in Acts of Praise and Thanksgiving, raised.

It should always accompany the Motion of the Hands, Head, and Eyes, when they are directed to any particular Part of the Audience; but never so far as to let the Back be turned to any Part of it.

But let it suffice just to hint at these Things. They who desire to see them more largely treated of, may consult *Quintilian de Institutione Oratoriâ*, lib. xi. cap. 3.

After all, with regard to Action, the great Rule is (the same as in Pronunciation) to *follow Nature, and avoid Affectation*. The Action of the Body, and the several Parts of it, must correspond with the Pronunciation, as that does with the Style, and the Style with the Subject. A perfect Harmony of all which compleats the Orator. *

* Those who desire to be more particularly acquainted with this Subject, and the several other Branches of Oratory, I would advise not to truit altogether to the Rules of modern Writers, but to repair to the Fountain Head; and converse with the great Masters and Teachers of this Art among the Ancients; particularly *Dionysius of Halicarnassus, Cicero, Quintilian, and Loginus*.





LESSONS *for* READING.

LESSON I.

On the Duty of Children to Parents.

THE Course and Compass of God's Providence, and his Methods of establishing and evidencing the Measures of reciprocal Duty, is no where more remarkable than in the mutual Obligations between Parents and their Children. The Child comes into the World naked and helpless, and from himself more destitute of the natural Means of Security and support, than almost any of the inferior Creatures. In this exigency the Parental Care and Tenderness steps in to his relief, supplies all his Necessities, and relieves all his Wants; bears with all his untowardly Dispositions, at an Age when he is neither capable of being corrected or convinced; and not only provides the properest Food for him, when he is incapable of providing any for himself, but likewise administers when he is incapable of feeding himself; bears with all degrees of his Folly and Impertinence, listens to all his trifling and idle Enquiries, not only with Patience, but with measure, till they gradually conduct him to Health, and strength, and Knowledge. But the Child is not long arrived at this Perfection of his Nature, before his Parents begin to gradually into the same Infirmities thro' which they but lately conducted and supported their Children, and to need the same Assistance which they lately lent. And first they begin to grow sickly, and then they call for the Aid of that Health which they cultivated and took care of in their Children. The loss of Chearfulness and good Humour commonly succeeds the loss of Health; the old Parents are uneasy,

easy, and fret at all about them. And now is the Time for Children to return all that Tenderness and Patience to their Parents Peevishness, without Sourness or Reproof, which their Parents had long lent them in all their childish Perverseness, at an Age when they were not capable of being corrected. In the next place, the old Parents grow troublesome talkative, and (as Youth is too apt to think) impertinent, and dwell eternally upon the Observations and Adventures of their Times and earlier Years. Remember you also had your Time of being talkative and impertinent, and your Parents bore with you, but with this Difference you asked them silly and trifling Questions, and they now tell you wise and useful Observations. But they are troublesome because they tell them too often. The Answer to this is very obvious; if your Parents bore your Folly, you may well bear their Wisdom; and although perhaps they talk more than is necessary to inform you of present Things, yet their Conversation turns mostly upon Things past, perhaps past many Years before you came into the World, and consequently such as they must know a thousand times better than you. Or though they should talk more than is necessary to inform you, they do not talk more than is necessary to inform your Servants, or your Children, who are now come to an Age of asking many Questions; and therefore Providence hath well appointed, that their Grand-father or Grand-mother are now in an Humour to answer them, and to supply them with a Store of useful Observations which they want, nay, which they want to hear over and over again, which they want to have inculcated a thousand times, and which without this Assistance, would require a Course of Years to acquire for themselves. So that the Humour of Talkativeness, which is commonly thought so troublesome in old People, hath its Use, and is most excellently appointed by Almighty God. But say it were not, the Children bearing with it, do but barely return their Parents what they long since owed them. In the next place, the Strength of the old Parents fails them, and they cannot walk without Support; but sure, you will not let them want one! How many Years did they bear you in their Arms? How many more did they lead you where you would be, and save you from Falling and from Danger? And will you now let those old Limbs totter and fall to the Earth, which once supported and saved yours when they were weak and tender, and unable to support and save themselves? Certainly you will not, you cannot at once be guilty of so

Cruelty and Ingratitude. In the last place, the Understanding of the old Parents begins to fail, and the Strength of their Minds doth not long outlive the Strength of their Bodies, but decays gradually till they become again Children; their Teeth fall, and their Tongues falter, and they are once more Infants, and are now confin'd to their Beds, as they were at first to their Cradles. This is the last Stage of Life; and here they demand all that Care, and Compassion, and Tenderness at your Hands, when they are just going out of the World, which you called for at theirs when you first came into it.

LESSON II.

The Folly of PRIDE.

IF there be any thing which makes human Nature appear ridiculous to Beings of superior Faculties, it must be *Pride*. They know so well the Vanity of those imaginary Perfections that swell the Heart of Man, and of those little supernumerary Advantages, whether in Birth, Fortune, or Title, which one Man enjoys above another, that it must certainly very much astonish, if it does not very much divert them, when they see a Mortal puffed up, and valuing himself above his Neighbours on any of these Accounts, at the same time that he is obnoxious to all the common Calamities of the Species. To set this Thought in its true Light, we will fancy, if you please, that yonder Mole-hill is inhabited by reasonable Creatures, and that every Pismire (his Shape and Way of Life excepted) is endowed with human Passions. How should we smile to hear one give us an Account of the Pedigrees, Distinctions, and Titles that reign among them!—Observe how the whole Swarm divides and makes way for the Pismire that passes through them! You must understand he is an Emmet of Quality, and has better Blood in his Veins than any Pismire in the Mole-hill. Don't you see how sensible he is of it, how slow he marches forward, how the whole Rabble of Ants keep their Distance?—Here you may observe one placed upon a little Eminence, and looking down on a long Row of Labourers. He is the richest Insect on this Side the Hillock, he has a Walk of half a Yard in Length, and a quarter of an Inch in Breadth; he

keeps a hundred menial Servants, and has at least fifteen Barly-corns in his Granary. He is now chiding and beflaving the Emmet that stands before him, and who, for all that we can discover, is as good an Emmet as himself.

But here comes an Insect of Figure ! Don't you take notice of a little white Straw that he carries in his Mouth ? That Straw, you must understand, he would not part with for the longest Tract about the Mole-hill ; did you but know what he has undergone to purchase it ! See, the Ants of all Qualities and Conditions swarm about him ; should this Straw drop out of his Mouth, you would see all this numerous Circle of Attendants follow the next that took it up, and leave the discarded Insect, or run over his Back to come at his Successor.—If now you have a mind to see all the Ladies of the Mole-hill, observe first the Pismire that listens to the Emmet on her Left Hand, at the same time that she seems to turn her Head away from him. He tells this poor Insect that she is a Goddess, that her Eyes are brighter than the Sun, that Life and Death are at her Disposal. She believes him, and gives herself a thousand little Airs upon it.—Mark the Vanity of the Pismire on your Left Hand ! she can scarce crawl with Age, but you must know she values herself upon her Birth, and if you mind, spurns at every one that comes within her Reach. The little nimble Coquette that is running along by the Side of her is a Wit ; she has broke many a Pismire's Heart ; do but observe what a Drove of Lovers are running after her.—We will here finish this imaginary Scene ; but first of all, to draw the Parallel closer, will suppose, if you please, that Death comes down upon the Mole-hill in the Shape of a Cock-Sparrow, who picks up without Distinction, the Pismire of Quality and his Flatterers, the Pismire of Substance and his Day-Labourers, the White Straw Officer and his Sycophants, with all the Goddesses, Wits and Beauties of the Mole-hill.

May we not imagine, that Beings of superior Natures and Perfections regard all the Instances of Pride and Vanity among our own Species in the same kind of View, when they take a Survey of those who inhabit the Earth ? Or, in the Language of an ingenious *French* Poet, those Pismires that people this Heap of Dirt, which human Vanity has divided into Climates and Regions ?

LESSON III.

On CONVERSATION.

SOCIETY subsists amongst Men by a mutual Communication of their Thoughts to each other. Words, Looks, Gesture, and different Tones of Voice, are the Means of that Communication. I speak, and in an Instant my Ideas and Sentiments are communicated to the Person who hears me; my whole Soul in a manner passes into his. This Communication of my Thoughts, is again the Occasion of others in him, which he communicates to me in his turn. Hence arises one of the most lively of our Pleasures; by this means too we enlarge our Knowledge, and this reciprocal Commerce is the principal Source of our intellectual Wealth.

The first Rule with regard to Conversation, is to observe all the Laws of Politeness in it. This Rule is of all others the most indispensable. It is not in every one's Power perhaps to have fine Parts, say witty Things, or tell a Story agreeably; but every Man may be polite, if he pleases, at least to a certain Degree. Politeness has infinitely more Power to make a Person be loved, and his Company sought after, than the most extraordinary Parts or Attainments he can be Master of. These scarce ever fail of exciting Envy, and Envy has always some Ill-will in it. If you would be esteemed, make yourself be loved; we always esteem the Person we love more than he deserves, and the Person we do not love, as little as ever we can; nay, we do all we can to despise him, and commonly succeed in it.

Great Talents for Conversation require to be accompanied with great Politeness; he who eclipses others owes them great Civilities; and whatever a mistaken Vanity may tell us, it is better to *please* in Conversation than to *shine* in it.

Another general Rule in Conversation is, to conform yourself to the Taste, Character, and present Humour of the Persons you converse with. This Rule is a Consequence of the foregoing; Politeness dictates it, but it requires a large Fund of good Nature and Complaisance to observe it; not but that a Person must follow his Talent in Conversation; do not force Nature, no one ever did it with Success. If you have not a Talent for Humour, or Raillery, or Story-telling, never attempt them. Contain yourself also

within the Bounds of what you know, and never talk upon Things you are ignorant of, unless it be with a View to inform yourself. A Person cannot fail in the Observance of this Rule without making himself ridiculous; and yet how often do we see it transgressed! Some who on War or Politics could talk very well, will be perpetually haranguing on Works of Genius and the Belles Lettres; others who are capable of Reasoning, and would make a Figure in grave Discourse, will yet constantly aim at Humour and Pleasantry, tho' with the worst Grace imaginable. Hence it is, that we see a Man of Merit sometimes appear like a Coxcomb, and hear a Man of Genius talk like a Fool.

Avoid Disputes as much as possible. In order to appear easy and well-bred in Conversation, you may assure yourself it requires more Wit, as well as more good Humour, to improve, than to contradict the Notions of another; but if you are at any time obliged to enter on an Argument, give your Reasons with the utmost Coolness and Modesty, two Things which scarce ever fail of making an Impression on the Hearers. Besides, if you are neither dogmatical, nor shew either by your Actions or Words that you are full of yourself, all will the more heartily rejoice at your Victory; nay, should you be pinch'd in your Argument, you may make your Retreat with a very good Grace; you were never positive, and are now glad to be better inform'd. This has made some approve the *Socratical* Way of Reasoning, where while you scarce affirm any thing, you can hardly be caught in an Absurdity; and tho' possibly you are endeavouring to bring over another to your Opinion, which is firmly fixed, you seem only to desire Information from him.

In order to keep that Temper which is so difficult, and yet so necessary to preserve, you may please to consider, that nothing can be more unjust or ridiculous, than to be angry with another, because he is not of your Opinion. The Interest, Education, and Means by which Men attain their Knowledge, are so very different, that it is impossible they should all think alike, and he has at least as much Reason to be angry with you, as you with him. Sometimes, to keep yourself cool, it may be of Service to ask yourself fairly, what might have been your Opinion, had you all the Biases of Education and Interest your Adversary may possibly have? But if you contend for the Honour of Victory alone, you may lay down this as an infallible Maxim, that you cannot make a more false Step, or give your Antagonist a greater Advantage over you, than by falling into a Passion.

When

When an Argument is over, how many weighty Reasons does a Man recollect, which his Heat and Violence made him utterly forget?

It is yet more absurd to be angry with a Man because he does not apprehend the Force of your Reasons, or give weak ones of his own. If you argue for Reputation, this makes your Victory the easier; he is certainly in all Respects an Object of your Pity, rather than Anger; and if he cannot comprehend what you do, you ought to thank Nature for her Favours, who has given you so much the clearer Understanding.

You may please to add this Consideration, that among your Equals no one values your Anger, which only preys upon its Master; and perhaps you may find it not very consistent either with Prudence or your Ease, to punish yourself whenever you meet with a Fool or a Knave.

Lastly, if you propose to yourself the true End of Argument, which is Information, it may be a seasonable Check to your Passion; for if you search purely after Truth, 'twill be almost indifferent to you where you find it. I cannot in this Place omit an Observation which I have often made, namely, that nothing procures a Man more Esteem and less Envy from the whole Company, than if he chuses the Part of Moderator, without engaging directly on either Side in a Dispute. This gives him the Character of impartial, furnishes him with an Opportunity of sifting Things to the Bottom, of shewing his Judgment, and of sometimes making handsome Compliments to each of the contending Parties. I shall close this Subject with giving you one Caution: When you have gain'd a Victory, do not push it too far; 'tis sufficient to let the Company and your Adversary see 'tis in your Power, but that you are too generous to make use of it.

LESSON IV.

On the same Subject.

THE Faculty of interchanging our Thoughts with one another, or what we express by the Word *Conversation*, has always been represented by moral Writers, as one of the noblest Privileges of Reason, and which more particularly sets Mankind above the Brute Part of the Creation.

Though

Though nothing so much gains upon the Affections as this *Extempore Eloquence*, which we have constantly Occasion for, and are obliged to practise every Day, we very rarely meet with any who excell it it.

The Conversation of most Men is disagreeable, not so much for want of Wit and Learning, as of good Breeding and Discretion.

If you resolve to please, never speak to gratify any particular Vanity or Passion of your own, but always with a Design either to divert or inform the Company. A Man who only aims at one of these, is always easy in his Discourse; he is never out of Humour at being interrupted, because he considers that those who hear him are the best Judges, whether what he was saying could either divert or inform them.

A modest Person seldom fails to gain the good Will of those he converses with; because no body envies a Man who does not appear to be pleased with himself.

We should talk extremely little of ourselves. Indeed what can we say? It would be as imprudent to discover our Faults, as ridiculous to count over our fancied Virtues. Our private and domestic Affairs are no less improper to be introduced into Conversation. What does it concern the Company how many Horses you keep in your Stables? Or whether your Servant is most Knave or Fool?

A Man may equally affront the Company he is in, engrossing all the Talk, or observing a contemptuous Silence.

Before you tell a Story, it may be generally not amiss to draw a short Character, and give the Company a true Idea of the principal Persons concerned in it. The Beauty of most Things consisting not so much in their being said or done, as in their being said or done by such a particular Person, or on such a particular Occasion.

Notwithstanding all the Advantages of Youth, few young People please in Conversation; the Reason is, that want of Experience makes them positive, and what they say is either with a Design to please themselves, than any one else.

It is certain, that Age itself shall make many Things seem well enough, which would have been laugh'd at in the Mouth of one much younger.

Nothing, however, is more insupportable to Men of Sense, than an empty formal Man who speaks in Proverbs and decides all Controversies with a short Sentence. A Piece of Stupidity is the more insufferable, as it puts the Air of Wisdom.

A prudent Man will avoid talking much of any particular science for which he is remarkably famous. There is not methinks an handsomer Thing said of Mr. Cowley in his whole Life, than that none but his intimate Friends ever discover'd he was a great Poet by his Discourse. Besides the necessity of this Rule, it is certainly founded in good Policy. A Man who talks of any thing he is already famous for, has little to get, but a great deal to lose. I might add, that he who is sometimes silent on a Subject where every one is satisfied he could speak well, will often be thought no less knowing in other Matters, where perhaps he is wholly ignorant.

Whenever you command, add your Reasons for doing so; this which distinguishes the Approbation of a Man of Sense from the Flattery of Sycophants, and Admiration of Fools.

Rallery is no longer agreeable than while the whole Company is pleas'd with it. I would least of all be understood except the Person rallied.

Though good Humour, Sense and Discretion, seldom fail to make a Man agreeable, it may be no ill Policy sometimes to prepare yourself in a particular Manner for Conversation, looking a little farther than your Neighbours into what is become a reigning Subject. If our Armies are beating a Place of Importance Abroad, or our House of Commons debating a Bill of Consequence at Home, you can hardly fail of being heard with Pleasure, if you have nicely arm'd yourself of the Strength, Situation and History of the first, or of the Reasons for and against the latter. It will have the same Effect, if when any single Person begins to make a Noise in the World, you can learn some of the latest Accidents in his Life or Conversation, which though they are too fine for the Observation of the Vulgar, give more Satisfaction to Men of Sense, (as they are the best signifying to a real Character) than the Recital of his most shining Actions. I know but one ill Consequence to be deriv'd from this Method, namely, that coming full charg'd into a Company, you should resolve to unload, whether an opportunity offers itself or no.

Though the asking of Questions may plead for itself the famous Name of Modesty, and a Desire of Information, it affords little Pleasure to the rest of the Company, who are troubled with the same Doubts; besides which, he who asks a Question would do well to consider, that he lies wholly under the Mercy of another, before he receives an Answer.

Nothing

Nothing is more silly than the Pleasure some People take in what they call *speaking their Minds*. A Man of this Make will say a rude Thing for the mere Pleasure of saying it; when an opposite Behaviour, full as innocent, might have preserv'd his Friend, or made his Fortune.

It is not impossible for a Man to form to himself as exquisite a Pleasure in complying with the Humour and Sentiments of others, as of bringing others over to his own; since 'tis the certain Sign of a superior Genius, that can take and become whatever Dress it pleases.

I shall only add, that besides what I have here said, there is something that can never be learnt, but in the Company of the Polite. The Virtues of Men are catching as well as their Vices, and your own Observations added to these, will soon discover what it is that commands Attention in one Man, and makes you tir'd and displeased with the Discourse of another.

LESSON V.

On POETRY.

THOU' Invention be the Mother of Poetry, yet the Child is like all others, born naked, and must be nourish'd with Care, cloath'd with Exactness and Elegance, educated with Industry, instructed with Art improved Application, corrected with Severity, and accomplished with Labour and with Time, before it arrives at any great Perfection or Growth. 'Tis certain, that no Composition requires so many several Ingredients, or of more different Sorts, than this; nor that to excel in any Qualities, there is necessary so many Gifts of Nature, and so many Improvements of Learning and of Art. For there must be an universal Genius, of great Compass, as well as great Elevation. There must be a sprightly Imagination or Fancy, fertile in thousand Productions, ranging over infinite Ground, reaching into every Corner, and by the Light of that true poetical Fire, discovering a thousand little Bodies or Images in the World, and Similitudes among them, unseen to common Eyes, and which could not be discover'd without the Ray of that Sun. Besides the Heat of Invention and Liveliness of Wit, there must be the Coldness of good Sense, and So

ness of Judgment, to distinguish between Things and Conceptions, which at first sight, or upon short Glance, seem alike; to chuse among infinite Productions of Wit and Fancy, which are worth preserving and cultivating, and which are better stifled in the Birth, or thrown away when they are born, as not worth bringing up.

Without the Forces of Wit, all Poetry is flat and languishing; without the Succours of Judgment, 'tis wild and extravagant. The true Wonder of Poesy is, that such Contraries must meet to compose it; a Genius both penetrating and solid; in Expression both Delicacy and Force; and the Frame or Fabric of a true Poem, must have something both sublime and just, amazing and agreeable. There must be a great Agitation of Mind to invent, a great Calm to judge and correct; there must be upon the same Tree and at the same Time, both Flower and Fruit. To work up this Metal into exquisite Figure, there must be employed the Fire, the Chissel, and the File. There must be a general Knowledge both of Nature and of Arts; and to go the lowest that can be, there are required Genius, Judgment, and Application; for without this last, all the rest will not serve Turn, and none ever was a great Poet that applied himself much to any thing else.

LESSON VI.

A VISION.

WHATEVER Industry and Eagerness the modern Discoverers have shewn for the Knowledge of new Countries, there yet remains an ample Field in the Creation, to which they are utter Strangers, and which all the Methods of Travelling hitherto invented, will never bring them acquainted with. Of this I can give a very particular Instance, in an Accident which lately happened to me. As I was on the 6th of this Instant, walking with my Eyes cast upwards, I fell into a Reflection on the vast Tracts of Air which appeared before me as uninhabited. And wherefore, said I to myself, should all this Space be created? Can it only be for an odd Bird to fly through, as now and then a Man passes a Desert? Or are there also Kingdoms, with their particular Polities and People,

People, of a Species which we know nothing of, ordain'd to live in it?—It was in this manner I continued my Thought, when my Feet forsook the Level, and I was insensibly mounted in the Air, till I arrived at a Footing as firm and level as what I had left. But with what Surprise did I find myself among Creatures distinct from us in Shape and Customs! The Inhabitants are of a small Stature, below those which History describes for Pigmies; the tallest of them exceed not fourteen or fifteen Inches, and the least are hardly three. This Difference proceeds only from their Growth before they are brought to Light; for after, we never observe them to grow, unless it please their Parents, who have this uncommon Method of enabling them: They recall them to the Womb, where having been for some time, they receive an Addition to their Bulk, then go back to their Houses, and continue at a Stand as they did before. The Experiment has been often tried with Success, but some have suffered extremely by undergoing it.

Their Skins are like the antient Britons, all drawn over with Variety of Figures; the Colour made use of for this End is generally black. I have indeed observed in some of the Religious and Lawyers of this Country, Red here and there intermingled, though not so commonly of late. They tell me too, they often used to paint with all Colours; and I visited two or three of the old Inhabitants, who were adorned in that Fashion: But this is now disused, since the new Inventions, by which the Use of a black Fountain that belongs to that Country, is rendered more useful and serviceable.

The Cloaths in which they go clad are the Skins of Beasts, worn by some plain, by others with Figures wrought upon them. Gold is also made use of by some to beautify their Apparel; but very seldom Silver, unless as Buckles are by us, for fastening the Garments before. I have seen some of them go like Seamen in thin blue Shirts; others like Indians, in a party-colour'd loose kind of Apparel; and others, who they told me were the Politicians of the Country, go about stark naked.

The Manner of dressing them is this: At first when they come into the World they have a Suit given them, which it do not fit exactly, is not as with us, fitted up again, but the Children are in a cruel Manner cut and squeez'd to bring them to its Proportion. Yet this they seem not much to regard, provided their principal Parts are not affected. When the Dress is thus settled on them, they are clad for Life,

being

being seldom their Custom to alter it, or put it off: In short, they live in it Night and Day, and wear it to Rags rather than part with it, being sure of the same Torture, and a greater Danger if they should be dressed a second time. I have farther taken notice, that they delight to go open-breasted, most of them shewing their Bosoms speckled. Some Lawyers indeed wear them quite white, perhaps for Distinction sake, or to be known at a Distance; but the finest Shew is among the Beaux and Ladies, who mightily affect something of Gold both before and behind them. Food I never saw them eat, they being a People, who, as I have observed, live in Air: Their Houses are all single and high, having no back Rooms, but frequently seven or eight Stories, which are all separate Houses above one another. They have one Gate to their City, and generally no Doors to their Houses; tho' I have sometimes seen them have particular Doors, and even made of Glass, where the Inhabitants have been observed to stand many Days, that their fine Apparel may be seen through them. If at any time they lie down, which they do when they come from their Habitations, as if coming abroad were their greatest Fatigue, they will lie together in Heaps without receiving Hurt; tho' the soundest Sleep they get, is when they can have Dust enough to cover them over. The Females amongst them are but few, nothing being there produced by a Marriage of Sexes. The Males are of a different Strength or Endowment of Parts, some having Knowledge in an extreme Degree, and others none at all, yet at the same time they are mighty willing to instruct others. Their Names (for as many as would discover them to me) I observed to be the very same as ours are upon Earth; I met a few who made theirs a Mystery, but why I am yet to learn. They are so communicative, that they will tell all the Knowledge they boast, if a Stranger apply himself to their Conversation: And this may be worth his while, if he considers that all Languages, Arts, and Sciences, are professed amongst them. I think I may say it without Vanity, that I knew a certain Talisman, with proper Figures and Characters inscribed, whereby their greatest People may be charmed, brought to reside with a Man, and serve him like a Familiar in the Conduct of Life.

There is no such thing as Fighting amongst them, but their Controversies are determined by Words, wherein they seldom own themselves conquered, yet proceed no farther than two or three Replies: Perhaps indeed two others take up their Neighbour's Quarrel, but then they desist too after the same manner; sometimes, however, Blows have ensued upon

upon their Account, tho' not amongst them : In such a Case they have descended to inspire Mankind with their Sentiments, and chosen Champions from among us, in order to decide it.

The time of their Life is very different ; some die as soon as born, and others in their Youth ; some get a new Lease, by their entering into the Womb again ; and if any weather out to a hundred Years, they generally live on to an extreme Age : After which it is remarkable, that instead of growing weaker as we do by Time, they increase in Strength, and become at last so confirmed in Health, that it is the Opinion of their Country, they never can perish while the World remains.

The Sickneses which may take them off, besides what happens from their natural Weakness of Body, are of different Sorts. One is Over-moisture, which affecting their Mansions, makes them lose their Complexions, become deformed, and rot away insensibly : This is often obviated by their not keeping too much within Doors. Another is the Worms, which prey upon their Bowels. If they be maimed by Accidents, they become like us, so far useless, and that will some time or other be the Occasion of their Ruin. However, they perish by these means only in appearance, and like Spirits who vanish in one Place, to be seen in another. But as Men die of Passions, so Disesteem is what the most nearly touches them ; then they withdraw into Holes and Corners, and consume away in Darkness. Or if they are kept alive a few Days by the Force of Spices, it is but a short Reprieve from their perishing to Eternity without any Honour ; but that instead of a Burial, a small Pyre of Paste should be erected over them, while they, like the ancient *Romans*, are reduced to Ashes.

LESSON VII.

The Picture of a GOOD MAN.

HE makes the Interest of Mankind, in a manner, his own; and has a tender and affectionate Concern for their Welfare. He cannot think himself happy, whatever his Possessions and Enjoyments are, while he sees others miserable. His Wealth and Affluence delight him chiefly as the Poor and Indigent are the better for it; and the greatest Charm of Prosperity is the Opportunity it affords of relieving his Fellow-Creatures, and of being more extensively useful. He thinks he has discharged but the *least Part* of his Duty, when he has done *strict Justice* to all; and therefore the communicating Advice and Comfort, Assistance and Support, according to the various Exigencies of those with whom he converses, is his constant Endeavour, and most pleasing Entertainment. In the strong and elegant Language of *Job*, *He is Eyes to the Blind, and Feet to the Lame; he delivereth the Poor that cry, and the Fatherless, and him that hath none to help him; the Blessing of him that is ready to perish cometh upon him, and he causeth the Widow's Heart to sing for Joy.* And that he may practise the more large and generous Charity, he retrenches useless Pomp and Extravagance; and by a regular and prudent Management, constantly provides for the Relief of the Neceffitous; esteeming this a much more sublime and noble Gratification, than the idle Amusements and Gallantries of a vain and luxurious Age.

He not only takes all Occasions that present themselves of doing Good, but seeks for Opportunities to be useful; it is part of the stated Employment and Business of his Life. He contrives and studies which way he may be most serviceable to his Fellow-Creatures, and what that particular Talent is, with which he is entrusted for the Good of Mankind. If it be Power, he protects and encourages Virtue by his Authority and Influence, is the Patron of Liberty, and vindicates the Cause of oppressed Innocence. If Riches, he is rich in good Works, ready to distribute, willing to communicate. If Knowledge, he counts it his highest Pleasure to instruct the Ignorant, and administer proper Direction and Comfort in perplexing and difficult Circumstances; and to defend the Cause of Religion, and represent it in a just and amiable Light. And to nothing

of this does he want to be *solicited*, but his generous Heart is always ready, and strongly disposed for beneficent Desigins and Actions. You cannot lay a greater Obligation upon him, than by proposing Ways in which he may be useful, or enlarge his Sphere of Usefulness; for this is the Point in which all his Views, all his Satisfaction center.

Add to this, that he is inclin'd to abate of his Right, when insisting too strictly upon it may have the Appearance of Harshness and Severity; and has such a strong Sense of Benevolence, such an exalted Spirit of Humanity and Compassion, that no Considerations of *private Interest*, no Difference of *Nation* or *religious Profession*, can restrain; and which the *greatest Injuries* cannot bear down and extinguish. He aims that his Goodness may be as diffusive as possible, and as much like that of the universal Parent, the eternal Fountain of Good, who supports, enlivens, and recreates the whole Creation; and therefore, as he is generous in all his Designs, he is very fearful of disobliging any, either by Word or Action; and endeavours in his whole Conduct, to be agreeable as well as useful to all: Being candid in his Censures, practising to his Inferiors the most endearing Condescension, and carefully avoiding Moroseness, and every thing that has the Appearance of insolence or Contempt. Finally, to conclude the Sketch of this most beautiful and honourable Character, the *good Man* is wearied in his Endeavours to promote the Happiness of others; the Ardor of his Benevolence is not cool'd, tho' he meets with ungrateful Returns; the Trouble and Expence of the Service do not discourage him; nay, he is ready to give up all private Considerations for the sake of the public Welfare, and even sacrifice Life itself, when the Good of the World requires it.

LESSON VIII.

The Duty of endeavouring to obtain WISDOM; and the Use and Importance of it.

WISDOM is of itself delectable and satisfactory. It is like Light, pleasant to behold, casting a sprightly Lustre, and diffusing a benign Influence all about; displaying Objects in their due Shapes, Postures, Magnitudes and Colours; dispelling the Darkeness of Ignorance, scattering the Mists of Doubt, and driving away the Spectres of delusive Fancy; discovering Obstacles, securing the Progress, and making the Passages of Life clear, open and pleasant. Wisdom begets in us a Hope of Success in our Actions, and is usually attended therewith. Now what is more delicious than Hope? What more satisfactory than Success? And he that aims at a good End, and knows he uses proper Means to attain it, why should he despair of Success, since Effects naturally follow their Causes, and the Divine Providence is wont to afford its Concurrence to such Proceedings? Wisdom makes all the Troubles, Griefs, and Pains incident to Life, whether casual Adversities, or natural Afflictions, easy and supportable; by rightly valuing the Importance, and moderating the Influences of them. It suffers not busy Fancy to alter the Nature, amplify the Degree, or extend the Duration of them, by representing them more sad, heavy, and remediless than they truly are. Besides that it confers a Facility and Dexterity in Action, which is a very pleasant and commodious Quality. To do things with Difficulty and Struggling, disheartens a Man, weakens his Courage, blunts the Edge of his Resolution, renders him sluggish and averse from Business, tho' apprehended never so necessary and of great Moment. These Obstructions Wisdom removes, facilitating Operations, by directing the Intention to Ends possible and attainable, by suggesting Means and Instruments to work by, by contriving right Methods and Courses of Process; the Mind by it being stor'd with Variety of good Principles, sure Rules, and happy Experiences, repos'd in the Memory, and ready upon all Occasions to be produced and employed in Practice. Wisdom begets a sound, healthful and harmonious Complexion of the soul, disposing us with Judgment to distinguish, and with Pleasure

Pleasure to relish savory and wholesome things, but to nat-
 teate and reject such as are ungrateful and noxious to us;
 whence to the Soul proceeds all that Comfort, Joy and Vi-
 gour, which results to the Body from a good Constitution
 and perfect Health. Wisdom acquaints us with ourselves,
 our own Temper and Constitution, our Propensions and Pas-
 sions, our Habitues and Capacities; a thing not only of
 mighty Advantages but of infinite Pleasure and Content to
 us. No Man in the World less knows a Fool than himself.
 He hath wonderful Conceits of his own Qualities and Facul-
 ties; he affects Commendations incompetent to him, and
 soars at Employments surpassing his Ability to manage.
 No Comedy can represent a Mistake more odd and ridiculous
 than his; for what he wanders, stares and hunts after, but
 never can find or discern, is himself. Wisdom procures and
 preserves a constant Favour and fair Respect of Men, pur-
 chases a good Name, and upholds Reputation in the World,
 which things are naturally desireable, and commodious in
 Life. The compos'd Frame of Mind, uniform and comely
 Demeanour, compliant and inoffensive Conversation, fast
 and punctual Dealing, considerate Motions and dextrous Ad-
 dresses of wise Men, naturally beget Esteem and Affection
 in those that observe them: Whereas Folly is freakish and
 humorous, impertinent and obstreperous, inconstant and
 inconsistent, peevish and exceptionous, and consequently trouble-
 some to Society, and productive of Aversion and Disrespect.
 Wisdom instructs us to examine, compare, and rightly to val-
 ue the Objects that court our Affections, and challenge our
 Care; and thereby regulates our Passions, and moderates our
 Endeavours, which begets a pleasant Serenity, and peaceable
 Tranquility of Mind. For when, being deluded with false
 Shews, and relying upon ill-grounded Presumptions, we
 highly esteem and eagerly pursue things of little Worth
 themselves, as we prostitute our Affections, mis-spend our
 Time, and lose our Labour; so the Event not answering our
 Expectation, our Minds thereby are confounded, disturbed
 and distempered. Wisdom discovers our Relations, Duties
 and Concernments, in respect of others with whom we
 converse; distinguishes the Circumstances, limits the Measure
 of our Actions, determines the Modes, appoints the fit Season
 for our Action; thus preserving *Decorum* and *Order*, the Parents of
 Peace; and preventing *Confusion*, the Mother of Inquietude,
 Strife and Disquiet. In fine, Wisdom acquaints us with
 the Nature and Reason of true Religion, and persuades us
 to the Practice of it; teaches us wherein it consists,

what it requires, the Mistake of which produceth daily so many Mischiefs in the World. It shews that it consisteth not in fair Professions, but in real Practice; not in a pertinacious Adherence to any Sect or Party, but in a sincere Love of Goodness, and Dislike of Naughtiness, wherever discovering itself; not in harsh Censuring and virulently Inveighing against others, but in carefully Amending our own Ways; not in a vain Ostentation of outward Performances, but in an inward Goodness of Mind, exerting itself in Works of true Devotion and Charity; not in a nice Orthodoxy, or politic Subjection of our Judgments to the peremptory Dictates of Men, but in a sincere Love of Truth, in a hearty Approbation of Compliance with Doctrines fundamentally good, and necessary to be believed.

LESSON IX.

A View of the different Climes and Regions of the Earth.

HOW oblique and faintly looks the Sun on yonder Climates, far removed from him! How tedious are the Winters there! How deep the Horrors of the Night, and how uncomfortable even the Light of the Day! The freezing Winds employ their fiercest Breath, yet are not spent with blowing. The Sea, which elsewhere is scarce confined within its Limits, lies here immur'd in Walls of Crystal. The Snow covers the Hills, and almost fills the lowest Vallies. How wide and deep it lies, incumbent over the Plains, hiding the sluggish Rivers, the Shrubs and Trees, the Dens of Beasts, and Mansions of distress'd and feeble Men!—See! where they lie confined, hardly secure against the raging Cold, or the Attacks of the wild Beasts, now Masters of the wasted Field, and forc'd by Hunger out of the naked Woods.—Yet not dishearten'd (such is the Force of human Breasts) but thus provided for by Art and Prudence, the kind compensating Gifts of Heaven, Men and their Herds may wait for a Release. For at length the Sun approaching, melts the Snow, sets longing Men at Liberty, and affords them Means and Time to make Provision against the next Return of Cold. It breaks the icy Fetters of the Chain, where the vast Sea-Monsters pierce thro' floating Islands,

with Arms which can withstand the crystal Rock: whilst others, who of themselves seem great as Islands, are by their Bulk alone arm'd against all but Man, whose Superiority over Creatures of such stupendous Size and Force, should make him mindful of his Privilege of Reason, and force him humbly to adore the great Composer of these wonderous Frames, and Author of his own superior Wisdom,

But leaving these dull Climates, so little favoured by the Sun, for those happier Regions, on which he looks most kindly, making perpetual Summer; how great an Alteration do we find! His purer Light confounds weak-sighted Mortals; pierced by his scorching Beams, scarce can they tread the glowing Ground. The Air they breathe cannot enough abate the Fire which burns within their panting Breasts. Their Bodies melt; overcome and fainting, they seek the Shade, and wait the cool Refreshments of the Night. Yet oft the bounteous Creator bestows other Refreshments; he casts a Veil of Clouds before them, and raises gentle Gales, favoured by which, the Men and Beasts pursue their Labours, and Plants refreshed by Dews and Showers, can gladly bear the warmest Sun-beams.

And here the varying Scene opens to new Wonders. We see a Country rich with Gems, but richer with the fragrant Spices it affords. How gravely move the largest of Land Creatures on the Banks of this fair River! How ponderous are their Arms, and vast their Strength, with Courage, and a Sense superior to the other Beasts! yet are they tamed by Mankind, and brought even to fight their Battles, rather as Allies and Confederates, than as Slaves. But let us turn our Eyes towards these smaller and more curious Objects, the numerous and devouring Insects on the Trees in these wide Plains: How shining, strong and lasting are the subtle Threads spun from their artful Mouths! Who beside the All-wise has taught them to compose the beautiful soft Shells, in which recluse and buried, yet still alive, they undergo such a surprising Change, when not destroyed by Men, who cloath and adorn themselves with the Labours and Lives of these weak Creatures, and are proud of wearing such inglorious Spoils. How sumptuously apparelled, gay, and splendid, are all the various Insects which feed on the other Plants of this warm Region! How beautiful the Plants themselves in all their various Growths, from the triumphant Palm, down to the humble Moss!

Now may we see that happy Country where precious Gems and Balsams flow from Trees, and Nature yields

most delicious Fruits. How tame and tractable, how patient of Labour and of Thirst, are those large Creatures, who lifting up their lofty Heads, go led and loaden thro' those dry and barren Places ! Their Shape and Temper shew them fram'd by Nature to submit to Man, and fitted for his Service ; who from hence ought to be more sensible of his Wants, and of the divine Bounty thus supplying them.

But see ! not far from us that fertilest of Lands, water'd and fed by a friendly generous Stream, which ere it enters the Sea, divides itself into many Branches, to dispense more equally the rich and nitrous Manure, it bestows so kindly and in due Time on the adjacent Plains.—Fair Image of that fruitful and exuberant Nature, who with a Flood of Bounty blesses all Things, and, Parent-like, out of her many Breasts sends the nutritious Draught in various Streams to her rejoicing Offspring !—Innumerable are the dubious Forms and unknown Species which drink the slimy Current ; whether they are such as leaving the scorch'd Desarts, satiate here their ardent Thirst, and promiscuously engend'ring, beget a monstrous Race ; or whether, as 'tis said, by the Sun's genial Heat active on the fermenting Ooze, new Forms are generated, and issue from the River's fertile Bed.—See there the noted Tyrant of the Flood, and Terror of its Borders ! when suddenly displaying his horrid Form, the amphibious Ravager invades the Land, quitting his watry Den, and from the Deep emerging, with hideous Rush sweeps o'er the trembling Plain. The Natives from afar behold with Wonder the enormous Bulk, sprung from so small an Egg. With Horror they relate the Monster's Nature, cruel and deceitful ; how he with dire Hypocrisy, and false Tears, beguiles the Simple-hearted ; and inspiring Tendernefs and kind Compassion, kills with pious Fraud.—Sad Emblem of that spiritual Plague, dire Superstition ! Native of this Soil, where first Religion grew unfociable, and among different Worshipers bred mutual Hatred and Abhorrence of each other's Temples. The Infection spreads, and Nations now profane one to another, war fiercer, and in Religion's Cause forget Humanity ; whilst savage Zeal, with meek and pious Semblance, works dreadful Massacre, and for Heaven's Sake (horrid Pretence !) makes desolate the Earth.

Here let us leave these Monsters (glad if we cou'd here confine 'em !) and detesting the dire prolific Soil, fly to the vast Desarts of these Parts. All ghastly and hideous as they appear, they want not their peculiar Beauties. The Wilderness pleases, we seem to live alone with Nature : We view

her in her inmost Recesses, and contemplate her with more Delight in these original Wilds, than in the artificial Labyrinths and feign'd Wildernesses of the Palace. The Objects of the Place, the scaly Serpents, the savage Beasts, and poisonous Insects, how terrible soever, or how contrary to human Nature, are beauteous in themselves, and fit to raise our Thoughts in Admiration of that divine Wisdom, so far superior to our short Views. Unable to declare the Use and Service of all Things in this Universe, we are yet assur'd of the Perfection of all, and of the Justice of that Oeconomy to which all Things are subservient; and in respect of which, Things seemingly deform'd are amiable, Disorder becomes regular, Corruption wholesome, and Poisons (such as these we have seen) prove healing and beneficial.

But behold! thro' a vast Tract of Sky before us the mighty *Atlas* rears his lofty Head, cover'd with Snow above the Clouds. Beneath the Mountain's Foot, the rocky Country rises into Hills, a proper Basis of the ponderous Mass above; where huge embody'd Rocks lie piled on one another, and seem to prop the high Arch of Heaven.—See! with what trembling Steps poor Mankind tread the narrow Brink of the deep Precipices! From whence with giddy Horror they look down, mistrusting even the Ground which bears 'em, whilst they hear the hollow Sound of Torrents underneath, and see the Ruin of the impending Rock, with falling Trees which hang with their Roots upwards, and seem to draw more Ruin after them. Here thoughtless Men, seiz'd with the Newness of such Objects, become thoughtful, and willingly contemplate the incessant Changes of this Earth's Surface. They see, as in one Instant, the Revolutions of past Ages, the fleeting Forms of Things, and the Decay even of this our Globe; whose Youth and first Formation they consider, whilst the apparent Spoil and irreparable Breaches of the wasted Mountain shew them the World itself only as a noble Ruin, and make them think of its approaching Period.—But here, mid-way the Mountain, a spacious Border of thick Wood harbours our weary'd Travellers, who now are come among the Ever-green and lofty Pines, the Firs and noble Cedars, whose tow'ring Heads seem endless in the Sky, the rest of Trees appearing only Shrubs beside them. And here a different Horror seizes our shelter'd Travellers, when they see the Day diminish'd by the deep Shades of the vast Wood, which closing thick above spreads Darkness and eternal Night below. The faint and gloomy Light looks horrid as the Shade itself; and the pro-

found

Sound Stillness of these Places imposes Silence upon Men, struck with the hoarse Echoings of every Sound within the spacious Caverns of the Wood. Here Space astonishes; Silence itself seems pregnant, whilst an unknown Force works on the Mind, and dubious Objects move the wakeful Sense. Mysterious Voices are either heard or fancy'd, and various Forms of Deity seem to present themselves, and appear more manifest in these sacred Sylvan Scenes; such as of old gave rise to Temples, and favour'd the Religion of the ancient World. Even we ourselves, who in plain Characters may read Divinity from so many bright Parts of the Earth, chuse rather these obscurer Places to spell out that mysterious Being, which to our weak Eyes appears at best under a Veil of Cloud.

LESSON X.

On HAPPINESS.

O Happiness! our Being's End and Aim!
 Good, Pleasure, Ease, Content! whate'er thy Name:
 That Something, which still prompts th' eternal Sigh;
 For which we bear to live, nor fear to die:
 Which still so near us, yet beyond us lies;
 O'erlook'd, seen double, by the Fool—and Wise.
 Plant of Celestial Seed! if dropt below,
 Say in what mortal Soil thou deign'st to grow?
 Fair-opening to some Court's propitious Shrine?
 Or deep with Diamonds in the flaming Mine?
 Twin'd with the Wreaths *Parnassian* Laurels yield?
 Or reapt in Iron Harvests of the Field?—
 Ask of the Learn'd the Way, the Learn'd are blind:
 This bids to serve, and That to shun Mankind.
 Some place the Bliss in Action, some in Ease;
 Those call it Pleasure, and Contentment These.—
 Take Nature's Path, and mad Opinions leave;
 All States can reach it, and all Heads conceive:
 Obvious her Goods, in no Extreme they dwell,
 There needs but thinking right, and meaning well;
 And mourn our various Portions as we please,
 Equal is *common Sense*, and *common Ease*.—

ORDER is Heaven's first Law; and this confess,
 Some are, and must be, greater than the rest,
 More rich, more wise; but who infers from hence,
 That such are *happier*, shocks all common Sense.—
 Know, all the Good that Individuals find,
 Or God and Nature meant to mere Mankind;
 Reason's whole Pleasures, all the Joys of Sense,
 Lie in three Words, *Health, Peace, and Competence.*

LESSON XI.

The J U G G L E R.

A F A B L E.

A JUGGLER long through all the Town
 Had rais'd his Fortune and Renown;
 You'd think (so far his Art transcends)
 The Devil at his Finger's Ends.
 VICE heard his Fame, she read his Bill;
 Convinc'd of his inferior Skill,
 She fought his Booth, and from the Croud
 Defy'd the Man of Art aloud.

Is this then he so fam'd for Slight?
 Can this slow Bungler cheat your Sight?
 Dares he with me dispute the Prize?
 I leave it to impartial Eyes.

Provok'd, the Juggler cry'd, 'Tis done:
 In Science I submit to none.
 Thus said, the Cups and Balls he play'd
 By turns; this here, that there convey'd:
 The Cards, obedient to his Words,
 Are by a Fillip turn'd to Birds;
 His little Boxes change the Grain,
 Trick after Trick deludes the Train.
 He shakes his Bag, he shows all fair,
 His Fingers spread, and nothing there;
 Then bids it rain with Show'rs of Gold,
 And now his Iv'ry Eggs are told;
 But when from thence the Hen he draws,
 Amaz'd Spectators him Applause.

VICE now stept forth, and took the Place,
 With all the Forms of his Grimace.
 This magic Looking-glass, she cries,
 There, hand it round, will charm your Eyes.
 Each eager Eye the Sight desir'd,
 And ev'ry Man himself admir'd.
 Next, to a Senator addressing,
 See this Bank-note; observe the Blessing.
 Breathe on the Bill.—Heigh, pass—'tis gone!
 Upon his Lips a Padlock shone.
 A second Puff the Magic broke,
 The Padlock vanish'd, and he spoke.
 Twelve Bottles rang'd upon the Board,
 All full, with heady Liquor stor'd,
 By clean Conveyance disappear,
 And now two bloody Swords are there.
 A Purse she to a Thief expos'd;
 At once his ready Fingers clos'd;
 He opes his Fist, the Treasure's fled,
 He sees a Halter in its Stead.
 She bids Ambition hold a Wand,
 He grasps a Hatchet in his Hand.
 A Box of Charity she shows:
 Blow here, and a Church-warden blows:
 'Tis vanish'd with Conveyance neat,
 And on the Table smokes a Treat.
 She shakes the Dice, the Board she knocks,
 And from all Pockets fills her Box.
 She next a meagre Rake address'd;
 This Picture see; her Shape, her Breast!
 What Youth, and what inviting Eyes!
 Hold her, and have her.—With Surprise,
 His Hand expos'd a Box of Pills;
 And a loud Laugh proclaim'd his Ills.
 A Counter, in a Miser's Hand,
 Grew twenty Guineas at Command;
 She bids his Heir the Sum retain,
 And 'tis a Counter now again.
 A Guinea with her Touch you see
 Take ev'ry Shape but Charity;
 And not one Thing, you saw or drew,
 But chang'd from what was first in View,
 The Juggler now in Grief of Heart,
 With this Submission, own'd her Art.

“ Can

Vice

" Can I such matchless Slight withstand ?
 " How Practice hath improv'd your Hand !
 " But now and then I cheat the Throng ;
 " You ev'ry Day, and all Day long.

LESSON XII.

On MUSIC.

D Escend, ye Nine ! descend and sing ;
 The breathing Instruments inspire,
 Wake into Voice each silent String,
 And sweep the sounding Lyre !
 In a sadly-pleasing Strain
 Let the warbling Lute complain :
 Let the loud Trumpet sound,
 Till the Roofs all around
 The shrill Echoes rebound :
 While in more lengthen'd Notes and slow,
 The deep, majestic, solemn Organs blow.
 Hark ! the Numbers soft and clear,
 Gently steal upon the Ear ;
 Now louder, and yet louder rise,
 And fill with spreading Sounds the Skies ;
 Exulting in Triumph now swell the bold Notes,
 In broken Air, trembling, the wild Music floats ;
 Till by Degrees, remote and small,
 The Strains decay,
 And melt away,
 In a dying, dying Fall.

LESSON XIII.

The RURAL LIFE.

O H knew he but his Happiness, of Men
 The happiest he ! who far from public Rage,

Deep in the Vale, with a choice Few retir'd,
Drinks the pure Pleasures of the Rural Life.
What tho' the Dome be wanting, whose proud Gate
Each Morning vomits out the sneaking Croud
Of Flatterers false, and in their Turns abus'd?
(Vile Intercourse!) What tho' the glitt'ring Robe
Of every Hue reflected Light can give,
Or floating loose, or stiff with mazy Gold,
(The Pride and Gaze of Fools!) oppresses him not?
What tho' from utmost Land and Sea purvey'd,
For him each rarer tributary Life
Bleeds not, and his insatiate Table heaps
With Luxury and Death? What tho' his Bowl
Flames not with costly Juice; nor sunk in Beds,
Oft of gay Care, he tosses out the Night,
Or melts the thoughtless Hours in idle State?
What tho' he knows not those fantastic Joys,
That still amuse the Wanton, still deceive;
A Face of Pleasure, but a Heart of Pain;
Their hollow Moments undelighted all?
Sure Peace is his; a solid Life, estrang'd
To Disappointment, and fallacious Hope:
Rich in Content, in Nature's Bounty rich,
In Herbs and Fruits; whatever greens the Spring,
When Heaven descends in Show'rs; or bends the Bough,
When Summer reddens, and when Autumn beams;
Or in the wintry Glebe whatever lies
Conceal'd, and fattens with the richest Sap:
These are not wanting; nor the milky Drove,
Luxuriant, spread o'er all the lowing Vale;
Nor bleating Mountains; nor the Chide of Streams,
And Hum of Bees inviting Sleep sincere
Into the guiltless Breast, beneath the Shade,
Or thrown at large amid the fragrant Hay:
Nor aught beside of Prospect, Grove, or Song,
Dim Grottos, gleaming Lakes, and Fountains clear.
Here too dwells simple Truth; plain Innocence;
Unfalsify'd Beauty; Sound unbroken Youth,
Patient of Labour, with a Little pleas'd;
Health ever-blooming; unambitious Toil;
Calm Contemplation, and poetic Ease.

LESSON XIV.

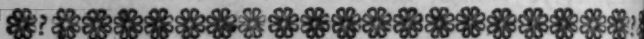
The Morning HYMN of ADAM and EVE.

THESE are thy glorious Works, Parent of Good!
 Almighty! Thine this universal Frame,
 Thus wondrous fair; Thy self how wond'rous then!
 Unspeakable! who sitt'st above these Heav'ns,
 To us invisible, or dimly seen
 In these thy lowest Works: yet these declare
 Thy Goodness beyond Thought, and Pow'r divine.
 Speak ye who best can tell, ye Sons of Light,
 Angels! for ye behold him, and with Songs,
 And choral Symphonies, Day without Night,
 Circle his Throne rejoicing; ye in Heav'n:
 On Earth join all ye Creatures to extoll
 Him first, Him last, Him midst, and without End.
 Fairest of Stars! last in the Train of Night,
 If better thou belong not to the Dawn,
 Sure Pledge of Day, that crown'st the smiling Morn
 With thy bright Circlet, praise Him in thy Sphere
 While Day arises, that sweet Hour of Prime.
 Thou Sun, of this great World both Eye and Soul,
 Acknowledge him thy Greater; sound His Praise
 In thy eternal Course, both when thou climb'st,
 And when high Noon hast gain'd, and when thou fall'st.
 Moon! that now meets the orient Sun, now fly'st
 With the fix'd Stars, fix'd in their Orb that flies;
 And ye five other wand'ring Fires! that move
 In mystic Dance not without Song, resound
 His Praise, who out of Darkness call'd up Light.
 Air, and ye Elements! the eldest Birth
 Of Nature's Womb, that in Quaternion run
 Perpetual Circle multiform; and mix,
 And nourish all Things: let your ceaseless Change
 Vary to our great Maker still new Praise.
 Ye Mists and Exhalations! that now raise
 From Hill, or steaming Lake, dusky, or grey,
 Till the Sun paint your fleecy Skirts with Gold,
 In Honour to the World's great Author rise:
 Whether to deck with Clouds th' uncolour'd Sky,
 Or wet the thirsty Earth with falling Show'rs,

Rising, or falling, still advance His Praise.
 His Praise, ye Winds! that from four Quarters blow,
 Breathe soft, or loud; and wave your Tops, ye Pines!
 With every Plant, in Sign of Worship, wave.
 Fountains! and ye that warble, as ye flow,
 Melodious Murmurs! warbling, tune his Praise!
 Join Voices, all ye living Souls! ye Birds,
 That singing up to Heaven-gate ascend,
 Bear on your Wings, and on your Notes, His Praise!
 Ye that in Waters glide, and ye that walk
 The Earth, and stately tread, or lowly creep!
 Witness if I be silent, Morn or Even,
 To Hill, or Valley, Fountain, or fresh Shade,
 Made vocal by my Song, and taught His Praise.
 Hail universal Lord! be bounteous still
 To give us only Good: and if the Night
 Have gather'd aught of Evil, or conceal'd,
 Disperse it, as now Light dispels the Dark!

SECT. II. On SPEAKING.

IN these few Lessons which I have selected for the Improvement of your Reading, I have endeavour'd as much as was possible to chuse such as contain good and useful Sentiments, and at the same time require many different Manners of Reading, as in the Study and Practice of them we have observ'd. I now proceed to lay before you some Lessons for your Improvement in Speaking, to which a distinct and proper Manner of Reading is the best Preparative. I thought it best to take the Speeches I would have you make use of from the *Roman History*; as it is of all other Histories the most entertaining, the most interesting, and the most useful: and I have chosen to select those Speeches from *Mr. Hooke*, as his Style is generally allow'd to be more pure and elegant than any other *Roman History* in our Language. To each Speech is prefix'd a short Account of the Occasion on which it was made, which will enable you to enter the better into the Sense and Meaning of it, and into the Spirit and Manner in which it ought to be spoke. These short Arguments should always be read to those who are to hear you, before you begin to speak.



LESSONS for S P E A K I N G.

LESSON I.

Romulus and Remus being sent by their Grandfather Numa from Alba, at the Head of a Colony, to seek a new Settlement, quarrell'd about the Choice of a Spot where they should fix, and build them a City; Romulus chus'd Mount Palatine, and Remus Mount Aventine. Remus said to have lost his Life in this Dispute. The City was therefore built on Mount Palatine, and, in Compliment to its Founder, called Rome. As Romulus had not taken up to him the chief Command of the Colony for any longer Time than while the City was building, he, as soon as the Work was finish'd, submitted the Form of its future Government to the Choice of the People, and calling the Citizens together, harangu'd them in Words to this Effect.

IF all the * Strength of Cities lay in the Height of their Ramparts, or the Depth of their Ditches, we should have great Reason to be in Fear for that which we have now built. Are there in Reality any Walls too high to be scaled by a valiant Enemy? And of what Use are Ramparts in sudden Divisions? They may serve for a Defence against sudden IncurSIONS from Abroad; but it is by Courage and Prudence chiefly, that the InvasIONS of Foreign Enemies are repelled; and by Unanimity, Sobriety, and Justice, that Domestic Seditions are prevented. Cities fortified by the strongest Bulwarks, have been often seen to yield to Force from without, or to Tumults from within. An exact manner

* Rome, properly speaking, says Mr. Hooke, was at first but a very sorry Village, whereof even the principal Inhabitants follow'd their own Ploughs; and until it was rebuilt, after the burning of it by the Gauls, did not deserve the Name of a City. Such were the Beginnings of the Capital of the World!

ary Discipline, and a steady Observance of Civil Polity, are the surest Barriers against these Evils. But there is still another Point of great Importance to be considered. The Prosperity of some rising Colonies, and the speedy Ruin of others, have in great measure been owing to their Form of Government. Was there but one manner of ruling States and Cities that could make them happy, the Choice would not be difficult. But I have learnt, that of the various Forms of Government among the *Greeks* and *Barbarians*, there are three which are highly extolled by those who have experienced them; and yet, that no one of these is in all Respects perfect, but each of them has some innate and incurable Defect. Chuse you then in what manner this City shall be governed. Shall it be by one Man? shall it be by a select Number of the wisest among us? or shall the Legislative Power be in the People? As for me, I shall submit to whatever Form of Administration you shall please to establish. As I think myself not unworthy to command, so neither am I unwilling to obey. Your having chosen me to be the Leader of this Colony, and your calling the City after my Name, are Honours sufficient to content me; Honours, which, living or dead, I can never be deprived.

LESSON II.

Numerus was chosen King; and Rome was governed by Kings for upwards of 240 Years, till the Expulsion of Tarquin the 2d, which was occasion'd by his Son Sextus ravishing Lucretia, the Wife of Collatinus, a noble Roman. Lucretia, upon receiving this Injury, sent for her Husband, who was then in the Camp at Ardea with Tarquin, and for several of his Friends, and having inform'd them of the Outrage she had received, and engag'd them to revenge it, stab'd herself to the Heart, and dy'd before them. The Romans had long groan'd under the Tyranny and Cruelties of the Tarquins, and were therefore glad to lay hold on so flagrant and outrageous an Insult, to shake off their Yoke. The famous Junius Brutus, who for some Reasons had mask'd himself, and conceal'd great Talents, under the Appearance of Simplicity, suddenly threw off his Disguise; and going near to the dying Lady, drew the Ponyard out of her Bosom, and

shewing it all bloody to the Assembly, to their great Astonishment, thus addressed them.

YES, noble Lady, I swear by this Blood, which was once so pure, and which nothing but Royal Villain could have polluted, that I will pursue *Lucius Tarquinius* the Proud, his wicked Wife, and their Children, with Fire and Sword; nor will I ever suffer any of that Family, or of any other whatsoever, to be *King in Rome*: Ye Gods, I call you to witness this my Oath!—There, *Romans*, turn your Eyes to that sad Spectacle—the Daughter of *Lucretius*, *Collatinus* Wife—she died by her own Hand. See there a noble Lady whom the Lust of a *Tarquin* reduced to the Necessity of being her own Executioner, to attest her Innocence. Hospitably entertain'd by her as a Kinsman of her Husband's, *Sextus*, the perfidious Guest, became her brutal Ravisher. The chaste, the generous *Lucretia* could not survive the Insult of a Glorious Woman! But once only treated as a Slave, she thought Life no longer to be endur'd. *Lucretia*; a Woman disdain'd a Life that depended on a Tyrant's Will; and shall We, shall Men with such an Example before our Eyes, and after five and twenty Years of ignominious Servitude, shall We, through a Fear of dying, defer one single Instant to assert our Liberty? No, *Romans*, now is the Time; the favourable Moment we have so long waited for, is come. *Tarquin* is not at *Rome*. The *Patricians* are at the Head of the Enterprize. The City is abundantly provided with Men, Arms, and all Things necessary. There is nothing wanting to ensure the Success, if our own Courage does not fail us. And shall those Warriors, who have ever been so brave when their reign Enemies were to be subdued, or when Conquests were to be made to gratify the Ambition and Avarice of *Tarquin*, be then only Cowards, when they are to deliver themselves from Slavery? Some of you are perhaps intimidated by the Army which *Tarquin* now commands. The Soldiers, I imagine, will take the Part of their General. Banish groundless a Fear. The Love of Liberty is natural to Men. Your Fellow-Citizens in the Camp feel the Weight of Oppression with as quick a Sense as you that are in *Rome*. They will as eagerly seize the Occasion of throwing off the Yoke. But let us grant there may be some among them who thro' Baseness of Spirit, or a bad Education, will be disposed to favour the Tyrant. The Number of these will be but small, and we have Means sufficient in our Hands to reduce them to Reason. They have left us Hostages

dear to them than Life. Their Wives, their Children, their Fathers, their Mothers, are here in the City. Courage, Romans, the Gods are for us; those Gods, whose Temples and Altars the impious *Tarquin* has profaned by Sacrifices and Libations made with polluted Hands, polluted with Blood, and with numberless unexpiated Crimes committed against his Subjects. Ye Gods, who protected our Fore-fathers, ye Genii, who watch for the Preservation and Glory of *Rome*, do you inspire us with Courage and Unanimity in this glorious Cause, and we will to our last Breath defend your Worship from all Profanation.

LESSON III.

After the Expulsion of the *Tarquins*, *Rome* was governed by two Consuls, who held their Office during the Space only of a Year, at the Conclusion of which new ones were chosen by the Senate and People. After some time, the People found themselves very much oppressed by the Patricians; who engrossed the whole Power of the State, and by various Exactions, such as lending them Money at exorbitant Interest, and the like, had got Possession of all their Lands, and often seized their Persons, imprisoned, or used them as Slaves, (the Laws permitting it in case of the Non-payment of their Debts) in a barbarous Manner. Unable to bear this cruel Treatment, a Number of them, at the Instigation of *Sicinius Bellutus*, and another *Junius Brutus*, took an Opportunity, when the State had great Need of their Assistance, to desert their Generals, and retired to a Hill three Miles from *Rome*. In this Exigence, a Deputation was sent to them from the Senate, persuading them with many fair Promises, to return. At the Head of this Deputation were *T. Lartius*, *Menenius Agrippa*, and *M. Valerius*, all three in great Esteem; and of whom two had govern'd the Republic, and commanded her Armies in quality of Dictator. When they were introduced to the Camp of the Malecontents, and given an Account of their Commission, *Junius Brutus*, perceiving his Comrades continued in a profound Silence, and that none of them attempted to make himself an Advocate in the Cause, stepped forward, and thus addressed them.

ONE would imagine, Fellow-Soldiers, by this deep Silence, that you are still awed by that servile Fear in which the *Patricians* and your Creditors kept you so long. Every Man consults the Eyes of the rest, to discover whether there be more Resolution in others than he finds in himself; and not one of you has the Courage to speak in public, that which is the constant Subject of your private Conversation. Do you not know that you are free? This Camp, these Arms, do not they convince you that you are no longer under your Tyrants? And if you could still doubt it, would not this Step which the Senate has taken be sufficient to satisfy you? Those *Patricians*, so haughty and imperious, now send to court us; they no longer make use either of proud Commands, or cruel Threats; they invite us as their Fellow Citizens to return into our common City; nay some of our Sovereigns, you see, are so gracious as to come to our very Camp, to offer us a general Pardon. Whence then can proceed this obstinate Silence, after such singular Condescensions? If you doubt the Sincerity of their Promises; you fear that under the Veil of a few fine Words they conceal your former Chains, why do you not speak? Declare your Thoughts freely. Or, if you dare not open your Mouths, at least hear a *Roman*, who has Courage enough to fear nothing but the not speaking the Truth. [Then turning to *Valerius*,] You invite us to return to *Rome*, but you do not tell us upon what Conditions: Can *Plebeians*, poor tho' free, think of being united with *Patricians* so rich, and so ambitious? And even though we should agree to the Conditions you have to offer, what Security will the *Patricians* give us for the Performance, those haughty *Patricians*, who make it a Merit among themselves to have deceived the People. You talk to us of nothing but Pardon and Forgiveness, as if we were your Subjects, and Subjects in Rebellion; but that is the Point to be discussed. Is it the People or the Senate who are in Fault? Which of the two Orders was it, that first violated those Laws of Society, which ought to reign among the Members of the same Republic? This is the Question. In order to judge of this without Prejudice, give me leave briefly to relate a certain Number of Facts, for the Truth of which I will appeal to no other but yourself and your Collegue. The State was founded by Kings, and never was the *Roman People* more free, and more happy, than under their Government. *Tarquin* himself, the last of those Princes, *Tarquin*, so odious to the Senate and the Nobility, favoured our Interests as

as he opposed yours. Nevertheless, to revenge your Wrongs, we drove that Prince from *Rome*; we took Arms against a Sovereign who defended himself only with the Prayers he made to us to leave your Interests, and return to his Obedience. We afterwards cut to Pieces the Armies of *Veii* and *Tarquinius*, which endeavoured to restore him to the Throne. The formidable Power of *Porfenna*, the Famine we underwent during a long Siege, the fierce Assaults, the continual Battles, were all these, or in short, was any thing capable of shaking the Faith which we had given you? Thirty *Latine* Cities united to restore the *Tarquins*. What would you have done then, if we had abandoned you, and joined your Enemies? What Rewards might we not have obtained of *Tarquin*, while the Senate and Nobles would have been the Victims of his Resentment? Who was it that dispersed this dangerous Combination? To whom are you obliged for the Defeat of the *Latines*? Is it not to this People? Is it not to them you owe that very Power which you have since turned against them? What Recompence have we had for the Assistance we gave you? Is the Condition of the *Roman* People one jot the better? Have you associated them in your Offices and Dignities? Have our poor Citizens found so much as the smallest Relief in their Necessities? On the contrary, have not our bravest Soldiers, oppressed with the Weight of Usury, been groaning in the Chains of their merciless Creditors? What has come of all those vain Promises of abolishing, in time of Peace, the Debts which the Extortions of the Great had forced us to contract? Scarce was the War finished, but you alike forgot our Services, and your Oaths. With what Design then do you come hither? Why do you try to reduce this People by the Enchantments of your Words? Are there any Oaths so solemn as to bind your Faith? And after all, what would you get by a Union brought about by Artifice, kept up with mutual Distrust, and which must end at last in a Civil War? Let us on both Sides avoid such heavy Misfortunes, let us not lose the Happiness of our Separation; suffer us to depart from a Country where we are loaded with Chains like so many Slaves, and where being reduced to be only Farmers of our own Inheritances, we are forced to cultivate them for the Profit of our Tyrants. So long as we have our Swords in our Hands, we shall be able to open ourselves a Way into more fortunate Climates; and wherever the Gods shall grant us to live in LIBERTY, there we shall find our COUNTRY.

LESSON IV.

By this and frequent Struggles of this Sort, which the People had made before, they at length obtained the Establishment of the Tribuneship, which consisted of two Officers annually chosen out of the Order of the Plebeians, with Authority to prevent the Injustices that might be done to the People, and to defend their Interests both public and private. Rome, by this Establishment, made a great Advance towards a new Change in the Form of her Government. It had passed before from the Monarchic State, to a kind of Aristocracy; for upon the Expulsion of Tarquin, the whole Authority did really and in fact devolve upon the Senate and the Great: But now, by the Creation of the Tribunes, a Democracy began to take place, and the People, by insensible Degrees, and under different Pretences, got Possession of the much greater Share in the Government. A Famine which raged at Rome, soon after the Establishment of this Office, occasions great Complaints amongst the People; and a large Supply of Corn being procured from Sicily by the Patricians, Coriolanus, a young Senator, who had done great Services to the State as a General, is for taking Advantage of the People's Distress, to get the Tribuneship abolished, which he proposes in the Senate. The Tribunes and the People, enraged at this, determine to prosecute Coriolanus, and, after much Altercation, desire to be heard by the Senate in relation to their Charge against him; where Decius, one of the Tribunes, makes the following Speech.

YOU know, Conscript Fathers, that having by our Assistance expelled Tarquin, and abolished the Regal Power, you established in the Republic the Form of Government which is now observed in it, and of which we do not complain. But neither can you be ignorant, that in all the Differences which any poor Plebeians had afterwards with wealthy Patricians, those Plebeians constantly lost their Causes, their Adversaries being their Judges, and all the Tribunals being filled with Patricians only. This Abuse was what made Valerius Poplicola, that wise Consul and excellent Citizen, establish the Law which granted an Appeal to the People, from the Decrees of the Senate, and the Judgment of the Consuls.

Such

Such is the Law called *Valeria*, which has always been looked upon as the Basis and Foundation of the public Liberty. It is to this Law that we now fly for Redress, if you refuse us the Justice we demand upon a Man, black with the greatest Crime that it is possible to commit in a Republic. It is not a single *Plebeian* complaining, it is the whole Body of the *Roman* People, demanding the Condemnation of a Tyrant, who would have destroyed his Fellow-Citizens by Famine, has violated our Magistracy, and forcibly repulsed our Officers, and the *Ædiles* of the Commonwealth. *Coriolanus* is the Man we accuse of having proposed the Abolition of the Tribuneship, a Magistracy made sacred by the most solemn Oaths. What need is there of a *Senatus-Consultum* to prosecute a Criminal like this? Does not every Man know that those particular Decrees of the Senate, are requisite only in unforeseen and extraordinary Affairs, and for which the Laws have as yet made no Provision? But in the present Case, where the Law is so direct, where it expressly devotes to the infernal Gods those that infringe it, is it not to become an Accomplice in the Crime to hesitate in the least? Are you not apprehensive that these affected Delays, this Obstruction you throw in the Way of our Proceedings against the Criminal, by the pretended Necessity of a previous Decree of the Senate, will make the People inclined to believe that *Coriolanus* only spoke the Sentiments of you all?

I know that several among you complain it was merely by Violence that we extorted your Consent for the Abolition of the Debts, and the Establishment of the Tribuneship. I will even suppose that in the high Degree of Power to which you had raised yourselves after the Expulsion of *Tarquinius*, it was neither convenient nor honourable for you to yield up Part of it in Favour of the People; but you have done it, and the whole Senate is bound by the most solemn Oaths never to undo it. After the Establishment of those sacred Laws, which render the Persons of your Tribunes inviolable, will you in compliance with the first ambitious Man that arises, attempt to revoke what makes the Security and Peace of the State? Certainly you never will; and I dare answer for you, so long as I behold in this Assembly those venerable Magistrates who had so great a Share in the Treaty made upon the *Mons Sacer*. Ought you to suffer a Matter like this to be so much as brought into Deliberation? *Coriolanus* is the first, who by his seditious Advice has endeavoured to break those sacred Bonds which, strengthened by the Laws, unite the several Orders of the State. It is he alone who is

for destroying the Tribunitian Power, the People's *Asylum*, the Bulwark of our Liberty, and the Pledge of our Re-union. In order to force the People's Consent, in order to perpetrate one Crime, he attempts another much greater. He dares even in a holy Place, and in the midst of the Senate, propose to let the People die of Hunger. Cruel and unthinking Man at the same Time! Did he not consider, that this People whom he meant to exterminate with so much Inhumanity, and who are more numerous and powerful than he could wish, being reduced to Despair, would have broken into the Houses of the Rich, forced open those Granaries, and those Cellars which conceal so much Wealth, and would either have fallen under the Power of the *Patricians*, or have totally rooted out that whole Order? Could he imagine that an enraged Populace would in such a Case have hearkened to any Law, but what was dictated by Necessity and Resentment?

For that you may not be unacquainted with the Truth, we would not have perished by a Famine brought upon us by our Enemies: but having called to witness the Gods, Reverengers of Injustice, we would have filled *Rome* with Blood and Slaughter. Such had been the fatal Consequences of the Counsels of that perfidious Citizen, if some Senators, who had more Love for their Country, had not hindered them from taking Effect. It is to you, *Conscript Fathers*, that we address our just Complaints. It is to your Aid, and to the Wisdom of your Decrees, that we have recourse, to oblige this public Enemy to appear before the whole *Roman* People, and answer for his pernicious Counsels. It is there, *Coriolanus*, that thou must defend thy former Sentiments, if thou darest so to do, or excuse them as proceeding from want of Thought. Take my Advice; leave thy haughty and tyrannical Maxims; make thyself less; become like us; nay put on a Habit of Mourning, so suitable to thy present Fortune. Implore the Pity of thy Fellow-Citizens, and perhaps thou may'st obtain their Favour, and the Forgiveness of thy Faults,

LESSON V.

When Decius left off speaking, all the Senators waited, some with impatient Desire, others with uneasy Apprehensions, to hear how Appius Claudius would declare himself. This Appius was one of those Patricians who had always the most violently opposed the Tribunitial Power. At its first Establishment he foretold the Senate, that they were suffering a Tribunal to be set up, which by Degrees would rise against their Authority, and at length destroy it. When it came to his Turn to speak, he deliver'd himself thus.

YOU know, Conscrip't Fathers, that I have long oppos'd, and frequently alone, that too great Easiness with which you grant the People whatever they demand. Perhaps I made myself troublesome, when I so frankly laid before you the Misfortunes which I presaged would follow, from our Re-union with the Deserters from the Commonwealth. The Event however has but too well justified my Apprehensions. That Share of Power which you yielded up to those seditious Men, is now turned against yourselves. The People punish you by means of your own Benefactions; they take Advantage of your Favour to ruin your Authority. 'Tis in vain for you to attempt to hide from yourselves the Danger which the Senate is in; you cannot but see there is a Design to change the Form of our Government; The Tribunes make gradual Advances to the Tyranny. At first the only Demand was the Abolition of the Debts; and this People, who are now so haughty, and who endeavour to make themselves the supreme Judges of the Senators, then thought they stood in need of a Pardon, for the disrespectful Manner in which they sued for that Concession.

Your Easiness gave occasion to new Pretensions; the People would have their particular Magistrates. You know how earnestly I oppos'd these Innovations; but in spite of what I could do, you assented in this Point also; you allowed the People to have Tribunes, that is to say, perpetual Ring-leaders of Sedition. Nay, the People intoxicated with Fury, would have this new Magistracy consecrated in a particular manner, such as had never been practis'd, not even in favour of the Consulship, the first Dignity in the Republic. The Senate consented to every thing, not so much out of Kind-

Kindness for the People, as want of Resolution; the Persons of the Tribunes were declared sacred and inviolable, and a Law made to that Effect. The People required that it should be confirmed by the most solemn Oaths; and that Day, *O Fathers*, you swore upon the Altars the Destruction of yourselves and Children. What has been the Fruit of all these Favours? They have only served to make you contemptible in the Eyes of the People, and to increase the Pride and Insolence of the Tribunes, who have made to themselves new Rights and Privileges. These modern Magistrates, who ought to live as mere private Men, take upon them to convene the Assembly of the People, and without our Privy procure Laws to be enacted by the Voices of a base Rabble.

It is to so odious a Tribunal that they now summon a *Patrician*, a Senator, a Citizen of your Order; in a word *Coriolanus*, that great Captain, and withal that good Man yet more illustrious for his Adherence to the Interests of the Senate, than for his Valour. They presume to make it a Crime in a Senator to speak his Opinion in full Senate, with that Freedom so becoming a *Roman*; and if yourselves had not been his Buckler and Defence, they had assassinated him even in your Presence. The Majesty of the Senate was just going to be violated by this Murder; the Respect due to your Dignity was forgot, and you yourselves were losing both your Empire and your Liberty.

The Resolution and Courage which you shewed upon the last Occasion, in some measure awakened these Madmen from their drunken Fit. They seem now to be ashamed of a Crime which they could not compleat; they desist from violent Methods, because they have found them unsuccessful, and they seemingly have recourse to Justice, and the Rules of Law.

But what is this Justice, immortal Gods! which these Murders of Blood would introduce? They endeavour, by Appearance of Submission, to surprize you into a *Senatus-Consultum*, which may give them Power to drag the best Citizen of Rome to Punishment. They alledge the *Lex Valeria* as the Rule of your Conduct; but does not every body know, that this Law which allows of Appeals to the Assembly of the People, relates only to such poor *Plebeians*, as being destitute of all other Protection, might be oppressed by the Credit of a strong *Cabal*. The Text of the Law is plain; it expressly says, that a Citizen condemned by the Consuls shall have Liberty to appeal to the People. *Poplicola*, by this Law, only provided a Refuge for those unhappy Men, who had Reason to complain of having been condemned by prejudiced Judges. The Design of

Law, was only to have their Causes heard over again; and when you afterwards consented to the Creation of the Tribunes, neither you, nor even the People themselves, intended any thing more in the Establishment of those new Magistrates, than that this Law might have Protectors, and the Poor be provided with Advocates. who might prevent their being oppressed by the Great. What Relation is there between such a Law, and the Case of a Senator, a Man of an Order superior to the People, and who is accountable for his Conduct to none but the Senate? To shew that the *Lex Valeria* relates only to *Plebeians*; for about seventeen Years that it has been made, let *Decius* give me one single Instance of a *Patrician* called in Judgment before the People by that Law, and our Dispute will be at an End. And indeed what Justice would there be in delivering up a Senator to the Fury of the Tribunes, and to suffer the People to be Judges in their own Cause; as if their tumultuous Assemblies, directed by such vicious Magistrates, could be without Prejudice, without Passion, without Passion? Thus, O Fathers, it is my Advice, that before you come to any Determination, you maturely consider, that in this Affair your Interests are inseparable from those of *Coriolanus*. As to the rest, I am not for revoking the Favours you have granted the People, by whatever means they obtained them; but I cannot forbear exhorting you to refuse boldly for the future whatever they shall endeavour to obtain of you contrary to your own Authority, and the Form of our Government.

LESSON VI.

appears from these two Speeches of *Decius* and *Appius*, that the Business of *Coriolanus* was only used as a Colour to Affairs of greater Importance. The true Cause of the Dispute and Animosity of the two Parties was this, That the Nobles and Patricians pretended a Right of Succession to the Regal Authority, upon the Expulsion of *Tarquin*, and that the Government ought to be purely Aristocratic; whereas the Tribunes, by new Laws, endeavoured to turn it into a Democracy, and to bring the whole Authority into the Hands of the People. *M. Valerius*, an old experienced Senator, and a true Republican, displeased to see those of his own Order constantly affecting

feeling a Distinction and Power, ever odious in a free State spoke as follow.

WE are made to fear, that the public Liberty will be in Danger, if we grant so much Power to the People, and allow them to try those of our Order who shall be accused by the Tribunes. I am persuaded on the contrary that nothing is more likely to preserve it. The Republic consists of two Orders, *Patricians* and *Plebeians*; the Question is, Which of those two Orders may more safely be trusted with the Guardianship of that sacred *Depositum*, our Liberty. I maintain, that it will be more secure in the Hands of the People, who desire only not to be oppressed, than in those of the Nobles, who all have a violent Thirst of Dominion. The Nobles, invested with the prime Magistracies, distinguished by their Birth, their Wealth, and their Honours, will always be powerful enough to hold the People to their Duty; and the People, when they have the Authority of the Laws, being naturally Haters and jealous of all exalted Power, will watch over the Actions of the Great, and, by the Dread of a popular Enquiry and Judgment, keep a Check upon the Ambitions of such *Patricians* as might be tempted to aspire to the Tyranny. You abolished the Royalty, *Conscript Fathers*, because the Authority of a single Man grew exorbitant. Not satisfied with dividing the sovereign Power between two annual Magistrates, you gave them a Counsel of three hundred Senators to be Inspectors over their Conduct, and Moderators of their Authority. But this Senate, so formidable to the Kings and to the Consuls, has nothing in the Republic to balance its Power. I know very well, that hitherto there is all Reason in the World to applaud its Moderation: But we can say whether we are not obliged for this to our foreign Enemies abroad, and to those continual Wars which we have been forced to maintain? Who will be answerable that our Successors, growing more haughty and more potent by a long Peace, shall not make Attempts upon the Liberty of the Country, and that in the Senate there shall not arise a strong Faction, whose Leader will find means to become Tyrant of his Country, if there be not at the same time some other Power, out of the Senate, to withstand such ambitious Enterprizes, by impeaching the Authors and Abettors of them before the People?

Perhaps the Question will be asked me, Whether the Inconvenience is not to be apprehended from the People, whether it is possible to make sufficient Provision, that

shall not at some time arise among the Plebeians, a Head of Party, who will abuse his Influence over the Minds of the Multitude, and under the old Pretence of defending the People's Interests, in the end invade both their Liberty and that of the Senate? But you well know, that upon the least Danger which the Republic may seem to be in on that Side, our Consuls have Power to name a Dictator, whom they will never chuse but from among your own Body; that this supreme Magistrate, absolute Master of the Lives of his Fellow-Citizens, is able by his sole Authority to dissipate a popular Faction; and the Wisdom of our Laws has allowed him that formidable Power but for six Months, for fear he should abuse it, and employ in the Establishment of his own Tyranny, an Authority entrusted with him only to destroy that of any other ambitious Men.

Thus with a mutual Inspection the Senate will be watchful over the Behaviour of the Consuls, the People over that of the Senate; and the Dictator, when the State of Affairs requires the Intervention of such a Magistrate, will curb the Ambition of all. The more Eyes there are upon the Conduct of every Branch of our Legislature, the more secure will be our Liberty, and the more perfect our Constitution.

The Issue of this Debate was, that Coriolanus was given up to be tried by the Tribunes of the People; by whom he was condemned to perpetual Banishment.

LESSON VII.

In all the Struggles between the Patricians and the People, the latter generally carried their Points; insomuch, that in Process of Time the greatest Part of the Power of the Commonwealth of Rome came into the Hands of the Tribunes. They called Assemblies of the People when they pleased, and in those Assemblies frequently annulled the Decrees of the Senate. Nothing could be concluded without their Consent, which they expressed by subscribing the Letter T at the Bottom of the Decree. They had it in their Power to prevent the Execution of any Decree, without giving any Reason for it, and merely by subscribing VETO. They sometimes called before the People even the Consuls and Dictators to account for their Conduct. About forty Years after the Affair of Coriolanus, during

during the Consulship of Quinctius Capitolinus and Agrippa Furius, the same Dissentions are again reviv'd, insomuch that tho' the *Æqui* and *Volsci*, taking Advantage of these Disorders, ravage the Country to the very Gates of Rome, the Tribunes forbid the necessary Levies of Troops to oppose them. Quinctius however, a Senator of great Reputation, well-belov'd, and now in his fourth Consulate, gets the better of this Opposition, by the following Speech.

THOUGH I am not conscious, O *Romans*, of any Crime by me committed, it is yet with the utmost Shame and Confusion that I appear in your Assembly. You have seen it—Posterity will know it—In the fourth Consulship of *Titus Quinctius*, the *Æqui* and *Volsci* (scarce a Match for the *Hernici* alone) came in Arms to the very Gates of Rome, and went away again unchastised! The Course of our Manners indeed, and the State of our Affairs, have long been such, that I had no reason to preface much Good; but could I have imagined, that so great an Ignominy would have befallen me this Year, I would by Death or Banishment (if all other Means had failed) have avoided the Station I am now in. What! might Rome then have been taken, those Men who were at our Gates had not wanted Courage for the Attempt?—Rome taken, while I was Consul!—O Honours I had sufficient—of Life enough—more than enough—I should have died in my third Consulate. But what are they that our dastardly Enemies thus despise? the Consuls? or you, *Romans*? If we are in fault, depose us, punish us yet more severely. If you are to blame—may neither Gods nor Men punish your Faults! only may you repent. No *Romans*, the Confidence of our Enemies is not owing to their Courage, or to their Belief of your Cowardice: They have been too often vanquished not to know both themselves and you. Discord, Discord, is the Ruin of this City. The eternal Disputes between the Senate and the People, are the sole Cause of our Misfortunes. While we will set no Bounds to our Domination, nor you to your Liberty; while you impatiently endure *Patrician* Magistrates, and we *Plebeian* our Enemies take Heart, grow elated and presumptuous. What the Name of the immortal Gods, what is it, *Romans*, you would have? You desired Tribunes; for the Sake of Peace we granted them. You were eager to have Decemvirs; we consented to their Creation. You grew weary of these Decemvirs; we obliged them to abdicate. Your Hatred pursued them when reduced to be private Men; and we suffered

you to put to Death or banish *Patricians* of the first Rank in the Republic. You insisted upon the Restoration of the Tribuneship, we yielded: we quietly saw Consuls of your own Faction elected. You have the Protection of your Tribunes, and the Privilege of *Appeal*; the *Patricians* are subjected to the Decrees of the *Commons*. Under Pretence of equal and impartial Laws, you have invaded our Rights, and we have suffered it, and we still suffer it. When shall we have an End of Discord? When shall we have one Interest, and one common Country? Victorious and triumphant, you show less Temper than we under our Defeat. When you are to contend with *us*, you can seize the *Aventine Hill*, you can possess yourselves of the *Mons Sacer*. The *Enemy* is at our Gates, the *Æsquiline* is near being taken, and no body dares to hinder it. But against *us* you are valiant, against *us* you can arm with all Diligence. Come on then, besiege the Senate-House, make a Camp of the *Forum*, fill the Jails with our chief Nobles, and when you have atchieved these glorious Exploits, then at least sally out at the *Æsquiline Gate* with the same fierce Spirits against the *Enemy*. Does your resolution fail you for this? Go then, and behold from our Walls your Lands ravaged, your Houses plunder'd and in flames, the whole Country laid waste with Fire and Sword. Have you any thing here to repair these Damages? will the Tribunes make up your Losses to you? They'll give you Words as many as you please; bring Impeachments in abundance against the prime Men in the State; heap Laws upon Laws; Assemblies you shall have without End: But will any of you return the Richer from those Assemblies? Extinguish, *Romans*, these fatal Divisions; generously break this cursed enchantment, which keeps you buried in a scandalous Infatuation. Open your Eyes, and consider the Management of those ambitious Men, who to make themselves powerful in their Party, study nothing but how they may foment Divisions in the Commonwealth. If you can but summon up your former Courage, if you will now march out of *Rome* with your Consuls, there is no Punishment you can inflict which I will not submit to, if I do not in a few Days drive those Pillagers out of our Territory. This Terror of War with which you seem so grievously struck) shall quickly be removed from *Rome* to their own Cities.

LESSON VIII.

In the following Year, M. Genucius and C. Curtius being Consuls, the Commons of Rome demand that the Plebeians may be admitted into the Consulship, and that the Law prohibiting Patricians and Plebeians from intermarrying, may be repealed. In Support of this Demand, Canuleius, one of the Tribunes of the People, thus deliver'd himself.

WHAT an Insult upon us is this! If we are not so rich as the *Patricians*, are we not Citizens of *Rome* as well as they? Inhabitants of the same Country? Members of the same Community? The Nations bordering upon *Rome*, and even Strangers more remote, are admitted not only to Marriages with us, but to what is of much greater Importance, *The Freedom of the City*. Are we, because we are Commoners, to be worse treated than Strangers? And when we demand that the People may be free to bestow their Offices and Dignities on whom they please, do we ask any thing unreasonable or new? Do we claim more than their original inherent Right? What occasion then for all this Uproar, if the Universe was falling to Ruin? They were just going to lay violent Hands upon me in the Senate-house. What must this Empire then be unavoidably overturned, must *Rome* of Necessity sink at once, if a *Plebeian*, worthy of the Office, should be raised to the Consulship? The *Patricians*, I am persuaded, if they could, would deprive you of the common Light. It certainly offends them that you breathe, that you speak, that you have the Shapes of Men. Nay, but to make a Commoner a Consul would I say they, a most enormous Thing. *Numa Pompilius*, however, without being so much as a *Roman Citizen*, was made King of *Rome*. The elder *Tarquin*, by Birth not even *Italian*, was nevertheless placed upon the Throne. *Servius Tullius*, the Son of a Captive Woman (no body knew who his Father was) obtain'd the Kingdom as the Reward of his Wisdom and Virtue. In those Days no Man, in whose Virtue shone conspicuous, was rejected, or despised, on account of his Race and Descent. And did the State produce the less for that? Were not those Strangers the very best of all our Kings? And supposing now that a *Plebeian* should have their Talents and Merit, must not he be suffered to

us? Must we rather chuse such Governors as the De-
 cenvirs? Those excellent Magistrates, I think, were mostly
 Patricians. But we find, that upon the Abolition of the
 legal Power, no Commoner was chosen to the Consulate. And
 what of that? Before *Numa's* Time there were no Pontifices
 at *Rome*. Before *Servius Tullius's* Days there was no *Census*,
 Division of the People into Classes and Centuries. Who
 ever heard of Consuls before the Expulsion of *Tarquin the*
 Proud? Dictators, we all know, are of modern Invention;
 and so are the Offices of Tribunes, *Ædiles*, *Questors*.
 Within these ten Years we have made Decenvirs, and we have
 made them. Is nothing to be done but what has been done
 before? That very Law forbidding Marriages of *Patricians*
 with *Plebeians*, is not that a new Thing? Was there any
 Law before the *Decenvirs* enacted it? And a most
 shameful one it is in a free State. Such Marriages, it seems,
 taint the pure Blood of the Nobility! Why, if they
 think so, let them take care to match their Sisters and
 Daughters with Men of their own Sort. No *Plebeian* will
 do Violence to the Daughter of a *Patrician*. Those are
 spoils for our prime Nobles. There is no need to fear
 that we shall force any body into a Contract of Marriage.
 To make an express Law to prohibit Marriages of *Patri-*
cians with *Plebeians*, what is this, but to shew the utmost
 contempt of us, and to declare one Part of the Community
 to be impure and unclean? Why don't they lay their wife
 and children together to hinder rich Folks from matching with
 them? They talk to us of the Confusion there will be in Fa-
 milies, if this Statute should be repealed. I wonder they
 don't make a Law against a Commoner's living near a No-
 bleman, or going the same Road that he is going, or being
 present at the same Feast, or appearing in the same Market-
 place. They might as well pretend, that these things make
 confusion in Families, as that Inter-marriages will do it.
 Does not every body know, that the Children will be ranked
 according to the Quality of the Father, let him be a *Patri-*
cian or *Plebeian*? In short, it is manifest enough, that we
 have nothing in View but to be treated as Men and Citizens;
 can they who oppose our Demand have any Motive to
 that, but the Love of Domineering. I should fain know of
 Consuls and *Patricians*, is the Sovereign Power in the
 People of *Rome*, or in You? I hope you will allow, that the
 People can at their Pleasure either make a Law, or repeal
 it. And will you then, as soon as any Law is proposed to
 pretend to list them immediately for the War, and
 hinder

hinder them from giving their Suffrages by leading them into the Field? Hear me, Consuls: Whether the News of the War you talk of be true, or whether it be only a false Rumour, spread abroad for nothing but a Colour to send the People out of the City, I declare, as Tribune, that the People, who have already so often spilt their Blood in our Country's Cause, are again ready to arm for its Defence and its Glory, if they may be restored to their natural Rights and you will no longer treat us like Strangers in our own Country. But if you account us unworthy of your Alliance by Inter-marriages, if you will not suffer the Entrance of the chief Offices in the State to be open to all Persons of Merit, indifferently, but will confine our choice Magistrates to the Senate alone; talk of Wars as much as ever you please; paint in your ordinary Discourses the League and Power of our Enemies ten times more dreadful than you are now; I declare that this People, whom you so much despise and to whom you are nevertheless indebted for all your Victories, shall never more enlist themselves; not a Man of them shall take Arms, not a Man of them shall expose his Life for imperious Lords, with whom he can neither share the Dignities of the State, nor in private Life have any Alliance by Marriage.

LESSON IX.

You have seen by the foregoing Speeches, the Progress of the Struggles between the Patricians and the Plebeians, which continued for many Years; the People always encroaching more and more upon the Privileges of the Patricians, till at length all the great Offices of the State became equally common to the one and the other. The following Speech, which was spoken above a hundred Years after the foregoing, may serve as an Instance and a Proof of that great Simplicity of Manners, public Virtue, and noble Spirit, which raised this People to that Height of Power and Dominion which they afterwards attain'd. The Occasion of it is this. The Tarentines having a Quarrel with the Romans, invite Pyrrhus King of Epirus to their Assistance, who lands with his Forces in Italy, and defeats the Roman Army under the Command of Lævinus. After this Battle

Fabritius, with two other Roman Senators, is sent to Tarentum to treat with Pyrrhus about the Exchange of Prisoners. The King, being informed of the great Abilities, and great Poverty of Fabritius, hinted, in a private Conversation with him, the Unsuitableness of such Poverty to such distinguished Merit, and that if he would assist him to negotiate with the Romans an honourable Peace for the Tarentines, and go with him to Epirus, he would bestow such Riches upon him, as should put him, at least, upon an Equality with the most opulent Nobles of Rome. The Answer of Fabritius was to this Effect.

AS to my Poverty, you have indeed, Sir, been rightly inform'd. My whole Estate consists in a House of but mean Appearance, and a little Spot of Ground, from which, by my own Labour, I draw my Support. But if, by any Means, you have been persuaded to think, that this Poverty makes me less considered in my Country, or in any Degree unhappy, you are extremely deceived. I have no Reason to complain of Fortune, she supplies me with all that Nature requires; and if I am without Superfluities, I am also free from the Desire of them. With these, I confess, I should be more able to succour the Necessitous, the only Advantage for which the Wealthy are to be envied; but as small as my Possessions are, I can still contribute something to the Support of the State, and the Assistance of my Friends. With regard to Honours, my Country places me, poor as I am, upon a Level with the richest: For Rome knows no Qualifications for great Employments but Virtue and Ability. She appoints me to officiate in the most august Ceremonies of Religion; she entrusts me with the Command of her Armies; she confides to my Care the most important Negotiations. My Poverty does not lessen the Weight and Influence of my Counsels in the Senate; the Roman People honour me for that very Poverty which you consider as a Disgrace; they know the many Opportunities I have had in War, to enrich myself without incurring Censure; they are convinced of my disinterested Zeal for their Prosperity; and, if I have any thing to complain of in the Return they make, it is only the Excess of their Applause. What Value then can I set upon your Gold and Silver? What King can add any thing to my Fortune? Always attentive to discharge the Duties incumbent on me, I have a Mind free from SELF-REPROACH, and I have an HONEST FAME.

LESSON X.

*The following Speeches are of a different kind from any of the foregoing. They are the Speeches of two great Generals, at the Head of their Armies, before an Engagement. It was at the Beginning of the second Punic War, that Hannibal the Carthaginian General made that surprizing March over the Alps with his Army, and entered Italy. He was met near the Banks of the Po by Publius Scipio, with the Roman Army. The two Generals are said to have conceived a high Opinion of each other. Hannibal's Name had been long renowned; and that Scipio must be a Captain of eminent Worth, the Carthaginian had well concluded, from the Romans having chosen him, preferably to all others, to be his Opponent. But this mutual Impression was become much stronger, by the hardy Enterprize of the one to march over the Alps, and the happy Execution of it; and the expeditious Courage of the other in coming from the Banks of the Rhone, to meet him, at the Foot of those Mountains. But Scipio, who was but newly appointed their General, thought proper to assemble his Soldiers before the * Engagement, and endeavoured to animate their Courage by the following Words.*

WERE you, Soldiers, the same Army which I had with me in Gaul, I might well forbear saying any thing to you at this time. For what occasion could there be to use Exhortation to a Cavalry, that had so signally vanquished the Squadrons of the Enemy upon the Rhone, or to Legions, by whom that same Enemy flying before them to avoid a Battle, did in effect confess themselves conquered. But as those Troops, having been inrolled for Spain, are there with my Brother Cneius, making War under my Auspices (as was the Will of the Senate and People of Rome) I that you might have a Consul for your Captain against Hannibal and the Carthaginians, have freely offered myself for this War. You then have a new General, and I a new Army.

* This Battle was fought on the Banks of the Ticin, a small River which runs into the Po, and is called the Battle of the Ticin. Scipio received a dangerous Wound, and had been left upon the Place, if his Son, a mere Youth, (afterwards the great Africanus) had not, by a surprizing Effort of Courage, brought him off. The Romans were obliged to retire.

this Circumstance a few Words from *me* to *you* will be neither improper nor unseasonable. And that you may not be unapprized of what sort of Enemies you are going to encounter, or of what is to be feared from them, they are the very same whom, in a former War, you vanquished both by Land and Sea; the same from whom you took *Sicily* and *Sardinia*, and who have been these twenty Years your Tributaries. You will not, I presume, march against *these* Men with only that Courage, with which you are wont to face other Enemies, but with a certain Anger and Indignation, such as you would feel, if you saw your Slaves on a sudden rise up in Arms against you. Conquered and enslaved, it is not Boldness, but Necessity that urges them to Battle: Unless you can believe that those who avoided fighting when their Army was entire, have acquired better Hope by the Loss of two thirds of their Horse and Foot, in the Passage of the *Alps*.

But you heard perhaps, that, though they are few in Number, they are Men of stout Hearts and robust Bodies. Heroes of such Strength and Vigour, as nothing is able to resist. — Mere Effigies! nay Shadows of Men! Wretches emaciated with Hunger, and benumbed with Cold! bruised and battered to pieces among the Rocks and craggy Cliffs! their Weapons broke, and their Horses weak and foundered! Such are the Cavalry, and such the Infantry, with which you are going to contend; not Enemies, but the Fragments of Enemies. There is nothing which I more apprehend, than that it will be thought, *Hannibal* was vanquished by the *Alps*, before we had any Conflict with him. But perhaps it was fitting that so it should be; and that with a People and a Leader, who had violated Leagues and Covenants, the Gods themselves, without Man's Help, should begin the War, and bring it to a near Conclusion; and that we, who, next to the Gods, have been injured and offended, should happily finish what they have begun. I need not be in any fear, that you should suspect me of saying these things merely to encourage you, while inwardly I have different Sentiments. What hindered me from going into *Spain*? that was my Province; where I should have had the less-dreaded *Asdrubal*, not *Hannibal* to deal with. But hearing, as I passed along the Coast of *Gaul*, of this Enemy's March, I landed my Troops, sent the Horse forward, and pitched my Camp upon the *Rhone*. A Part of my Cavalry encountered and defeated that of the Enemy; my Infantry not being able to overtake theirs, which fled before us, I returned to my Fleet, and with all the Expedition I could use in so long a Voyage by Sea and Land, am come to meet them

at the Foot of the *Alps*. Was it then my Inclination to avoid a Contest with this tremendous *Hannibal*? And have I lit upon him only by accident and unawares? Or am I come on purpose to challenge him to the Combat? I would gladly try, whether the Earth, within these twenty Years, has brought forth a new kind of *Carthaginians*, or whether they be the same sort of Men who fought at the *Ægates*; and whom, at *Eryx*, you suffered to redeem themselves at eighteen *Denarii per Head*: Whether this *Hannibal*, for Labours and Journeys, be, as he would be thought, the Rival of *Hercules*; or whether he be what his Father left him, a Tributary, a Vassal, a Slave of the *Roman People*. Did not the Consciousness of his wicked Deed at *Saguntum* torment him, and make him desperate, he would have some Regard, if not to his conquered Country, yet surely to his own Family, to his Father's Memory, to the Treaty written with *Amilcar's* own Hand. We might have starved them in *Eryx*; we might have passed into *Africa* with our victorious Fleet, and in a few Days have destroyed *Carthage*. At their humble Supplication we pardoned them; we released them, when they were closely shut up without a Possibility of escaping; we made Peace with them when they were conquered. When they were distressed by the *African War*, we considered them, we treated them as a People under our Protection. And what is the Return they make us for all these Favours? Under the Conduct of a hare-brained young Man, they come hither to overturn our State, and lay waste our Country.—I could wish indeed, that it were not so; and that the War we are now engaged in concerned only our own Glory, and not our Preservation. But the Contest at present is not for the Possession of *Sicily* and *Sardinia*, but of *Italy* itself. Nor is there, behind us, another Army which, if we should not prove the Conquerors, may make head against our victorious Enemies. There are no more *Alps* for them to pass, which might give us leisure to raise new Forces. No more Soldiers, here you must make your Stand, as if you were just now before the Walls of *Rome*. Let every one reflect, that he is now to defend, not his own Person alone, but his Wife, his Children, his helpless Infants. Yet let not private Considerations alone possess our Minds; let us remember that the Eyes of the Senate and People of *Rome* are upon us, and that as our Force and Courage shall now prove, such will be the Fortune of that City, and of the *Roman Empire*.

LESSON XI.

Hannibal, on the other Side, made use of a new kind of Rhetoric to inspire his Soldiers with Resolution. He gave Arms to several Mountaineers whom he had taken Prisoners in his Passage over the Alps, and propos'd to them to fight two and two to the Death of one of them, in the Sight of his Army; promising Liberty and a compleat Suit of Armour, with a War-horse, to such of them as came off victorious. From the Joy with which the Prisoners accepted these Conditions, and the Sentiments which Hannibal observ'd in his Troops on beholding these Conflicts, he took Occasion to give them a more lively Image of their present Situation; which laid them under the absolute Necessity of conquering or dying. His Speech was to this Effect.

IF in the Estimation of your own Fortune, you will but bear the same Mind which you just now did, in contemplating the Fortune of others, the Victory, Soldiers, is ours. What you have seen, was not a mere Shew for Amusement, but a Representation of your own real Condition. I know not whether you or your Prisoners be encompass'd by Fortune with the stricter Bonds and Necessities. Two Seas enclose you on the right and left; — not a Ship to fly to for escaping. Before you is the *Po*, a River broader and more rapid than the *Rhone*; behind you are the *Alps*, over which, when your Numbers were undiminished, you were hardly able to force a Passage. Here then, Soldiers, you must either conquer or die, the very first Hour you meet the Enemy. But the same Fortune which has thus laid you under the Necessity of fighting, has set before your Eyes those Rewards of Victory, than which no Men are ever wont to wish for greater from the immortal Gods. Should we by our Valour recover only *Sicily* and *Sardinia*, which were ravish'd from our Fathers, those would be no inconsiderable Prizes. But what are those? The Wealth of *Rome*, whatever Riches she has heaped together from the Spoils of Nations, all these, with the Masters of them, will be yours. You have been long enough employed in driving the Cattle upon the vast Mountains of *Lusitania* and *Celtiberia*; you have hitherto met with no Reward worthy of the Labours and Dangers you have undergone. The Time is now come to reap the Recompence of your toilsome Marches over so many Mountains and Rivers, and through so many Nations, all of them

them in Arms. This is the Place, which Fortune has appointed to be the Limits of your Labours; it is here that you will finish your glorious Warfare, and receive an ample Recompence of your compleated Service. For I would not have you imagine, that Victory will be as difficult as the Name of a *ROMAN WAR* is great and sounding. It has often happened that a despised Enemy has given a bloody Battle, and the most renowned Kings and Nations have by a small Force been overthrown. And if you but take away that Glitter of the *Roman Name*, what is there, wherein they may stand in Competition with you? For (to say nothing of your Service in War for twenty years together with so much Valour and Success) from the very Pillars of *Hercules*, from the Ocean, from the utmost Bounds of the Earth through so many warlike Nations of *Spain* and *Gaul*, are you not come hither victorious? And with whom are you now to fight? With raw Soldiers, an undisciplined Army beaten, vanquished, besieged by the *Gauls* the very last Summer, an Army unknown to their Leader, and unacquainted with him.

Or shall I, who was *born*, I might almost say, but certainly *brought up* in the Tent of my Father, that most excellent General, shall I, the Conqueror of *Spain* and *Gaul* and not only of the *Alpine* Nations, but, which is greater yet, of the *Alps* themselves, shall I compare myself with this Half-year-Captain? A Captain, before whom should I place the two Armies, without their Ensigns, I am persuaded he would not know to which of them he is Consul? I esteem it no small Advantage, Soldiers, that there is not one among you, who has not often been an Eye-witness of my Exploits in War; not one, of whose Valour I myself have not been a Spectator, so as to be able to name the Times and Places of his noble Atchievements; that with Soldiers, whom I have thousand times praised and rewarded, and whose Pupil I was before I became their General, I shall march against an Army of Men Strangers to one another.

On what Side soever I turn my Eyes, I behold all full of Courage and Strength; a *Veteran* Infantry, a most gallant Cavalry; you, my Allies, most faithful and valiant; *Carthaginians*, whom not only your Country's Cause, the justest Anger impels to Battle. The Hope, the Courage of Assailants is always greater, than of those who act in the Defensive. With hostile Banners display'd, you are come down upon *Italy*; you bring the War, Grief, Injuries, dignities fire your Minds, and spur you forward to Revenge.

First they demanded *me*; that I, your General, should be deliver'd up to them; next, *all you*, who had fought at the Siege of *Saguntum*; and we were to be put to Death by the extremest Tortures. Proud and cruel Nation! Every thing must be yours, and at your Disposal? You are to prescribe to us, with whom we shall make War, with whom we shall make Peace? You are to set us Bounds; to shut us up within Hills and Rivers; but *you*, you are not to observe the Limits which yourselves have fix'd? *Pass not the IBERUS*. What next? *Touch not the SAGUNTINES*; SAGUNTUM is upon the IBERUS, move not a Step towards that City. It is a small Matter then, that you have depriv'd us of our ancient Possessions, *Sicily and Sardinia*; you would have *Spain* too? Well, we shall yield *Spain*; and then—you will pass into *Africa*. Will pass, did I say?—This very Year they order'd one of their Consuls into *Africa*, the other into *Spain*. No, Soldiers, there is nothing left for us but what we can vindicate with our Swords. Come on then. Be Men. The Romans may with more Safety be Cowards; they have their own Country behind them, have Places of Refuge to fly to, and are secure from Danger in the Roads thither: but for *you*, there is no middle Fortune between Death and Victory. Let this be well fix'd in your Minds, and once again, I say, *you are CONQUERORS*.

LESSON XII.

The two following Speeches are those preceding the Battle of *Zama*; which concluded the second Punic War to the Advantage of the Romans, after it had lasted 17 Years. They are different from the two former, as they relate to a Treaty of Peace. The two Generals were Hannibal and the famous Scipio Africanus, Son of the former Scipio. An Interview was desired by Hannibal, and agreed to by Scipio. The Place pitch'd upon was a large Plain between the two Camps, entirely open, and where no Ambush could be laid. The two Generals rode thither, escorted by an equal Number of Guards; from whom separating, and each attended only by an Interpreter, they met in the Mid-way. Both remain'd for a while silent, viewing each other with mutual Admiration. Hannibal at length spoke thus.

SINCE Fate has so ordain'd it, that I, who began the War, and who have been so often on the Point of ending

ing it by a compleat Conquest, should now come of my own Motion, to ask a Peace; I am glad that it is of you, *Scipio*, I have the Fortune to ask it. Nor will this be among the least of your Glories, that *Hannibal*, victorious over so many *Roman* Generals, submitted at last to You.

I could wish, that our Fathers and we had confin'd our Ambition within the Limits, which Nature seem'd to have prescrib'd to it; the Shores of *Africa*, and the Shores of *Italy*. The Gods did not give us that Mind. On both Sides we have been so eager after foreign Possessions, as to put our own to the Hazard of War. *Rome* and *Carthage* have had each in their Turn, the Enemy at her Gates. But since Errors past may be more easily blamed than corrected, let it now be the Work of you and me, to put an End, if possible, to the obstinate Contention. For my own Part, many Years, and the Experience I have had of the Instability of Fortune, inclines me to leave nothing to her Determination, which Reason can decide. But much I fear, *Scipio*, that your Youth, your want of the like Experience, your uninterrupted Success, may render you averse from the Thoughts of Peace. He whom Fortune has never fail'd, rarely reflects upon her Inconstancy. Yet without recurring to former Examples, my own may perhaps suffice to teach you Moderation. I am that same *Hannibal* who, after my Victory at *Cannæ*, became Master of the greatest Part of your Country, and deliberated with myself what Fate I should decree to *Italy* and *Rome*. And now—see the Change! Here in *Africa*, I am come to treat with a *Roman*, for my own Preservation and my Country's. Such are the Sports of Fortune. Is she then to be trusted because she smiles? An advantageous Peace is preferable to the Hope of Victory. The one is in your own Power, the other at the Pleasure of the Gods. Should you prove victorious, it would add little to your own Glory, or the Glory of your Country; if vanquish'd, you lose in one Hour all the Honour and Reputation you have been so many Years acquiring. But what is my Aim in all this? That you should content yourself with our Cession of *Spain*, *Sicily*, *Sardinia*, and all the Islands between *Italy* and *Africa*. A Peace on these Conditions will, in my Opinion, not only secure the future Tranquillity of *Carthage*, but be sufficiently glorious for you, and for the *Roman* Name. And do not tell me, that some of our Citizens dealt fraudulently with you in the late Treaty: It is I, *Hannibal*, that now ask a Peace; I ask it, because I think it

edient for my Country; and, thinking it expedient, I will
violably maintain it.

LESSON XIII.

The Answer of SCIPIO was to this Effect.

I KNEW very well, *Hannibal*, that it was the hope of
your Return which embolden'd the *Carthaginians* to break
the Truce with us, and to lay aside all Thoughts of a Peace,
when it was just upon the Point of being concluded; and
your present Proposal is a Proof of it. You retrench from
your Concessions every thing but what we are, and have been
possessed of. But as it is your Care that your Fellow-
citizens should have the Obligations to you of being eased
from a great Part of their Burthen, so it ought to be mine,
that they draw no Advantage from their Perfidiousness. No
body is more sensible than I am of the Weakness of Man,
and the Power of Fortune, and that whatever we enterprize
is subject to a thousand Chances. If before the *Romans* passed
into *Africa*, you had of your own Accord quitted *Italy*,
and made the Offers you now make, I believe they would not
have been rejected. But as you have been forced out of *Italy*,
and we are Masters here of the open Country, the Situation
of things is much altered. And what is chiefly to be consid-
ered, the *Carthaginians* by the late Treaty, which we en-
tered into at their Request, were, over and above what you
offer, to have restored to us our Prisoners without Ransom,
to have given up their Ships of War, paid us five thousand Ta-
lents, and to have given Hostages for the Performance of all.
The Senate accepted these Conditions, but *Carthage* failed on
that Part; *Carthage* deceived us. What then is to be done?
Is the *Carthaginians* to be released from the most impor-
tant Articles of the Treaty, as a Reward of their Breach of
it? No, certainly. If to the Conditions before agreed
on, you had added some new Articles to our Advantage,
there would have been Matter of Reference to the *Roman*
Example; but when, instead of adding, you retrench, there is
no Room for Deliberation. The *Carthaginians* therefore
must submit to us at Discretion, or must vanquish us in
battle.

N. B. The Battle was fought, the *Romans* gained the Vic-
tory, and the *Carthaginians* submitted to Rome. This ended
the second Punic War, and acquired *Scipio* the Surname of
Africanus.

THE

THE following Speeches are selected from Shakespear and 'tis hoped they will be useful and agreeable to the Boys, as they will serve to give a Variety to their Tasks, and to bring them acquainted with the higher and more poetical Style of their own Language. I have taken some small Liberties here and there in altering an obsolete Word, or even a Sentence when I thought the Construction of it (which sometimes happens in Shakespear) too hard or too obscure for Boys to understand. But this Liberty, it will be perceiv'd, I have used but very sparingly; and never with the Presumption of hoping to make Shakespear, but only to make him more fit and proper for my Purposes. With what Judgment the Speeches are chosen may be left to the Determination of judicious Masters, who will be at Liberty to make use of any others, which they may think more proper. The two or three last are given as Interludes for several Boys to practise on together.

LESSON I.

The Progress of Life. From the Play called,
AS YOU LIKE IT.

ALL the World's a Stage,
And all the Men and Women merely Players;
They have their Exits, and their Entrances;
And one Man in his Time plays many Parts:
His Acts being seven Ages. At first the Infant,
Mewling and puking in his Nurse's Arms:
And then, the whining School-boy with his Satchel,
And shining Morning Face, creeping like Snail
Unwillingly to School. And then, the Lover;
Sighing like Furnace, with a woeful Ballad
Made to his Mistress' Eyebrow. Then, a Soldier;
Full of strong Oaths, and bearded like the Pard,
Jealous in Honour, sudden and quick in Quarrel,
Seeking the Bubble Reputation,
Ev'n in the Cannon's Mouth. And then, the Justice,
In fair round Belly, with good Capon lin'd;
With Eyes severe, and Beard of formal Cut,
Full of wise Saws, and modern Instances,
And so he plays his Part. The sixth Age shifts
Into the lean and slipper'd Pantaloon,
With Spectacles on Nose, and Pouch on Side;

youthful Hose well sav'd, a World too wide
his shrunk Shank; and his big manly Voice,
ring again towards childish Treble, pipes,
and whistles in his Sound. Last Scene of all,
that ends this strange eventful History,
second Childishness, and mere Oblivion;
Teeth, fans Eyes, fans Tasse, fans every thing.

LESSON II.

HAMLET's Meditation on Death.

To be, or not to be: That is the Question:—
Whether 'tis nobler in the Mind, to suffer
the Stings and Arrows of outrageous Fortune;
to take Arms against a Siege of Troubles,
and by opposing end them?—To die—to sleep—
no more: and by a Sleep, to say, we end
our Heart-ach, and the thousand natural Shocks
that Flesh is Heir to; 'tis a Consummation
devoutly to be wish'd. To die—to sleep—
to sleep?—perchance, to dream! ay, there's the Rub—
in that Sleep of Death what Dreams may come,
when we have shuffled off this mortal Coil,
must give us pause. —There's the Respect,
that makes Calamity of so long Life.
Who would bear the Whips and Scorn o' th' Time,
the Oppressor's Wrong, the proud Man's Contumely,
the Pangs of despis'd Love, the Law's Delay,
the Insolence of Office, and the Spurns
that patient Merit of th' Unworthy takes;
when he himself might his Quietude make
with a bare Bodkin? Who would Fardles bear,
to groan and sweat under a weary Life?
or that the Dread of something after Death,
that undiscover'd Country, from whose Bourne
no Traveller returns) puzzles the Will;
and makes us rather bear those Ills we have,
than fly to others that we know not of.
Thus Conscience does make Cowards of us all:

And

And thus the native Hue of Resolution
Is sicklied o'er with the pale Cast of Thought;
And Enterprizes of great Pith and Moment,
With this Regard their Currents turn awry,
And lose the Name of Action.

LESSON III.

*A Speech of King Henry the Fourth, upon his receiving News
in the Night, of the Rebellion of the Earl of North-
berland.*

HOW many Thousands of my poorest Subjects
Are at this Hour asleep! O gentle Sleep!
Nature's soft Nurse, how have I frighted thee,
That thou no more wilt weigh my Eye-lids down,
And steep my Senses in Forgetfulness?
Why rather, Sleep, lyest thou in smoaky Hutts,
Upon uneasy Pallets stretching thee,
And husht with buzzing Night-flies to thy Slumber;
Than in the perfum'd Chambers of the Great,
And lull'd with Sounds of sweetest Melody?
O thou dull God! why lyest thou with the Vile
In loathsome Beds, and leav'st the Kingly Couch
Beneath rich Canopies of costly State,
A Watch-case to a common Larum-bell?
Wilt thou upon the high and giddy Mast,
Seal up the Ship-boy's Eyes, and rock his Brains,
In Cradle of the rude imperious Surge;
And in the Visitation of the Winds,
Who take the ruffian Billows by the Top,
Curling their monstrous Heads, and hanging them
With deafening Clamours in the slippery Shrouds,
That, with the Hurly, Death itself awakes? —
Can'st thou, O partial Sleep! give thy Repose
To the wet Sea-boy, in an Hour so rude?
And, in the calmest, and the stillest Night,
With all Appliances and Means to-boot,
Deny it to a King? Then, happy lowly Clown!
Uneasy lies the Head that wears a Crown.

LESSON IV.

When Henry the Fourth was on his Death-bed, he ordered the Crown to be laid by him on his Pillow. The Prince of Wales, who had hitherto lived a very wild and dissolute Life, (though afterwards he was the famous Henry the Fifth, who conquered France) sitting by his Bed-side, and imagining his Father was dead, took the Crown from his Pillow, reflecting and moralizing upon it, and retired into the next Room very sorrowful. The King awaking, called for his Crown and Son, who entering hastily the Room, says, I never thought to hear you speak again; upon which the King takes occasion to rebuke him in the following Speech. [The Prince of Wales's Answer to be spoken by another Boy.]

Henry. **T**HY With was Father, Harry, to that Thought:

Stay too long by thee, I weary thee.
Dost thou so hunger for my empty Chair,
That thou wilt needs invest thee with my Honours,
Before thy Hour be ripe? O foolish Youth!
Thou suck'st the Greatness that will overwhelm thee.
Stay but a little, for my Cloud of Dignity
Is held from falling with so weak a Wind,
That it will quickly drop, my Day is done.
Thou hast stol'n That, which, after a few Hours,
Were thine without Offence; and at my Death
Thou hast seal'd up my Expectation.
Thy Life did manifest, thou lov'dst me not;
And thou wilt have me die assur'd of it.
Thou hid'st a thousand Daggers in thy Thoughts,
Which thou hast whetted on thy stony Heart,
To stab at half an Hour of my frail Life.
What! canst thou not forbear me half an Hour?
Then get thee gone, and dig my Grave thyself,
And bid the merry Bells ring to thy Ear
That Thou art crowned, not that I am dead.
Get all the Tears, that should bedew my Herse,
And Drops of Balm to sanctify thy Head;
Only compound me with forgotten Dust,
Give that which gave thee Life, unto the Worms.
Smack down my Officers, break my Decrees;
For now a Time is come to mock at Form;

Henry

Henry the Fifth is crown'd : Up, Vanity !
 Down royal State ! all you sage Counsellors, hence ;
 And at the *English* Court assemble now,
 From ev'ry Region, Apes of Idleness :
 Now, neighbour Confines, purge you of your Scum ;
 Have you a Ruffian that will swear, drink, dance,
 Revel the Night, rob, murder, and commit
 The oldest Sins the newest kind of Ways ?
 Be happy, he will trouble you no more :
England shall give him Office, Honour, Might :
 For the Fifth *Harry* from curb'd Licence plucks
 The Muzzle of Restraint ; and the wild Dog
 Shall flesh his Tooth on every Innocent.
 O my poor Kingdom, sick with Civil Blows !
 When that my Care would not withhold thy Riots,
 What wilt thou do when Riot is thy Care ?
 O, thou wilt be a Wilderness again,
 Peopled with Wolves, thy old Inhabitants.

P. Henry. O pardon me, my Liege ! but for my Tears
 I had forestall'd this dear and deep Rebuke, [Kneeling
 Ere you with Grief had spoke, and I had heard
 The Course of it so far. There is your Crown ;
 And he that wears the Crown immortally,
 Long guard it yours ! If I affect it more,
 Than as your Honour, and as your Renown,
 Let me no more from this Obedience rise,
 Which my most true and inward-duteous Spirit
 Teacheth this prostrate and exterior Bending.
 Heav'n witness with me, when I here came in,
 And found no Course of Breath within your Majesty,
 How cold it struck my Heart ! If I do feign,
 O let me in my present Wildness die,
 And never live to shew th' incredulous World
 The noble Change that I have purposed.
 Coming to look on you, thinking you dead,
 (And dead almost, my Liege, to think you were)
 I spake unto the Crown as having Sense,
 And thus upbraided it. "The Care on thee depending
 "Hath fed upon the Body of my Father."
 Accusing it, I put it on my Head,
 To try with it (as with an Enemy,
 That had before my Face murder'd my Father)
 The Quarrel of a true Inheritor.
 But if it did affect my Blood with Joy,

Or swell my Thoughts to any Strain of Pride —
 Of any rebel or vain Spirit of mine
 Did with the least Affection of a Welcome
 Give Entertainment to the Might of it;
 Let Heav'n for ever keep it from my Head,
 And make me as the poorest Vassal is,
 That doth with Awe and Terror kneel to it!

LESSON V.

The Speech of King Henry the Fifth at the Siege of Harfleur.

ONCE more unto the Breach, dear Friends, once more,
 Or close the Wall up with the *English* Dead.
 Peace there's nothing so becomes a Man
 As modest Stillness and Humility:
 But when the Blast of War blows in our Ears,
 Then imitate the Action of the Tiger;
 Shew the Sinews, summon up the Blood,
 Disguise fair Nature with hard-favour'd Rage;
 Then lend the Eye a terrible Aspect;
 And let it pry o'er the Portage of the Head,
 Like the Brass Cannon: let the Brow o'erwhelm it,
 As fearfully as doth a galled Rock
 Overhang and jutting his confounded Base,
 Will'd with the wild and wasteful Ocean.
 Now set the Teeth, and stretch the Nostril wide;
 Hold hard the Breath, and bend up every Spirit
 To his full Height. Now on, you noblest *English*,
 Whose Blood is fetch'd from Fathers of War-proof;
 Others, that, like so many *Alexanders*,
 Live in these Parts from Morn till Even fought,
 And sheath'd their Swords for lack of Argument.
 Honour not your Mothers; now attest,
 That those, whom you call'd Fathers, did beget you.
 Copy now to Men of grosser Blood,
 And teach them how to war. And you, good Yeomen,
 Whose Limbs were made in *England*, shew us here
 The Metal of your Pasture: Let us swear
 That you are worth your Breeding, which I doubt not:
 There is none of you so mean and base,
 That hath not noble Lustre in your Eyes;

I see you stand like Greyhounds in the Slips,
Straining upon the Start. The Game's afoot;
Follow your Spirit; and, upon this Charge,
Cry, God for *Harry! England! and St. George!*

LESSON VI.

Part of the Speech spoken by the Chorus in the Play of Henry the Fifth. The Time supposed to be the Night before the Battle of Agincourt.

NOW let Imagination form a Time,
When creeping Murmur, and the poring Dark,
Fills the wide Vessel of the Universe.
From Camp to Camp, through the foul Womb of Night,
The Hum of either Army stilly sounds;
That the fixt Centinels almost receive
The secret Whispers of each other's Watch.
Fire answers Fire; and through their paly Flames
Each Battle sees the other's umber'd Face.
Steed threatens Steed, in high and boastful Neighs
Piercing the Night's dull Ear, and from the Tents
The Armourers, accomplishing the Knights,
With busy Hammers closing Rivets up,
Give dreadful Note of Preparation.
The Country Cocks do crow, the Clocks do toll:
And (the third Hour of drousy Morning nam'd)
Proud of their Numbers and secure in Soul,
The confident and over-hasty *French*
Do chide the cripple tardy-paced Night,
Who, like a foul and ugly Witch, does limp
So tediously away. The poor condemned *English*,
Like Sacrifices, by their watchful Fires
Sit patiently, and inly ruminate
The Morning's Danger: and their Danger sad,
Set forth in lank-lean Cheeks and War-worn Coats,
Presenteth them unto the gazing Moon
So many horrid Ghosts. — Who now beholds
The royal Captain of this ruin'd Band
Walking from Watch to Watch, from Tent to Tent,
Let him cry, Praise and Glory on his Head!
For forth he goes and visits all his Host,
Bids them Good-morrow with a modest Smile,

And calls them Brothers, Friends, and Countrymen.
Upon his royal Face there is no Note,
How dread an Army hath enrounded him :
Nor doth he give up the least Jot of Colour
Unto the weary and all-watched Night ;
But freshly looks, and over-bears Fatigue
With chearful Semblance and sweet Majesty :
That ev'ry Wretch, pining and pale before,
Beholding him, plucks Comfort from his Looks.

LESSON VII.

The Speech of Henry the Fifth at the Battle of Agincourt, where he gained that glorious Victory, which compleated the Conquest of France, and which is so highly celebrated by all our Historians, as he encountered near sixty thousand Frenchmen, with so small a Number as 12000 English. The Earl of Westmoreland saying,

O that we now had here
But one ten thousand of those Men in England,
That do no Work to-day !

King Henry, with a noble and undaunted Spirit, spoke as follows.

WHAT's he, that wishes so ?
My Cousin *Westmoreland* ? No, my fair Cousin,
If we are mark'd to die, we are enow
To do our Country Loss ; and if to live,
The fewer Men, the greater share of Honour.
God's Will ! I pray thee wish not one Man more.
I am not the least covetous of Gold ;
Nor care I who doth feed upon my Cost ;
It yerns me not if Men my Garments wear ;
Such outward Things dwell not in my Desire :
But if it be a Sin to covet Honour,
I am the most offending Soul alive.
No, no, my Lord, wish not a Man from England :
I would not lose so great, so high an Honour
As one Man more, methinks, should share from me,
For the best Hopes I have. Don't wish one more :
I rather proclaim it, *Westmoreland*, throughout my Host,
That he who hath no Stomach to this Fight,

Let him depart; his Passport shall be made,
 And Crowns for Convoy put into his Purse:
 We would not die in that Man's Company,
 That fears his Fellowship to die with us.
 This Day is call'd the Feast of *Crispian*:
 He that out-lives this Day, and comes safe home,
 Will stand a tiptoe when this Day is nam'd,
 And rouze him at the Name of *Crispian*:
 He that out-lives this Day, and sees old Age,
 Will yearly on the Vigil feast his Neighbours,
 And say, To-morrow is Saint *Crispian*:
 Then will he strip his Sleeve, and show his Scars:
 Old Men forget; yet shall not all forget,
 But they'll remember, with Advantages,
 What Feats they did that Day. Then shall our Names,
 Familiar in their Mouths as Household Words,
Harry the King, Bedford and Exeter,
Warwick and Talbot, Salisbury and Glo'ster,
 Be in their flowing Cups freshly remember'd.
 This Story shall the good Man teach his Son,
 And *Crispin, Crispian* shall ne'er go by,
 From this Day to the Ending of the World,
 But we in it shall be remembered;
 We few, we happy few, we Band of Brothers:
 For he, to-day that sheds his Blood with me,
 Shall be my Brother: be he ne'er so vile,
 This Day shall gentle his Condition.
 And Gentlemen in *England*, now a-bed,
 Shall think themselves accurs'd they were not here,
 And hold their Manhoods cheap, while any speaks,
 Who fought with us upon Saint *Crispian's* Day.

LESSON VIII.

The Fall of Cardinal Wolsey.

Wol. **F**AREWEL, a long Farewel to all my Greatness:
 This is the State of Man; to-day he puts forth
 The tender Leaves of Hope; to-morrow blossoms,
 And bears his blushing Honours thick upon him;
 The third Day comes a Frost, a killing Frost,
 And when he thinks, good easy Man, full surely
 His Greatness is a ripening, nips his Root;

and then falls, as I do. I have ventur'd,
like little wanton Boys, that swim on Bladders,
These many Summers, in a Sea of Glory:
but far beyond my Depth: my high-blown Pride
at length broke under me; and now has left me,
Weary, and old with Service, to the Mercy
of a rude Stream, that must for ever hide me.
Gaiu Pomp and Glory of this World, I hate ye;
I feel my Heart new-open'd. Oh, how wretched
that poor Man, that hangs on Princes Favours!
There is, betwixt that Smile which we aspire to,
That sweet Regard of Princes, and our Ruin,
More Pangs and Fears than War and Women know;
and when he falls, he falls like *Lucifer*,
never to hope again.

Enter Cromwell, standing amazed.

Why, how now, *Cromwell*!

Crom. I have no Power to speak, Sir.

Wolf. What, amaz'd

at my Misfortunes? Can thy Spirit wonder,
that great Man should decline? Nay, if you weep,
I am fallen indeed.

Crom. How does your Grace?

Wolf. Why, well;

never so truly happy, my good *Cromwell*.

I know myself now, and I feel within me

Peace above all earthly Dignities;

A still and quiet Conscience. The King has cur'd me,

humbly thank his Grace, and, from these Shoulders,

these ruin'd Pillars, out of Pity taken

Load would sink a Navy, too much Honour.

'tis a Burden, *Cromwell*, 'tis a Burden,

too heavy, for a Man that hopes for Heav'n.

Crom. I'm glad your Grace makes that right Use of it.

Wolf. I hope I do: I'm able now, methinks,

out of a Fortitude of Soul I feel,

to endure more Miseries, and greater far

than my weak-hearted Enemies dare offer.

What News abroad?

Crom. The heaviest, and the worst,

your Displeasure from King.

Wolf. God bless him!

Crom. The next is, that Sir *Thomas More* is chosen

Chancellor in your Place.

Wolf. That's somewhat sudden——
 But he's a learned Man. May he continue
 Long in his Highness' Favour, and do Justice
 For Truth's sake and his Conscience, that his Bones,
 When he has run his Course, and sleeps in Blessings,
 May have a Tomb of Orphans Tears wept on him!
 What more?

Crom. That *Cranmer* is return'd with Welcome;
 Install'd Lord Archbishop of *Canterbury*.

Wolf. That's News, indeed.

Crom. Last, that the Lady *Ann*,
 Whom the King hath in Secrecy long married,
 This Day was view'd in open as his Queen,
 Going to Chapel, and the Voice is now
 Only about her Coronation.

Wolf. There was the Weight that pull'd me down.
O Cromwell,

The King has gone beyond me: all my Glories
 In that one Woman I have lost for ever.
 No Sun shall ever usher forth my Honours,
 Or gild again the noble Troops, that waited
 Upon my Smiles. Go, get thee from me, *Cromwell*;
 I am a poor fall'n Man, unworthy now
 To be thy Master. Seek the King; I've told him
 What, and how true thou art: he will advance thee:
 Some little Memory of me will stir him;
 I know his noble Nature, not to let
 Thy hopeful Service perish too. Good *Cromwell*,
 Neglect him not; be mindful, and provide
 For thine own future Safety.

Crom. O, my Lord,
 Must I then leave you? Must I needs forgo
 So good, so noble, and so true a Master?
 Bear witness, all that have not Hearts of Iron,
 With what a Sorrow *Cromwell* leaves his Lord.
 The King shall have my Service; but my Prayers
 For ever, and for ever shall be yours.

Wolf. *Cromwell*, I did not think to shed a Tear
 In all my Miseries; but thou hast forc'd me,
 Out of thy honest Truth, to play the Woman——
 Let's dry our Eyes: and thus far hear me, *Cromwell*
 Mark but my Fall, and that which ruin'd me,
 And when I am forgotten, as I shall be,
 And sleep in dull cold Marble, where no mention
 Of me must more be heard: say then, I taught thee;

Say, *Wolsey*, that once rode the Waves of Glory,
 And sounded all the Depths and Shoals of Honour,
 Found thee a Way, out of this Wreck, to rise in;
 A sure and safe one, tho' thy Master miss'd it.
Cromwell, I charge thee, fling away Ambition;
 By that Sin fell the Angels; how can Man then
 (The Image of his Maker) hope to win by't?
 Love thyself last; cherish those Hearts that wait thee;
 Corruption wins not more than Honesty.
 Still in thy right Hand carry gentle Peace,
 To silence envious Tongues. Be just, and fear not.
 Let all the Ends thou aim'st at, be thy Country's,
 Thy God's, and Truth's: Then if thou fall'st, O *Cromwell*,
 Thou fall'st a blessed Martyr. Serve the King;
 And, prithee, lead me in ———
 There take an Inventory of all I have;
 To the last Penny, 'tis the King's. My Robe,
 And my Integrity to Heaven, is all
 I now dare call my own. O *Cromwell*, *Cromwell*,
 Had I but serv'd my God with half the Zeal
 I serv'd my King, he would not in mine Age
 Have left me naked to mine Enemies.
Crom. Good Sir, have Patience.
Wol. So I have. Farewel
 The Hopes of Court, my Hopes are fix'd on Heaven.

L E S S O N IX.

The Quarrel of Brutus and Cassius in the Play of Julius Cæsar.

Cassius. **T**HAT you have wrong'd me, doth appear in this,
 You have condemn'd and noted *Lucius Pella*,
 For taking Bribes here of the *Sardians*;
 Wherein, my Letter (writ on his behalf,
 Because I knew the Man) was disregarded.
Brutus. You wrong'd yourself to write in such a Cause.
Cas. In such a Time as this, it is not meet
 That every nice Offence should bear its Comment.
Brut. Nay, let me tell you, *Cassius*, you yourself
 Are much suspected of an itching Palm;
 And that you sell your Offices for Gold,
 To Undeservers.

Cas. I an itching Palm?

You know that you are *Brutus*, that speak this;
Or, by the Gods, this Speech were else your last.

Brut. The Name of *Cassius* honours this Corruption,
And Chastisement doth therefore hide its Head.

Cas. Chastisement! —

Brut. Remember *March*, the Ides of *March* remember!
Did not great *Julius* bleed for Justice sake?
What Villain touch'd his Body, that did stab,
And not for Justice? What, shall one of us,
That struck the foremost Man of all the World,
But for supporting Robbers; shall we now
Contaminate our Fingers with base Bribes?
And sell the mighty Meed of our large Honours
For so much Trash, as may be grasped thus? —
I had rather be a Dog, and bay the Moon,
Than such a *Roman*.

Cas. *Brutus*, bay not me;
I'll not endure it; I am a Soldier. I,
Older in Practice; abler than yourself
To make Conditions.

Brut. Go to; you are not, *Cassius*.

Cas. I am.

Brut. I say you are not.

Cas. Urge me no more, I shall forget myself —
Have mind upon your Health — tempt me no farther.

Brut. Away, slight Man!

Cas. Is't possible?

Brut. Hear me, for I will speak.

Must I give way and room to your rash Choler?
Shall I be frightened when a Madman stares?

Cas. O Gods! must I endure all this?

Brut. All this! ay, more. Fret till your proud Heart break
Go, shew your Slaves how choleric you are,
And make your Bondmen tremble.
Must I observe you? Must I stand and crouch
Under your testy Humour? By the Gods,
You shall digest the Venom of your Spleen,
Tho' it do split you: For from this Day forth,
I'll use you for my Mirth, yea, for my Laughter,
When you are waspish.

Cas. Is it come to this?

Brut. You say, you are a better Soldier;
Let it appear so; make your Vaunting true,

And it shall please me well. For mine own part,
shall be glad to learn of noble Men.

Cas. You wrong me every way—you wrong me, *Brutus*;
said an elder Soldier; not a better.

Did I say, better?—

Brut. If you did, I care not.

Cas. When *Cæsar* liv'd, he durst not thus have mov'd me.

Brut. Peace, Peace, you durst not so have tempted him.

Cas. I durst not!—

Brut. No.

Cas. What! durst not tempt him?—

Brut. For your Life you durst not.

Cas. Do not presume too much upon my Love;
may do that I shall be sorry for.

Brut. You have done that, you should be sorry for.

There is no Terror, *Cassius*, in your Threats;

For I am arm'd so strong in Honesty,

That they pass by me, as the idle Wind,

Which I respect not. I did send to you

Certain Sums of Gold, which you deny'd me;

For I can raise no Money by vile Means;

For Heaven, I had rather coin my Heart,

And drop my Blood for Drachma's, than to wring

From the hard Hands of Peasants their vile Trash,

Any Indirection. I did send

you for Gold to pay my Legions,

Which you deny'd me; was that done like *Cassius*?

Could I have answer'd *Caius Cassius* to?

When *Marcus Brutus* grows so covetous

To lock such rascal Counters from his Friends,

Ready, Gods, with all your Thunderbolts,

To smite him to pieces.

Cas. I deny'd you not.

Brut. You did.

Cas. I did not—he was but a Fool,

Who brought my Answer back—*Brutus* hath riv'd my Heart.

A Friend should bear a Friend's Infirmities,

But *Brutus* makes mine greater than they are.

Brut. I do not. Still you practise them on me.

Cas. You love me not.

Brut. I do not like your Faults.

Cas. A friendly Eye could never see such Faults.

Brut. A Flatterer's would not, tho' they do appear

As high *Olympus*.

Cas.

Cas. Come, *Anthony*, and young *Octavius*, come;
 Revenge yourselves alone on *Cassius*,
 For *Cassius* is a-weary of the World;
 Hated by one he loves; braved by his Brother;
 Check'd like a Bondman; all his Faults observ'd;
 Set in a Note-Book, learn'd, and conn'd by rote,
 To cast into my Teeth. O I could weep
 My Spirit from mine Eyes!—There is my Dagger,
 And here my naked Breast—within, a Heart
 Dearer than *Plutus*' Mine, richer than Gold;
 If that thou need'st a *Roman*'s, take it forth.
 I, that deny'd thee Gold, will give my Heart;
 Strike as thou didst at *Cæsar*; for I know,
 When thou didst hate him worst, thou lov'dst him better
 Than ever thou lov'dst *Cassius*.

Brut. Sheath your Dagger;
 Be angry when you will, it shall have Scope;
 Do what you will, Dishonour shall be Humour.
 O *Cassius*, you are yoked with a Lamb,
 That carries Anger, as the Flint bears Fire;
 Who, much enforced, shews a hasty Spark,
 And straight is cold again.

Cas. Hath *Cassius* liv'd
 To be but Mirth and Laughter to his *Brutus*,
 When Grief, and Blood ill-temper'd, vexeth him?

Brut. When I spoke that, I was ill-temper'd too.

Cas. Do you confess so much? Give me your Hand.

Brut. And my Heart too.

Embrace

Cas. O *Brutus*!

Brut. What's the matter?

Cas. Have you not Love enough to bear with me,
 When that rash Humour, which my Mother gave me,
 Makes me forgetful?

Brut. Yes, *Cassius*, and from henceforth
 When you are over-earnest with your *Brutus*,
 He'll think, your Mother chides, and pass it by.

LESSON X.

The Folly of EXTRAVAGANCE.

*ing several Scenes from Timon of Athens, somewhat altered,
and thrown into one.*

*ter Flavius the Steward, with Bills in his Hand, and
several Creditors following him.*

Flavius. **N**O Care, no Stop! so thoughtless of Expence,
That he will neither know how to maintain it,
nor cease his Flow of Riot. Takes no account
how Things go from him, nor has any Care
what is to continue. He'll not hear,
all strong Necessity shall make him feel.
What can be done?——
You must be round with him; he now comes from Hunting.

Enter Timon.

a Creditor. My Lord, here is a Note of certain Dues.

Timon. Dues? whence are you?

a Cred. Of *Athens* here, my Lord.

Tim. Go to my Steward.

a Cred. Please your Lordship, he hath put my off
the Succession of new Days, this Month:

My Master is now urg'd by great Occasion,
to call in what's his own; and humbly prays
that with your other noble Parts you'll suit,
giving him his Right.

Tim. Mine honest Friend,
I'll see thee but repair to me to-morrow.

a Cred. Nay, good my Lord——

Tim. Contain thyself, good Friend.

a Cred. One *Varro's* Servant, my good Lord——

a Cred. From *Isidore*, he prays your speedy Payment——

a Cred. If you did know, my Lord, my Master's Wants——

a Cred. 'Twas due on Forfeiture six Weeks, and past——

a Cred. Your Steward puts me off, my Lord, and I
sent expressly to your Lordship.

Tim. Give me Breath. Come hither, *Flavius*.

How goes the World, than I am thus encounter'd
with Claims of long-past Debts, of broken Bonds,

And

And the Detention of Men's lawful Rights,
Against my Honour?

Flav. Please you Gentlemen,
The Time is unagreeable to this Business;
Your Importunity cease, till after Dinner,
That I may make his Lordship understand
Wherefore you are not paid.

Tim. Do so, my Friends. [Exeunt Creditors]
Come, *Flavius*, let me know, wherefore ere this,
You have not fully laid my State before me?
That I might so have rated my Expence,
As I had leave of Means.

Flav. O my good Lord,
At many times I brought in my Accounts,
Laid them before you: You would throw them off,
And say, you found them in mine Honesty.
When for some trifling Present, you have bid me
Return so much, I've shook my Head, and wept:
Yea, 'gainst th' Authority of Manners, pray'd you
To hold your hand more close.
My dear-lov'd Lord,
Tho' now you hear too late, even at this time
The greatest of your Having lacks a half
To pay your present Debts.

Tim. Let all my Land be sold.

Flav. 'Tis all engag'd; some forfeited, and gone:
And what remains will hardly stop the Mouth
Of present Dues; the future comes apace;
What shall defend the interim, and at length
Hold good our Reckoning?

Tim. To *Lacedamon* did my Land extend.

Flav. O, my good Lord, the World is but a Word;
Were it all yours, to give it in a Breath,
How quickly were it gone!

Tim. You tell me true.

Flav. If you suspect my Husbandry, or Truth,
Call me before the Auditors,
And set me on the Proofs. So the Gods bless me,
When all our Offices have been oppress'd
With riotous Feeders; when our Vaults have wept
With drunken Spilth of Wine; when every Room
Hath blaz'd with Lights, and bray'd with Minstrelsie;
I have retir'd me to a silent Nook,
And set mine Eyes on flow.

Tim. Pray thee, no more.

Flav. Heavens ! have I said, from the Bounty of this Lord,
how many prodigal Bits have Slaves and Peasants
this Night englutted ? Who now is not *Timon's* ?
That Heart, Head, Sword, Force, Means, but is Lord
great *Timon's* ! noble, worthy, royal *Timon's* ! (*Timon's* ?
when the Means are gone, that buy this Praise,
the Breath is gone whereof this Praise is made :
the Cloud of Winter Showers,
these Flies are coucht.

Tim. Come, sermon me no farther.
wisely, not ignobly, have I given.
Why dost thou weep ? Canst thou the Conscience lack,
to think I shall lack Friends ? Secure thy Heart,
I would broach the Vessels of my Love,
and try the Gratitude of Friends by borrowing,
and their Wealth could I as frankly use,
I could bid thee speak.

Flav. Assurance blest your Thoughts !

Tim. Nay, in some sort these Wants of mine are crown'd,
and I account them Blessings ; for by these
shall I try Friends. You shall perceive how you
shall stake my Fortunes : In my Friends I'm wealthy.
Within there, ho !

[Enter three Servants.

Will dispatch you severally.

You to Lord *Lucius*——to Lord *Lucullus* you, I hunted with
Honour to-day——you to *Sempronius*——commend me to
his Loves ; and I am proud, say, that my Occasions have
found time to use 'em toward a Supply of Money ; let the
quest be fifty Talents.

[Exeunt the Servants.

You, Sir, to the Senators ;
whom, for Service done the State, I have
serv'd this Hearing ; bid 'em send o'th' instant
thousand Talents to me.

Flav. I've been bold,
for that I knew it the most general way)
them to use your Signet and your Name ;
they do shake their Heads, and I am here
richer in return,

Tim. Is it true ? Can it be ?

Flav. They answer in a joint and corporate Voice,
that now they are at Ebb, want Treasure, cannot
what they wou'd ; are sorry—you are honourable—
yet they could have wish'd—they know not—
nothing hath been amiss—
could all were well—'tis pity—

And

And so attending other serious Matters,
After distasteful Looks, and these hard Fractions,
With certain Half-caps, and cold-moving Nods,
They froze me into Silence.

Tim. You Gods reward 'em !

I pr'ythee, Man, look cheerly. These old Fellows
Have their Ingratitude in them hereditary;
Their Blood is cak'd, 'tis cold, it seldom flows,
And Nature, as its grows again toward Earth,
Is fashion'd for the Journey, dull and heavy.
But be not sad; no Blame belongs to thee:
Thou'rt true and just. And never doubt, or think
That *Timon's* Virtues 'mong his Friends can sink.

Flav. Would I could not: That Thought its Bounty's Fo
Being free itself, it thinks all others so.

Enter first Servant.

Tim. Peace, here comes my Messenger from Lord *Lucullus*
Well, what Success?

I Serv. Soon as I saw my Lord *Lucullus*; Honest Friend
says he, you are very respectfully welcome. Fill me
Wine. And how does that honourable, compleat, fir
hearted Gentleman of *Athens*, thy very bountiful good L
and Master? His Health, said I, is very well, Sir. I
right glad to hear, quoth he, his Health is well: And w
hast thou there under thy Cloak? A Gift, I warrant: W
this hits well, I dreamt of a Silver Bason and Ewer last N
No, faith, my Lord, says I, here's nothing but an em
Box, which, in my Lord's behalf, I come to entreat y
Honour to supply; who having great and instant Occasion
use fifty Talents, hath sent to your Lordship to furnish h
nothing doubting your present Assistance therein. Not
doubting! says he, with an alter'd Tone and Countenanc
alas, good Lord, a noble Gentleman 'tis, if he would not k
so good a House. Many a time and often I have din'd w
him, and told him of it; and came again to Supper with h
on purpose to have him spend less. And yet he would
brace no Counsel, take no Warning by my coming. E
Man hath his Fault, and Honesty is his. I have told him
it, but I could never get him from it. Good Friend, he
on, I have noted thee always wise; here's to thee. I
observed thee always for a towardly prompt Spirit, give
thy Due; and one that knows what belongs to Reason;
canst use the Time well, if the Time use thee well.

arts in thee.—Draw nearer, honest Friend: Thy Lord's a
 beautiful Gentleman; but thou art wise, and thou knowest
 well enough (altho' thou com'st to me) that this is no Time to
 and Money, especially upon bare Friendship, without Securi-

Here's three Solidares for thee; good Boy wink at me,
 and say thou saw'st me not.—Is't possible, quoth I, the World
 could so much differ? Fly, damned Baseness, to him that wor-
 ships thee! (and threw it back with Scorn.)

Tim. I thank thee for thy honest Zeal.

[Enter 2d Servant.] But here

comes he I sent to *Lucius*. What say'st thou?

2d Serv. My Lord, I saw Lord *Lucius*, and began to de-
 liver your Message to him. May it please your Honour, said
 my Lord hath sent—Ha! what hath he sent? says he; I
 so much endear'd to that Lord; he's ever sending: how
 all I thank him, think'st thou? And what has he sent? He
 only sent his present Occasion now, my Lord, says I;
 requesting your Lordship to supply his instant Use with fifty
 Talents. I know his Lordship is but merry with me, quoth
 he cannot want fifty times five hundred Talents. Were
 Occasion, I reply'd, less pressing, I should not urge it half
 fervently. Dost thou speak seriously then? says he. Why
 at a wicked Beast was I, to disfurnish myself against such a
 Time, when I might have shewn myself honourable? How
 luckily it happen'd that I should make a Purchase but a
 while before? I am vastly sorry I am not able to do—I was
 willing to use Lord *Timon* myself, these Gentlemen can wit-
 ness; but I would not for the Wealth of *Athens*, I had done
 so now. Commend me bountifully to his good Lordship; and
 hope his Honour will conceive the fairest of me, because I
 have really no Power to be kind. And tell him this from
 me, I count it one of my greatest Afflictions, that I cannot
 assure such an honourable Gentleman.

Tim. And is this all? This the Return for all I've done!—

I see my Messenger from *Sempronius*. What says he?

2d Serv. *Sempronius*, my Lord, after much Hesitation, and
 musing to himself, cry'd in a surly Tone, Must he needs
 trouble Me in't?—Me above all others?—He might have
 and Lord *Lucius*, or *Lucullus*; and now *Ventidius* is wealthy
 whom he redeem'd from Prison: All these owe their
 thanks unto him. O, my Lord, says I, they've all been
 deny'd, and all are found base Metal; for they've all deny'd
 him. How! deny'd him? says he; *Ventidius* and *Lucullus*
 deny'd him? And does he send to me? Hum!—It shews
 little Love or Judgment in him. Must I be his last Re-
 fuge?

fuge? He has much disgrac'd me in it. I'm angry. I might have known my Place; I see no Cause, but his Occasions might have woo'd me first: for in my Conscience was the first Man that e'er receiv'd a Present from him. And does he think so backwardly of me that I'll requite it last? No: so it may prove an Argument of Laughter to the rest, and I 'mongst Lords be thought a Fool. I'd rather than the Worth of thrice the Sum, he'd sent to me first, but for my Mind's Sake: I had such a Courage to have done him good. But now return,

And with their faint Reply this Answer join,
Who doubts mine Honour, shall not know my Coin!

Tim. Excellent! a goodly Villain!

Flav. Why, this is the World's Soul;
Of the same Piece is every Flatterer's Spirit.
O *Timon*! see the Monstrousness of Man,
When he looks out in an ungrateful Shape!
These Trencher-friends do now deny to thee,
What charitable Men afford to Beggars.

Tim. And is it thus?—This then is *Timon's* last.—
Ye Knot of Mouth-friends! Smoke, and lukewarm Water,
Are your true Likeness. O live loath'd, and long,
Ye smiling, smooth, detested Parasites!
Athens, adieu! Nothing I'll bear from thee
But Nakedness, thou detestable Town!
Timon will to the Woods, where he shall find,
Th' unkindest Beast more friendly than Mankind.

[Exit in a Rage]

1st Serv. Hark you, good Steward, where's our Master gone?
Are we undone, cast off, nothing remaining?

Flav. Alack, my Fellows, what should I say to you?
Let me be recorded by the righteous Gods,
I'm near as poor as you.

1st Serv. Such a House broke up!
So noble a Master fall'n! all gone! and not
One Friend to take his Fortune by the Arm,
And go along with him?

2d Serv. As we do turn our Backs
From our Companion, thrown into his Grave;
So his Familiars from his bury'd Fortunes
Slink all away; leave their false Vows with him,
Like empty Purfes pick'd: And his poor Self,
A dedicated Beggar to the Air,
With his Disease of all-shun'd Poverty,
Walks, like Contempt, alone.

3d Serv. Yet do our Hearts wear *Timon's* Livery,
 that see I by our Faces ; we are Fellows still,
 serving alike in Sorrow. Leak'd is our Bark,
 and we, poor Mates, stand on the dying Deck,
 bearing the Surges threat.

Flav. Good Fellows all ;

the latest of my Wealth I'll share amongst you.

There ever we shall meet, for *Timon's* Sake,
 let's yet be Fellows ; shake our Heads, and say,
 'twere a Knell unto our Master's Fortunes)

We have seen better Days.

the vast Wretchedness that Grandeur brings !

Who'd be so mock'd with Glory as to live

in a Dream of Friendship ? All his Pomp

is only painted, like his varnish'd Friends !

For honest Lord ! brought low by his own Heart,

and done by Goodness ; strange, unusual Mood !

this Man's worst Crime was doing too much Good.

[*Exeunt.*]



S E C T. III.

On Writing LETTERS.

AFTER Reading and Speaking with Grace and Propriety, the next thing to be considered, is the Art of Writing Letters ; as a great Part of the Commerce of human Life is carry'd on by this means.

The Art of epistolary Writing, as the late Translator of *Cicero's* Letters has observ'd, was esteem'd by the *Romans*, in a Number of liberal and polite Accomplishments ; and we find *Cicero* mentioning with great Pleasure in some of his Letters to *Atticus*, the elegant Specimen he had receiv'd from his Son, of his Genius in this Way *. It seems indeed to have been a formed Part of their Education ; and in the Opinion of *Locke*, it well deserves to have a Share in ours. " The Writing of Letters (as that judicious Author observes) enters so much into all the Occasions of Life, that no Gentle-

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* Ad Att. lxx. 16, 17;

" man can avoid showing himself in Compositions of this kind
 " Occurrences will daily force him to make this Use of his
 " Pen, which lays open his Breeding, his Sense, and his Abili-
 " ties, to a severer Examination than any oral Discourse.
 It is to be wonder'd we have so few Writers in our own Lan-
 guage, who deserve to be pointed out as Models upon such an
 Occasion. After having nam'd Sir *William Temple*, it would
 be difficult perhaps to add a Second. The elegant Writer of
Cowley's Life, mentions him as excelling in this uncommon
 Talent; but as that Author declares himself of Opinion
 " That Letters which pass between familiar Friends, if they
 " are written as they should be, can scarce ever be fit to be
 " the Light," the World is deprived of what, no doubt, would
 have been well worth its Inspection. A late distinguished
 Genius treats the very Attempt as ridiculous, and professes
 himself " a mortal Enemy to what they call a fine Letter."
 His Aversion however was not so strong, but he knew how to
 conquer it when he thought proper, and the Letter which
 closes his Correspondence with Bishop *Atterbury*, is, perhaps
 the most genteel and manly Address that ever was pen'd to a
 Friend in Disgrace. The Truth is, a fine Letter does not
 consist in saying fine things, but in expressing ordinary ones
 in an uncommon manner. It is the *proprie communia dicere*, the
 Art of giving Grace and Elegance to familiar Occurrences,
 that constitutes the Merit of this kind of Writing. Mr. *G*'s
 Letter concerning the two Lovers who were struck dead by
 the same Flash of Lightning, is a Master-piece of the Species
 and the Specimen he has there given of his Talents for this
 Species of Composition, makes it much to be regretted, that
 we have not more from the same Hand: We might then be
 equalled, if not excelled, our Neighbours the *French* in this
 we have in every other Branch of polite Literature, and have
 found a Name among our own Countrymen to mention with
 the easy *Voiture*.

I will here give you, from our best Authors in this Way,
 some Specimens of Letters of different kinds, as also some
 Translations from the *Latin* and *French*, by way of Example,
 and I shall close with an original which I have by me, written
 to a young Gentleman at School, on the Subject of Writing
 Letters.

LETTER I.

Sir WILLIAM TEMPLE to Mr. SIDNEY.

Hague, Dec. 13. N. S. 1675.

THO' I did not like the Date of your last Letter, yet I did all the rest very well. I thought *Lyons* a little too far off for one I wish always in my Reach: But when I remembered, it was a Place of so great Trade, and where you told me yours had been very good in former Times, I was contented, to think you spent your Time to your own Advantage and Satisfaction, tho' not to your Friends, by sleeping at such a Distance. I was very well pleased to other Day with a Visit made me by Captain *Fresheim*, who was much in your Praises; but I did not like that he shou'd make you kinder to him than to me: Yet I think he deserves it of you, if all be true that he tells; for he pretends to think you, *le plus belle Homme, & le plus honnête Homme*, and I know not what more, that never came into my Head, as you know very well. However, I was mighty glad to hear him say, you had the best Health that cou'd be, and that you looked as if you would keep it so, if you did not grow too kind to the Place and Company you lived in, or they to you. Yet, after what you tell me of the *French Air* and *Bourbon Waters*, I am much apter to wish myself there, than you in these Parts of the World; and tho' I hear News every Day from all Sides, yet I have not heard any so good, since I came upon this Scene, as what you send me, of the Effects I am like to feel by the Change whenever I come upon that where you are: They will be greater and better than any I can expect by being the busy Man, tho' *Je pourrois bien faire merveilles*, with the Company I am joined to, and nobody knows to what Sir *Ellis* may raise another Ambassador, that has already raised one from the Dead. They begin to talk now of our going to *Nimeguen*, as if it were nearer than I thought it a Month ago: When we are there, it will be time enough to tell you what I think of our coming away. I can only say, there are so many Splinters in the broken Bone, that the Patient must be very good, as well as the Surgeon, if it be a sudden Cure. And though I be both where you and I are, the Dispositions towards it

are very well, yet I doubt of those who are farther off on both Sides of us. For aught any body knows, this great Dance may end as others use to do, every Man coming to the Place where they begun, or near it: Only, against all Reason and Custom, I doubt the poor *Swede*, that never left the Dance, is likeliest to pay the Fiddlers. I hope you know what passes at Home; at least, 'tis Pity you should not: But if you don't, you shall not for me at this Distance; and since you talk of returning, the Matter is not great. In the meantime, pray let me know your Motions and your Health, since the Want of your Cypher keeps me from other things you say you have a mind to tell me. I hear nothing of the Letter you say you have sent me by so good a Hand; that all I can say to that is, that by whatsoever it comes, any will be welcome that comes from yours; because nobody loves you better than I, nor can be more than I am,

Yours, &c.

LETTER II.

Sir WILLIAM TEMPLE to the Bishop of ROCHESTER

Nimeguen, May 21, N. S. 1672

My LORD,

I AM unacquainted with Thanks or Praises, having little deserved any, that I must judge of them rather by the Report of others, than by any Experience of my own. But if by either, I understand any thing of them, all the Charm or Value they have, arises from the Esteem a Man has of the Person that gives them, or the Belief, in some measure, of his own deserving them. The first of these Circumstances gave so great an Advantage to those I lately the Honour of receiving from your Lordship in a Letter delivered me by Mr. *Dilben*; that the Want of the other was but necessary to allay the Vanity they might otherwise have given me. But where a Man can find no Ground to flatter himself upon the Thanks he receives, he begins to consider whether they are Praise or Reproach: And so, I am sure, I have Reason to do in the Acknowledgments

Lordship is pleased to make me of any Favours to your Son, who has never yet been so kind to me, as to give me the least Occasion of obliging him. I confess, I should have been glad to meet with any, tho' I do not remember so much as ever to have told him so; but if he has guessed it from my Countenance or Conversation, it is a Testimony of his observing much, and judging well; which are Qualities I have thought him guilty of, among those others that allow me to do him no Favour but Justice only in esteeming him. 'Tis his Fortune to have been beforehand with me, by giving your Lordship an Occasion to take notice of me, and thereby furnishing me with a Pretence of entering into your Service; which gives him a new Title to any I can do him, and your Lordship a very just one to employ me upon all Occasions.

Notwithstanding your Lordship's favourable Opinion, I will assure you, 'tis well for me, that our Work here requires little Skill, and that we have no more but Forms to deal with in this Congress, while the Treaty is truly in the Field, where the Conditions of it are yet to be determined. *data viam invenient*: Which is all I can say of it; nor shall I increase your Lordship's present Trouble, beyond the Projections of my being,

My LORD,

Your LORDSHIP's most Obedient

Humble Servant.

LETTER III.

Mr. POPE to the Bishop of ROCHESTER.

ONCE more I write to you as I promised, and this once I fear will be the last! The Curtain will soon be drawn between my Friend and me, and nothing left but to wish you a long good Night. May you enjoy a State of Respite in this Life, not unlike that Sleep of the Soul which we have believed is to succeed it, where we lie utterly forgetful of that World from which we are gone, and ripening for that to which we are to go. If you retain any Memory of the past, let it only image to you what has pleas'd you; sometimes present a Dream of an absent Friend, or

bring you back an agreeable Conversation. But upon the whole, I hope you will think less of the Time past than of the future; as the former has been less kind to you than the latter infallibly will be. Do not envy the World your Studies; they will tend to the Benefit of Men against whom you can have no Complaint, I mean of all Posterity: And perhaps at your time of Life, nothing else is worth your Care. What is every Year of a wise Man's Life but a Censure or Critique on the past? Those whose Date is the shortest, live long enough to laugh at one half of it: The Boy despises the Infant, the Man the Boy, the Philosopher both, and the Christian all. You may now begin to think your Manhood was too much a Puerility; and you'll never suffer your Age to be but a second Infancy. The Toys and Baubles of your Childhood are hardly now more below you, than those Toys of our riper and of our declining Years, the Drums and Rattles of Ambition, and the Dirt and Bubbles of Avarice. At this Time, when you are cut off from a little Society, and made a Citizen of the World at large, you should bend your Talents not to serve a Party, or a few, but all Mankind. Your Genius should mount above that Mist in which its Participation and Neighbourhood with Earth long involved it. To shine abroad and to Heaven, ought to be the Business and the Glory of your present Situation. Remember it was such a time, that the greatest Lights of Antiquity dazzled and blazed the most; in their Retreat, in their Exile, or in their Death: But why do I talk of dazzling or blazing? it was that they did Good, that they gave Light, and that they became Guides to Mankind.

Those Aims alone are worthy of Spirits truly great, and such I therefore hope will be yours. Resentment indeed may remain, perhaps cannot be quite extinguished, in the noble Minds; but Revenge never will harbour there: Higher Principles than those of the first, and better Principles than those of the latter, will infallibly influence Men whose Thoughts and whose Hearts are enlarged, and cause them to prefer the Whole to any Part of Mankind, especially to so small a Part as one's single Self.

Believe me, my Lord, I look upon you as a Spirit entering into another Life, as one just upon the Edge of Immortality, where the Passions and Affections must be much more exalted, and where you ought to despise all little Views, and all mean Retrospects. Nothing is worth your looking back, and therefore look forward, and make (as you can) the

World look after you: But take care, that it be not with Pity, but with Esteem and Admiratiom.

I am with the greatest Sincerity, and Passion for your Fame as well as Happinefs,

Yours, &c.

The Bishop of Rochester went into Exile the Month following, and continued in it till his Death, which happen'd at Paris on the fifteenth Day of Feb. in the Year 1732.

LETTER IV.

From Mr. GAY to Mr. F——.

Stanton-Harcourt, Aug. 9, 1718.

THE only News you can expect to have from me here, is News from Heaven, for I am quite out of the World, and there is scarce any thing can reach me except the Noise of Thunder, which undoubtedly you have heard too. We have read in old Authors, of high Towers levell'd by it to the Ground, while the humble Vallies have escap'd: The only thing that is Proot against it is the Laurel, which however I take to be no great Security to the Brains of modern Authors. But to let you see that the contrary to this often happens, I must acquaint you that the highest and most extravagant Heap of Towers in the Universe, which is in this Neighbourhood, stands still undefac'd, while a Cock of Barley in our next Field has been consum'd to Ashes. Would to God that this Heap of Barley had been all that had perished! For unhappily beneath this little Shelter sate two much more constant Lovers than ever were found in Romance under the Shade of a Beech-Tree. *John Hewit* was a well-set Man of about five and twenty; *Sarah Drew* might be rather called comely than beautiful, and was about the same Age: They had pass'd thro' the various Labours of the Year together with the greatest Satisfaction; if she milk'd, was his Morning and Evening Care to bring the Cows to her Hand. It was but last Fair that he bought her a Present of green Silk for her Straw-Hat; and the Poesy on her Silver Ring was of his chusing. Their Love was the Talk of the whole Neighbourhood; for Scandal never affirm'd that

they had any other Views than the lawful Possession of each other in Marriage. It was that very Morning that he had obtain'd the Consent of her Parents, and it was but till the next Week that they were to wait to be happy. Perhaps in the Intervals of their Work they were now talking of their Wedding-Cloaths, and *John* was suiting several Sorts of Poppies and Field-flowers to her Complexion, to chuse her Knot for the Wedding-Day. While they were thus buſied (it was on the laſt of *July* between two and three in the Afternoon) the Clouds grew black, and ſuch a Storm of Lightning and Thunder enſu'd, that all the Labourers made the beſt of their way to what Shelter the Trees and Hedges afforded. *Sarah* was frightened, and fell down in a Swoon on a Heap of Barley. *John*, who never ſeparted from her ſate down by her Side, having rak'd together two or three Heaps, the better to ſecure her from the Storm. Immediately there was heard ſo loud a Crack, as if Heaven had ſplafunder; every one was ſolicitous for the Safety of his Neighbour, and called to one another throughout the Field. No Answer being return'd to thoſe who called to our Lovers they ſtep'd to the Place where they lay; they perceiv'd the Barley all in a Smoke, and then 'ſpy'd this faithful Pair. *John* with one Arm about *Sarah's* Neck, and the other heave over her, as to ſcreen her from the Lightning. They were both ſtruck in this tender Poſture. *Sarah's* left Eyebrow was ſing'd, and there appear'd a black Spot on her Brow; her Lover was all over black, but not the leaſt Signs of Life were found in either. Attended by their melancholy Companions, they were convey'd to the Town, and the next Day interr'd in *Stanton-Harcourt* Church-yard. My Lord *Harcourt*, at Mr. *Pope's* and my Request, has cauſed a Stone to be plac'd over them, upon Condition that we ſhould furniſh the Epitaph, which is as follows:

*When Eaſtern Lovers feed the Funeral Fire,
On the ſame Pile the faithful Pair expire;
Here pitying Heaven that Virtue mutual found,
And blaſted both, that it might neither wound.
Hearts ſo ſincere th' Almighty ſaw well pleas'd,
Sent his own Lightning, and the Victims ſeiz'd.*

But my Lord is apprehenſive the Country People will underſtand this; and Mr. *Pope* ſays he'll make one with ſomething of Scripture in it, and with as little Poetry as *Hopſon* and *Sternhold*.

I am, &c.

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LETTER V.

CICERO to ATTICUS.

I Perceive from your Letter, and the Copy of my Brother's, which you sent with it, a great Alteration in his Affection and Sentiments with regard to you: which affects me with all that Concern, which my extreme Love for you both ought to give me; and with Wonder at the same time, what could possibly happen either to exasperate him so highly, or to effect so great a Change in him. I had observed indeed before, what you also mistrusted at your leaving us, that he had conceived some great Disgust, which shocked and filled his Mind with odious Suspicions: which tho' I was often attempting to heal, and especially after the Allotment of his Province, yet I could neither discover that his Resentment was so great, as it appears to be from your Letter, nor find, that what I said had so great an Effect upon him as I wished. I comforted myself however with a Persuasion, that he would contrive to see you at *Dyrrachium*, or some other Place in those Parts; and in that Case made no doubt, but that all would be set right; not only by your Discourse and talking the Matter over between yourselves, but by the very sight and mutual Embraces of each other: For I need not tell you who know it as well as myself, what a Fund of Good Nature and Sweetness of Temper there is in my Brother; and how apt he is both to take and to forgive an Offence. But it is very unlucky that you did not see him; since by that Means, what others have artfully inculcated has had more Influence on his Mind, than either his Duty, or his Relation to you, or your old Friendship, which ought to have had the most. Where the Blame of all this lies, it is easier for me to imagine than to write; being afraid, lest, while I am excusing my own People, I should be too severe upon yours: For, as I take the Case to be, if those of his own Family did not make the Wound, they might at least have cured it. When we see one another again, I shall explain to you more easily the Source of the whole Evil, which spread somewhat wider than it seems to be.——As to the Letter which he wrote to you from *Thessalonica*, and what you suppose him to have said of you to your Friends at *Rome*,
and

and on the Road, I cannot conceive what could move him to it. But all my Hopes of making this Matter easy depend on your Humanity. For if you will but reflect, that the best Men are often the most easy, both to be provoked and to be appeased; and that this Quickness, if I may so call it, or Flexibility of Temper, is generally the Proof of a Good Nature; and above all, that we ought to bear with one another's Infirmities or Faults, or even Injuries; this troublesome Affair, I hope, will be soon made up again. I beg of you that it may be so. For it ought to be my special Care from the singular Affection which I bear to you, to do every thing in my Power, that all, who belong to me, may both love and be beloved by you. There was no Occasion for that Part of your Letter, in which you mention the Opportunities which you have omitted, of Employments both in the City and the Provinces; as well at other times, as in my Consulship. I am perfectly acquainted with the Ingenuity and Greatness of your Mind; and never thought that there was any other Difference between you and me, but in a different Choice and Method of Life. Whilst I was drawn, by a sort of Ambition, to the Desire and Pursuit of Honour, you, by other Maxims, in no wise blameable, to the Enjoyment of an honourable Retreat. But for the genuine Character of Probity, Diligence, and Exactness of Behaviour, neither prefer myself, nor any Man else to you. And as I Love to me, after my Brother, and my own Family, I give you always the same Place. For I saw, and saw it in the manner the most affecting, both your Solitude and your Joy, in all the various Turns of my Affairs; and was often pleased, as well with the Applause which you gave me in my Success, as the Comfort which you administered in my Fear. And even now, in the time of your Absence, I feel and regret the Loss, not only of your Advice, in which you excelled all, but of that familiar Chat with you, in which I used to take so much Delight. Where then shall I tell you that I most want you? in public Affairs? (where it can never be permitted to me to sit idle) or in my Labours at the Bar, which I sustained before through Ambition, but now to preserve my Dignity: Or in my domestic Concerns? where though I always wanted your Help before, yet since the Departure of my Brother, I now stand the more in need of it. In short, neither in my Labours, nor Rest; neither in Business, nor Retirement; neither in the Forum, nor at Home; neither in public, nor in private Affairs, can I live without you.

anger without your friendly Counsel, and endearing Conversation. We have often been restrained on both Sides, by a kind of Shame, from explaining ourselves on this Article; but I was now forced to it by that Part of your Letter, in which you thought fit to justify yourself and your Way of life to me.——But to return to my Brother: In the present State of the ill Humour which he expresses towards you, it happens however conveniently, that your Resolution of declining all Employments Abroad was declared and known long beforehand, both to me and to your other Friends; so that your not being now together cannot be charged to any quarrel or Rupture between you, but to your Judgment and Choice of Life. Wherefore both this Breach in your Union will be healed again, and your Friendship with me remain ever inviolable, as it has hitherto been.—We live here in an infirm, wretched, and tottering Republic: for you have heard, I guess, that our Knights are now almost disjoined again from the Senate. The first Thing which they took notice of, was the Decree for calling the Judges to Account who had taken Money in *Clodius's* Affair. I happened to be absent when it passed; but hearing afterwards that the whole Order dissented it, tho' without complaining openly, I chid the Senate, as I thought, with great Effect; and in a Cause, not very modest, spoke forcibly and copiously. They have now another curious Petition, scarce fit to be endured; which yet not only bore with, but defended. The Company who shared the *Asiatic* Revenues of the *Censors*, complained to the Senate, that, through too great an Eagerness, they had given more for them than they were worth, and begged to be released from the Bargain. I was their chief Advocate, or rather indeed the Second; for *CRASSUS* was the Man who put them upon making this Request. The Thing is odious and shameful, and a public Confession of their Rashness: but there is great Reason to apprehend, that if they should obtain nothing, they would be wholly alienated from the Senate: so that this Point also was principally managed by me. For, on the first and Second of *December*, I spoke a great deal on the dignity of the two Orders, and the Advantages of the Concord between them, and was heard very favourably in a full house. Nothing however is yet done; but the Senate appears well disposed. For *METELIUS*, the Consul elect, was the only one who spoke against us; tho' that Hero of ours, *CATO*, was going also to speak, if the shortness of the Day had not prevented him.

Thus,

94 *On Writing LETTERS.*

Thus, in pursuit of my old Measures, I am supporting, as well as I can, that Concord which my Consulship had cemented: but since no great Stress can now be laid upon it, I have provided myself another Way, and a sure one, I hope, of maintaining my Authority; which I cannot well explain by Letter, yet will give you a short Hint of it. I am in strict Friendship with POMPEY. — I know already what you say — and will be upon my Guard, as far as Caution can serve me — and give you a farther Account some other time, of my present Conduct in Politics. You are to know, in the meanwhile, that LUCCEIUS designs to sue directly for the Consulship; for he will have, it is said, but two Competitors. CÆSAR, by Means of ARRIUS, proposes to join with him — and BIBULUS, by PISCUS's Mediation, thinks of joining with CÆSAR. Do you laugh at this? Take my Word for it, it is no laughing Matter. What shall I write farther? What there are many Things; but for another Occasion. If you would have us expect you, pray let me know it. At present I shall beg only modestly, what I desire very earnestly, that you would come as soon as possible.

L E T T E R. VI.

MATIUS to CICERO.

YOUR Letter gave me great Pleasure, by letting me see you retain still that favourable Opinion of me, which I had always hoped and wished; and though I had never indeed any Doubt of it, yet for the high Value that I set upon it, I was very solicitous that it should remain always inviolable. I was conscious to myself that I had done nothing which could reasonably give Offence to any honest Man; and did not imagine therefore, that a Person of your great and excellent Accomplishments could be induced to take any without Reason, especially against one, who had always professed, and still continued to profess, a sincere good Will to you. Since all then stands just as I wish it, I will now give an Answer to those Accusations, from which you, agreeably to your Character,

er, out of your singular Goodness and Friendship, have so
 often defended me. I am no Stranger to what has been said
 of me by certain Persons, since *CÆSAR*'s Death. They call
 it a Crime in me, that I am concerned for the Loss of an in-
 mate Friend, and sorry that the Man, whom I loved, met
 with so unhappy a Fate. They say, that our Country ought
 to be preferred to any Friendship, as if they had already made
 it evident, that his Death was of Service to the Republic.
 But I will not deal craftily; I own myself not to be arrived at
 that Degree of Wisdom; nor did I yet follow *CÆSAR* in our
 Dissentions, but my Friend; whom, though displeased with
 the Thing, I could not desert: for I never approved the Civil
 War, or the Cause of it, but took all possible Pains to stifle it
 at its Birth. Upon the Victory therefore of a familiar Friend,
 I was not eager to advance, or to enrich myself: an Advan-
 tage which others, who had less Interest with him than I,
 abused to great Excess. Nay, my Circumstances were even
 hurt by *CÆSAR*'s Law; to whose Kindness the greatest Part
 of those, who now rejoice at his Death, owed their very Con-
 tinuance in the City. I solicited the Pardon of the Vanquished
 with the same Zeal as if it had been for my self. Is it possible
 therefore for me, who laboured to procure the Safety of all,
 not to be concerned for the Death of him, from whom I used
 to procure it? especially when the very same Men, who were
 the Cause of making him odious, were the Authors also of
 destroying him. But I shall have Cause, they say, to repent,
 if I dare to condemn their Act. Unheard-of Insolence!
 that it should be allowed to some to glory in a wicked Action,
 and not to others, even to grieve at it without Punishment!
 that this was always free even to Slaves, to fear, rejoice, and
 live by their own Will, not that of another; which yet these
 Men, who call themselves the Authors of Liberty, are endea-
 vouring to extort from us by the Force of Terror. But they
 spare their Threats: for no Danger shall terrify me from
 performing my Duty and the Offices of Humanity; since it
 was always my Opinion that an honest Death was never to be
 avoided, often even to be sought. But why are they angry
 at me, for wishing only that they may repent of their Act?
 with that all the World may regret *CÆSAR*'s Death. But I
 must, say they, as a Member of Civil Society, to wish the
 good and Safety of the Republic. If my past Life and
 present Hopes do not already prove, that I wish it, without my
 saying so, I will not pretend to evince it by Argument. I beg
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of you therefore in the strongest Terms, to attend to Facts rather than Words; and if you think it the most useful to me in my Circumstances, that what is right should take place, I never imagine, that I can have any Union or Commerce with ill-designing Men. I acted the same Part in my Youth, when to mistake would have been pardonable; shall I then undo all again, and renounce my Principles in my declining Age? No; it is my Resolution to do nothing that can give any offence; except it be when I lament the cruel Fate of a dear Friend and illustrious Man. If I were in different Sentiments, I would never disown what I was doing; lest I should be thought, not only wicked for pursuing what was wrong, false and cowardly for dissembling it.—But I undertook the Care of the Shews, which young CÆSAR exhibited for the Victory of his Uncle. This was an Affair of private, not public Duty. It was what I ought to have performed for the Memory and Honour of my dead Friend; and what I could not therefore deny to a Youth of the greatest Hopes, and highly worthy of CÆSAR.—But I go also often to the Countess ANTONY's, to pay my Compliments; yet you will find that very Men go oftener, to ask and receive Favours, who rely upon me for it, as disaffected to my Country. But what arrogance is this? When CÆSAR never hindered me from visiting whom I would; even those whom he did not care that they, who have deprived me of him, should attempt to turn their Cavils to debarr me from placing my Esteem where I think proper. But I am not afraid, that either the Modesty of my Life should not be sufficient to confute all false Reports of me for the future, or that they, who do not love me, will impute my Constancy to CÆSAR, would not chuse to have their Friends resemble me, rather than themselves. For my Part, if I could have my Wish, I would spend the Remainder of my Days in quiet at *Rhodes*: but if any Accident should prevent me, will live in such a Manner at *Rome*, as always to desire, that what is Right may prevail. I am greatly obliged to our Friend TREBATIUS, for giving me this Assurance of his sincere and friendly Regard to me, and for making it my Duty to respect and observe a Man whom I had esteemed in all ways before with Inclination. Take care of your Health, and preserve me in your Affection.

LETTER VII.

PLINY to TACITUS.

YOUR Request that I would send you an Account of my Uncle's Death, in order to transmit a more exact Relation of it to Posterity, deserves my Acknowledgments; if this Accident shall be celebrated by your Pen, the Glory of it, I am well assured, will be rendered for ever illustrious. And notwithstanding he perished by a Misfortune, which, as he was involved at the same time a most beautiful Country in Ruins, and destroyed so many populous Cities, seems to promise him an everlasting Remembrance; notwithstanding he has himself composed many and lasting Works; yet, I am persuaded, the mentioning of him in your immortal Writings, will greatly contribute to eternize his Name. Happy esteem those to be, whom Providence has distinguished with Abilities either of doing such Actions as are worthy of being related, or of relating them in a Manner worthy of being read; but doubly happy are those who are blessed with these uncommon Talents: In the Number of which my Uncle, as his own Writings, and your History will evidently prove, may justly be ranked. It is with extreme Willingness, therefore, I execute your Commands; and should indeed have named the Task if you had not enjoined it. He was at that time with the Fleet under his Command at *Misenum*. On the 23^d of *August*, about One in the Afternoon, my Mother ordered him to observe a Cloud, which appeared of a very unusual Size and Shape. He had just returned from taking Benefit of the Sun, and after bathing himself in cold Water, and taking a slight Repast, was retired to his Study: He immediately arose, and went out upon an Eminence, from whence he might more distinctly view this very uncommon Appearance. It was not at that Distance discernable from the Mountain this Cloud issued; but it was found afterwards to descend from Mount *Vesuvius*. I cannot give you a more exact Description of its Figure, than by resembling it to that of a Pine-Tree, for it shot up a great Height in the Form of a Trunk, which extended itself at the Top into a sort of Branches; occasioned, I imagine, either by a sudden Gust of Air which impelled it, the Force of which decreased as it advanced forwards, or the Cloud itself being pressed back again by its own

own Weight, expanded in this Manner: It appeared sometimes bright, and sometimes dark and spotted, as it was more or less impregnated with Earth and Cinders. This extraordinary Phænomenon excited my Uncle's philosophical Curiosity to take a nearer View of it. He ordered a light Vessel to be got ready, and gave me the Liberty, if I thought proper to attend him. I rather chose to continue my Studies; for as it happened, he had given me an Employment of that Kind. As he was coming out of the House he received a Note from *Rectina*, the Wife of *Bassus*, who was in the utmost Alarm at the imminent Danger which threatened her for her Villa being situated at the Foot of Mount *Vesuvius*; there was no Way to escape but by Sea, she earnestly entreated him therefore to come to her Assistance. He accordingly changed his first Design, and what he began with philosophical, he pursued with an heroical Turn of Mind. He ordered the Gallies to put to Sea, and went himself on board with an Intention of assisting, not only *Rectina*, but several others; for the Villas stand extremely thick upon the beautiful Coast. When hastening to the Place from whence others fled with the utmost Terror, he steered his direct Course to the Point of Danger, and with so much Calmness and Presence of Mind, as to be able to make and dictate Observations upon the Motion and Figure of that dreadful Scene. He was now so near the Mountain, that the Cinders which grew thicker and hotter the nearer he approached, fell into the Ships, together with Pumice-Stones, and black Pieces of burning Rock: They were likewise in Danger, not only of being aground by the sudden Retreat of the Sea, but also so from the vast Fragments which rolled down from the Mountain, and obstructed all the Shore. Here he stopped to consider whether he should return back again; to which the Pilot advising him, *Fortune*, said he, *befriends the Brave*, carry me to *Pomponianus*. *Pomponianus* was then at *Stabiae*, separated by a Gulph, which the Sea, after several intricate Windings, forms upon that Shore. He had already sent his Baggage on board; for though he was not at that Time in actual Danger, yet being within the View of it, and in extremely near, if it should in the least increase, he was determined to put to Sea as soon as the Wind should change. It was favourable however, for carrying my Uncle to *Pomponianus*, whom he found in the greatest Consternation. He embraced him with Tenderness, encouraging and exhorting him to keep up his Spirits; and the more to dissipate his Fears, he ordered, with an Air of Unconcern, the

be got ready ; when, after having bathed, he sat down to
 supper with great Cheerfulness, or at least (what is equally
 heroic) with all the Appearance of it. In the mean while
 the Eruption from Mount *Vesuvius* flamed out from several
 places with much Violence, which the Darkness of the Night
 contributed to render still more visible and dreadful. But my
 Uncle, in order to sooth the Apprehensions of his Friend, as-
 sured him it was only the burning of the Villages, which the
 Country People had abandoned to the Flames : After this he
 retired to Rest ; and, it is most certain, he was so little dis-
 composed as to fall into a deep Sleep ; for, being pretty fat,
 and breathing hard, those who attended without, actually
 heard him snore. The Court which led to his Apartment,
 being now almost filled with Stones and Ashes, if he had con-
 tinued there any time longer, it would have been impossible for
 him to have made his Way out ; it was thought proper there-
 fore to awaken him. He got up, and went to *Pomponianus*,
 and the rest of his Company, who were not unconcerned
 enough to think of going to Bed. They consulted toge-
 ther whether it would be most prudent to trust to the Houses,
 which now shook from side to side with frequent and vio-
 lent Concussions, or fly to the open Fields, where the cal-
 cined Stones and Cinders, tho' light indeed, yet fell in large
 showers, and threatened Destruction. In this Distress they re-
 solved for the Fields, as the less dangerous Situation of the
 place : A Resolution, which while the rest of the Company
 were hurried into by their Fears, my Uncle embraced upon
 cool and deliberate Consideration. They went out then, hav-
 ing Pillows tied upon their Heads with Napkins ; and this was
 their whole Defence against the Storm of Stones that fell
 upon them. Tho' it was now Day every where else, with
 but what Light proceeded from the Fire and Flames. They
 thought proper to go down farther upon the Shore, to observe
 they might safely put out to Sea, but they found the Waves
 run extremely high and boisterous. There my Uncle hav-
 ing drunk a Draught or two of cold Water threw himself
 upon a Cloth which was spread for him, when imme-
 diately the Flames, and a strong Smell of Sulphur, which was
 the Forerunner of them, dispersed the rest of the Company,
 obliged him to arise. He raised himself up with the As-
 sistance of two of his Servants, and instantly fell down dead ;
 as I conjecture, by some gross and noxious Va-
 por, having always had weak Lungs, and frequently subject
 to Difficulty of Breathing. As soon as it was light again,
 which

which was not till the third Day after this melancholy Accident, his Body was found entire, and without any Marks of Violence upon it, exactly in the same Posture that he fell, and looking more like a Man asleep than dead. During all this time my Mother and I were at *Misenum*. But as this has no Connection with your History, so your Enquiry went no farther than concerning my Uncle's Death; with that therefore I will put an End to my Letter: Suffer me only to add, that I have faithfully related to you what I was either an Eye-witness of myself, or received immediately after the Accident happen'd, and before there was time to vary the Truth. You will chuse out of this Narrative such Circumstances as shall be most suitable to your Purpose; for there is a great Difference between what is proper for a Letter, and an History; between writing to a Friend, and writing to the Public. Farewel.

LETTER VIII.

PLINY to ROMANUS FIRMUS.

AS you are my Countryman, my Schoolfellow, and my earliest Companion of my Youth: as there was the strictest Friendship between my Mother and Uncle, and my Father; a Happiness which I also enjoy'd as far as the great Inequality of our Ages would admit: can I fail (biassed as I am towards your Interest by so many strong and weighty Reasons) to contribute all in my Power to the Advancement of your Dignity? The Rank you bear in our Province of *Decurio*, is a Proof that you are possessed at least of a hundred thousand *Sesterces*; but that we may also have the pleasure of seeing you a *Roman Knight*, give me leave to present you with three hundred thousand, in order to make up the Sum requisite to entitle you to that Dignity. The long acquaintance we have had, leaves me no room to doubt I will ever be forgetful of this Instance of my Friendship. I need not advise you (what if I did not know your Disposition I should) to enjoy this Honour with the Modesty that becomes one who received it from me; for the Dignity we possess by the good Offices of a Friend, is a kind of sacred Trust wherein we have his Judgment, as well as our own Character to maintain, and therefore to be guarded with peculiar Attention. Farewel.

LETTER IX.

PLINY to MAXIMUS.

THINK I may claim a Right to ask the same Services of you for my Friends, as I would offer to yours if I were in your Station. *Arrianus Maturius* is a Person of great eminence among the *Altinates*. When I call him so, it is not with respect to his Fortunes (which however are very considerable;) it is in view to the Purity, the Integrity, the Prudence, and the Gravity of his Manners. His Counsel serves me in my Affairs, and his Judgment directs me in my Studies; for Truth, Honour and Knowledge, are the shining Qualities which mark his Character. He loves me (and I cannot express his Affection in stronger Terms) with a tenderness equal to yours. As he is a Stranger to Ambition, he is contented with remaining in the *Equestrian* Order, when he might easily have advanced himself into a higher Rank. It behoves me however to take care his Merit be rewarded with the Honours it deserves; and I would fain without his Knowledge or Expectation, and probably too contrary to his Inclination, add to his Dignity. The Post I should obtain for him should be something very honourable, yet attended with no Trouble. I beg when any thing that Nature offers you would think of him; it will be an obligation, which both he and I shall ever remember with the greatest Gratitude. For tho' he has no aspiring Wishes to satisfy, he will be as sensible of the Favour as if he had received it in consequence of his own Desires. Farewel.

LETTER X.

PLINY to CATILIUS.

I accept of your Invitation to Supper, but I must make this Agreement before-hand, that you dismiss me soon, and treat me frugally. Let our Entertainment abound only in Philosophical Conversation, and even that too with Moderation. There are certain Midnight Parties, which *Cato* himself would not safely fall in with: tho' I must confess at the same time,

time, that *J. Caesar* when he reproaches him upon that Head, exalts the Character he endeavours to expose; for he describes those Persons who met this reeling Patriot, as blushing when they discovered who he was; and adds, *you would have thought that Cato had detected them, and not they Cato*. Could he place the Dignity of *Cato* in a stronger Light than by representing him thus venerable even in his Cups? As for ourselves nevertheless, let Temperance not only speak on our Table, but regulate our Hours: for we are not arrived at so high a Reputation, that our Enemies cannot censure us but to our Honour. Farewel.

LETTER XI.

PLINY to TITIANUS.

WHAT are you doing? And what do you purpose to do? As for myself, I pass my Life in the most agreeable, that is, in the most disengaged manner imaginable. I do not find myself therefore, in the Humour to write a Letter, tho' I am to read one. I am too much a Man of Pleasure for the former, and just idle enough for the latter; for none are more indolent, you know, than the voluptuous; or have more Curiosity than those who have nothing to do. Farewel.

LETTER XII.

To Monsieur DE LIONNE at Rome.

S I R,

THO' no Man treated me so ill at *Rome* as yourself, I must place to your Account some of the most agreeable Hours I passed in all my Travels; yet be assured I never saw any Person in my Life that I had so strong a Inclination to revisit, or to whom I would more willingly do the best Services in my Power. It is not very usual to value a Man's Friendship, at the same time that one ruins his

une. This Success however you have had, and your Advantage was so much more considerable than mine in all Respects, that I had not the Power to defend myself against you in either of those Instances, but you won both my Money and my Heart at the same time. If I am so happy as to find a Place in yours, I shall esteem that Acquisition as an Over-balance to all my Losses, and shall look upon myself as greatly a Gainer in the Commerce that passed between us. Tho' your Acquaintance, indeed, hath cost me pretty dear, I do not by any means think I have paid its full Value, and I would willingly part with the same Sum to meet with a Man in *Paris* of as much Merit as yourself. This being the literal Truth, you may be well assured, Sir, that I shall omit nothing in my Power to preserve an Honour I so highly esteem; and that I shall not very easily give up a Friend whom I purchased at so dear a Price. I have accordingly performed every thing you desired in the Affair about which you wrote to me; as I shall obey you with the same Punctuality in every other Instance that you shall command me. For I am with all the Affection that I ought,

Sir, Your, &c.

VOITURE.

LETTER XIII.

To the Marchioness de RAMBOUILLET.

MADAM,

SINCE I had the Honour of seeing you, I have suffer'd greater Pains than I am able to express. Still however, I not forget to execute your Commands; and in passing *Espernay* I attended, as your Proxy, the Funeral of the Marshal *Strozzi*. His Tomb appear'd to me so magnificent, that in the Condition I was in, and finding myself conveyed thither, I had a most violent Inclination to be buried with him. But they made some Difficulty of complying with my Proposal, as they found I had still some remaining Warmth left in me. I resolved therefore to have my

Body transported to *Nancy*; where at length, Madam, it arrived, but so lean and worn out, that believe me, many a Corpse is interr'd that is much less so. Tho' I have been already here these eight Days, I have not yet been able to recover my Strength, and the longer I repose, the more I find myself fatigued. In Truth I perceive such an infinite Difference between that Fortnight which I had the Honour of passing with you, and the same Space of Time which I have spent since, that I am astonish'd how I have been able to support it; and I look upon myself and Monsieur *Margonne*, who teaches School in this Place, as two the most wretched Instances in the World of the Inconstancy of Fortune. I am every Day attacked with a Shortness of Breath and fainting Fits, without being able to meet with the least Drop of Treacle; and I am more indisposed than ever I was in all my Life, in a Place where I cannot be supplied with proper Medicine. Thus, Madam, I much fear that *Nancy* will be as fatal to me as it was to the Duke of *Bourgoigne*, and that after having like him, escaped the greatest Danger and resisted the most powerful Enemies, I am destin'd to end my Days in this Town. I shall struggle however against that Misfortune as much as possible; for I must confess I am extremely unwilling to leave the World, when I reflect that I shall by that means never have the Honour of seeing you again. I should indeed exceedingly regret, that after having escaped Death by the Hands of the most amiable Woman in the Universe, and missed so many glorious Occasions of expiring at your Feet; I should come here at last to be buried three hundred Leagues from your Presence and have the Mortification when I rise again, of finding myself once more in *Lorraine*.

I am, MADAM,

Your, &c.

VOITUR

LE

LETTER XIV.

To Madame DE LA CHETARDIE.

MADAM,

I CANNOT taste of your Bounty without expressing at the same time my Gratitude. You have feasted me indeed these four Days in the most delicious Manner, and either there is no Pleasure in the Palate, or your Cheeses afford a Relish of the most exquisite Kind. They are not merely an Artful Preparation of Cream; they are the Effect of a certain Quintessence hitherto unknown, they are I know not what kind of wonderful Production, which with a most delicious Sweetness, preserve at the same time a most pleasing Piquancy. Undoubtedly, Madam, you must be the Favourite of Heaven, since you are thus blessed with a Land that flows with Milk and Honey. It was in this Manner, you know, that Providence formerly regaled its chosen People; and such were once the Riches of the Golden Age. But methinks you ought to limit the Luxury of your Table to Rarities of this kind, and not look out for any other Abundance, in a Place which affords such charming Repasts. You might long since to have purified your Kitchen, and broke every Instrument of savage Destruction; for would it not be a Shame to live by Cruelty and Murder, in the Midst of such innocent Provisions? I am sure at least I can never esteem them too much, nor sufficiently thank you for your present. It is in vain you would persuade me, that it was the Work of one of your Dairy Maids; such coarse Hands could never be concerned in so curious a Production. Most certainly the Nymphs of *Vienne* were engaged in the Operation; and it is an Original of their making, which you have sent me as a Rarity. If this Thought appears to you poetical, you must remember that the Subject is so too; and might with great Propriety make part of an Eclogue, or enter into the Corner of a Pastoral. But I am by no means an adept in the Art of Rhyming; besides, it is necessary I should quit the Language of Fable, to assure you in very true and very serious Prose, I so highly honour your Virtue, that I should always think I owed you much, though I had never received

received any Favour at your Hands; and if you were not my Benefactress, I should nevertheless be always,

MADAM,

Your, &c.

BALZAC

LETTER XV.

To the Mayor of ANGOULEME.

SIR,

I Persuade myself that the Request which the Bearer of this will make to you on my Behalf, will not be disagreeable. It concerns indeed the public Interest as well as mine; and I know you are so punctual in the Functions of your Office, that to point out to you a Grievance, is almost the same as to redress it. At the Entrance of the *Fauxbourg Lemaire*, there is a Way of which one cannot complain in common Terms. It would draw Imprecations from a Man that never used a stronger Affirmative in all his Life than *yea verily*; and raise the Indignation even of the mildest Father of the Oratory. It was but the Day before Yesterday, that I had like to have been lost in it, and was in imminent Danger of being cast away in a terrible Slough. Had it indeed been in the open Sea, and in a shattered Vessel, exposed to the Fury of the Winds and Waves, the Accident would have been nothing extraordinary; but to suffer such a Misfortune upon Land, in a Coach, and during the very Time of your Majesty, would have been beyond all Credit or Consolation. Two or three Words of an Order from you, would put this Affair into a better Situation, and at the same time oblige the whole County. Let me hope then that you will give Occasion to those *without* your District to join in Applauses with your own Citizens, and not suffer your Province, which you have embellish'd in so many other Parts, to be disfigured in this by so vile a Blemish. But after the Interest of the Public has had its due Weight with you, will you not allow me to have some Share in your Consideration, and

inclined to favour a Person who is thought not to be un-
teful for the good Offices he receives? There are who will
even more, and assure you that you have an Opportunity
extending your Reputation beyond the Bounds of your
vince, and of making the Remembrance of your Mayor-
last longer than its annual Period. I shall learn by the
urn of the Bearer, if you think my Friends speak the
truth, and whether you have so high an Opinion of the Ac-
nowledgment I shall make to you, as to comply with the
request I have already tender'd: To which I have only to
the Assurance of my being, with great Sincerity,

SIR,

Your, &c.

BALZAC,

LETTER XVI.

To a young Gentleman at School.

DEAR MASTER F.

AM glad to hear you are well fixt in your new School.
I have now before me the three last Letters which you
your Father, and, at his Desire, am going to give you
Directions concerning Letter-writing, in hopes they
be of some small Service toward improving your Talent
way.

Then you sit down to write, call off your Thoughts from
other Thing but the Subject you intend to handle: Con-
it with Attention, place it in every Point of View, and
ine it on every Side before you begin. By this means
will lay a Plan of it in your Mind, which will rise like
ell-contriv'd Building, beautiful, uniform, and regular:
reas, if you neglect to form to yourself some Method of
g through the Whole, and leave it to be conducted by
Accident, your Thoughts upon any Subject can never
otherways than as a mere heap of Confusion. Consi-
you are now to form a Stile, or, in other Words, to
the Way of expressing what you think; and your doing
ing

ing it well or ill for your whole Life, will depend, in a great measure, upon the Manner you fall into at the Beginning. It is of great Consequence therefore, to be attentive and diligent at first; and an expressive, genteel, and easy Manner of Writing, is so useful, so engaging a Quality, that whatever Pains it costs, it amply will repay. Nor is the Task so difficult as you at first may think, a little Practice and Attention will enable you to lay down your Thoughts in Order; and from time to time will instruct and give you Rules for so doing. But, on your Part, I shall expect Observance and Application without which nothing can be done.

As to Subjects, you are allowed in this Way the utmost Liberty. Whatsoever has been done, or thought, or seen, or heard; your Observations on what you know, your Enquiries about what you do not know; the Time, the Place, the Weather, every thing around stands ready for your Purpose; and the more Variety your intermix, the better. Discourses require a Dignity or Formality of Style suitable to the Subject; whereas Letter-writing rejects all Pompous Words, and is most agreeable, when most familiar. Though lofty Phrases are here improper, the Style must not therefore sink into Meanness: And to prevent its doing so, an easy Complaisance, an open Sincerity, and unaffected Good Nature, should appear in every Place. A Letter should seem an honest, chearful Countenance, like one who truly esteems and is glad to see his Friend; and not look like a Fop admiring his own Dress, and seemingly pleased with nothing but himself.

Express your Meaning as briefly as possible; long Periods may please the Ear, but they perplex the Understanding. Let your Letters abound with Thoughts more than Words. A short Style, and plain, strikes the Mind, and fixes an Impression; a tedious one is seldom clearly understood, and is long remember'd. But there is still something required beyond all this, towards the writing a polite and agreeable Letter, such as a Gentleman ought to be distinguished by, and that is, an Air of good Breeding and Humanity, which ought constantly to appear in every Expression, and give Beauty to the Whole. By this, I would not be supposed to mean, overstrain'd or affected Compliments, or any other that way tending; but an easy, genteel, and obliging Manner of Address, a Choice of Words which bear the most proper Meaning, and a generous and good-natur'd Complaisance.

What I have said of the Style of your Letters, is intended as a Direction for your Conversation also, of which

are is necessary, as well as of your Writing. As the Pro-
 portion allotted for you will require you to speak in Public,
 you should be more than ordinary solicitous how to express
 yourself, upon all Occasions, in a clear and proper Manner,
 and to acquire an Habit of ranging your Thoughts readily,
 in apt and handsome Terms; and not blunder out your Mean-
 ings, or be ashamed to speak it for want of Words. Common
 Conversation is not of so little Consequence as you may ima-
 gine; and if you now accustom yourself to talk at random,
 you will find it hereafter not easy to do otherwise.

I wish you good Success in all your Studies, and am cer-
 tain your Capacity is equal to all your Father's Hopes. Con-
 sider, the Advantage will be all your own; and your Friends
 have no other Share of it, but the Satisfaction of seeing
 you a learned and a virtuous Man.

I am,

SIR,

your affectionate Friend,

and humble Servant,

B.

ARITH.

ARITHMETIC.

ARITHMETIC is the Art of Numbering; or, that Part of the Mathematics which considers the Powers and Properties of Numbers, and teaches how to compute or calculate truly, and with Expedition and Ease. Arithmetic consists chiefly in the four great Rules, or Operations, of *Addition*, *Subtraction*, *Multiplication* and *Division*. It is true, for facilitating and expediting of Calculations, Mercantile, Astronomical, &c. divers other useful Rules have been contrived, as, the Rules of Proportion, of Alligation, of false Position, Extraction of Square and Cube Roots, Progression, Fellowship, Interest, Barter, Rebate, Reduction, Tare and Tret, &c. But these are only various Applications of the first Rules; and, as they are the Foundation of all Computations, an Introduction to them seems not to be improper in this Place, which we shall therefore give in the most short, plain, and familiar manner.

NUMERATION

IS the Art of estimating or pronouncing any Number, or of the Properties of Numbers.

The Characters whereby Numbers are ordinarily expressed are the ten following ones, 1, 2, 3, 4, 5, 6, 7, 8, 9. It being the Law of the common *Numeration*, that when we are arrived at ten, you begin again, and repeat as before, only expressing the Number of Tens.

That the ten numerical Notes may express not only Units, but also Tens or Decads, Hundreds or Centuries, Thousands, &c. they have a local Value given them; so, as that when they stand alone, or when placed in the Right-hand Place, they note Units; in the second Place, Tens; in the third, Hundreds; in the fourth, Thousands.

Now, to express any written Number, or assign the proper Value to each Character, divide the proposed Number by Comma's into Classes, allowing three Characters in each Class, beginning from the Right-hand Place.

beginning at the Right-hand. Over the Right-hand Figure of the third Class, add a small Mark, or transverse Line; over the Right-hand Figure of the fifth Class, add two Marks, or transverse Lines; over that of the seventh, three, &c. The Number to the Left of the first Comma, expresses by thousands; that which has over it the first transverse Line, expresses by millions; that with two by billions; that with three, by trillions, &c. Lastly, the Left-hand Character of each Class, expresses by hundreds; the middle one by tens; and the Right-hand one, by units. Thus will the *Numeration* be effected.

E. gr. The following Numbers, 2^{'''}, 125, 473^{''}, 613, 578', 2, 597, is thus expressed or read: Two trillions, one hundred twenty five millions of billions, four hundred seventy three millions, six hundred thirteen thousands of millions, and five hundred seventy eight millions, four hundred and thirty two thousand, five hundred and ninety seven.

And thus it appears, that by Numeration we learn the different Value of Figures, by their different Places; and, of consequence, to read or write any Sum, or Number.

The TABLE.

9	Units.	1
90	Tens.	12
900	Hundreds.	123
9000	Thousands.	1234
90000	X Thousands.	12345
900000	C Thousands.	123456
9000000	Millions.	1234567
90000000	X Millions.	12345678
900000000	C Millions.	123456789

From this Table may be observed:

1. The Names of the several Places, *viz.* Units, Tens, Hundreds, &c. which proceed (increasing by a tenfold Proportion) from the Right-hand to the Left.

2. That every Figure hath two Values; one in itself; the other from the Place it stands in. Thus, on the Left-side of the Table, the Figure 9 in the upper Line, standing in the Unit's Place, is only nine; but in the second Line, being removed to the place of Tens, becomes ninety; and in the third Line being hundred, &c.

3. That

3. That tho' a Cypher is nothing in itself, yet it gives Value to other Figures, by removing them into higher Places.

All which being very obvious, I proceed to

ADDITION,

WHICH is the first of the four fundamental Rules or Operations in *Arithmetic*. *Addition* consists in finding the Amount of several Numbers, or Quantities, severally added one to another.—Or, *Addition* is the Invention of a Number, from two or more homogeneous ones given, which is equal to the given Numbers taken jointly together.

The Number, thus found, is called the *Sum*, or Aggregate of the Numbers given.

The *Addition* of simple Numbers is easy. Thus it is readily perceived that 7 and 9 make 16; and 11 and 10 make 26.

In longer, or compounded Numbers, the Business is performed by writing the given Numbers in a Row downward homogeneous under homogeneous, *i. e.* Units under Units, Tens under Tens, &c. and singly collecting the Sums of the respective Columns.

To do this we begin at the Bottom of the outmost Row Column to the Right; and if the Amount of this Column does not exceed 9, we write it down at the Foot of the same Column: If it do exceed 9, the Excess is only to be written down, and the rest reserved to be carried to the next Row and added thereto; as being of the same Kind or Denomination.

Suppose, *e. gr.* the Numbers 1357 and 172, were given to be added; write either of them, *v. gr.* 172, under the other 1357; so, as the Units of the one, *viz.* 2, stand under the Units of the other, *viz.* 7; and the other Numbers of the one, under the correspondent ones of the other, *viz.* the place of Tens under Tens, as 7 under 5; and that of Hundreds, *viz.* 1, under the place of Hundreds of the other, 3.—Then, beginning, say, 2 and 7 make 9; which write underneath; also 7 and 5 make 12; the last of which two Numbers, *viz.* 2, is to be written, and the other 1 reserved in your Mind to be added to the next Row, 1 and 3: Then say, 1 and 3 make 4, which added to 3 make 6; this write underneath, and the 1 will remain only 1, the first Figure of the upper Row of Numbers.

s, which also must be writ underneath; and thus you have
whole Sum, viz. 1529.

So, to add the Numbers 87899—13403—885—1920 into
Sum, write them one under another, so as all the Units
make one Column, the Tens another, the Hundreds a third,
the place of Thousands a fourth, and so on—Then say,
and 3 make 8; 8 and 9 make 17; write 7 underneath,
the 1 add to the next Rank; saying, 1 and 8 make 9,
and 2 make 11, 11 and 9 make 20; and having writ the 0
underneath, say again, 2 and 8 make 10, 10 and 9
make 19, 19 and 4 make 23, 23 and 8 make 31;
reserving 3, write down 1 as before, and say
in, 3 and 1 make 4, 4 and 3 make 7, 7 and 7
make 14; wherefore write 4 underneath: And lastly,
1 and 1 make 2, 2 and 8 make 10, which in the
Place write down, and you will have the Sum of
all.

87899
13403
1920
885
104107

ADDITION of Numbers of different Denominations, for instance, of Pounds, Shillings and Pence, is performed by adding or summing up each Denomination by itself, always beginning with the lowest; and if after the *Addition* there be enough to make one of the next higher Denomination, for instance, Pence enough to make one or more Shillings; they are to be added to the Figures of that Denomination, that is, the Shillings; only reserving the odd remaining Pence to be put down in the Place of Pence.—And the same Rule is to be observed in Shillings with regard to Pounds.

for an instance, 5 Pence and 9 Pence make 14 Pence ; now
there is once 12, or a Shilling, and two remaining

ing to be added to the next Column, which consists of Shillings. Then 1 and 8 and 2 and 5 make 16: the 6 put down, and carry the 1 to the Column of Tens; 1 and 1 make three Tens of Shillings, or 30 Shillings; in 30 Shillings there is once 20 Shillings, or a Pound, and 10 over: Write one in the Column of Pounds, and carry 1 to the Column of Tens; continue the Addition of Pounds, according to the former Rules.

<i>l.</i>	<i>s.</i>	<i>d.</i>
120	15	9
65	12	5
9	8	0
195	16	2

<i>l.</i>	<i>s.</i>	<i>d.</i>
120	15	9
65	12	5
9	8	0
195	16	2

half of an even Sum will be carried to the Pounds; and odd one (where it so happens) set under the Tens of the Pounds.

to facilitate the casting up of Money, it will be necessary
 on the following Table.

Pence.	s.	d.	Pence.	s.	d.
20	1	8	80	6	8
30	2	6	90	7	6
40	3	4	100	8	4
50	4	2	110	9	2
60	5	0	120	10	0
70	5	10			

Examples in Whole Numbers, and Money.

lb.	Yards.	l.	s.	d.
756	1325	735	18	09 $\frac{1}{2}$
132	4532	423	10	10 $\frac{1}{2}$
458	7341	784	12	05 $\frac{3}{4}$
736	1298	297	08	04
857	8473	542	11	11 $\frac{1}{4}$
241	5249	293	14	07 $\frac{1}{4}$
3180	28222	3082	17	00 $\frac{1}{4}$ Total.

SUBTRACTION,

OR SUBTRACTION, in Arithmetic, the second Rule, rather Operation, in Arithmetic; whereby we deduct a less Number from a greater, to learn the precise Difference.

Or, more justly, *Subtraction* is the finding a certain Number from two homogenous ones given; which, with one the given Numbers, is equal to the other.

The Doctrine of *Subtraction* is reducible to what follows.

To SUBTRACT a less Number from a greater.—1° Write the less Number under the greater, in such manner, as the homogenous Figures answer to homogenous, *i. e.* Units to Units, Tens to Tens, &c. as directed under ADDITION. 2° Under the two Numbers draw a Line. 3° *Subtract*, verally, Units from Units, Tens from Tens, Hundreds from Hundreds; beginning at the Right-hand, and proceeding to the Left: and write the several Remainders in their correspondent Places, under the Line. 4° If a greater Figure be to be *subtracted* from a less; borrow an unit from the next Left-hand Place; this is equivalent to 10, and added to the less Number, the *Subtraction* is to be made from the Sum; if a Cypher chance to be in the next Left-hand Place, borrow the Unit from the next further Place.

By these Rules, any Number may be *subtracted* out of another greater. For example;

If it be required, from 9800423459
To subtract 4743865263

The Remainder will be found 5056538196

For, beginning with the Right-hand Figure, and taking 3 from 9, there remains 6 Units, to be wrote underneath the Line: going then to the next Place, 6 I find, cannot be taken from 5; wherefore, from the Place of hundreds 4, I borrow 1, which is equivalent to 10, in the Place of tens; and from the Sum of this 10 and 5, viz. 15, subtracting 6, find 9 tens remaining, to be put down under the Line. Proceeding to the Place of hundreds, 2 with the 1 borrowed the last, make 3, which subtracted from 4, leave 1. Again, 5 in the Place of thousands, cannot be subtracted from 3; for which Reason, taking 1 from 4, in the Place of hundreds of thousands, into the empty Place of tens of thousands, the Cypher is converted into 10 tens of thousands, whence one 10 being borrowed, and added to the 3, and from the Sum 13 thousand, 5 thousand being subtracted, we shall have 8 thousand to enter under the Line: Then subtracting 6 tens of thousands from 9, there remain 3. Coming now to take 8 from 4; from the 8 further on the Left, I borrow 1, by means whereof, the two Cyphers will be turned into 9. And after the like manner is the rest of the subtraction easily performed.

If heterogenous Numbers be to be subtracted from each other; the Units borrowed are not to be equal to ten; but so many as there go of Units of the less kind, to constitute an Unit of the greater: For example;

<i>l.</i>	<i>s.</i>	<i>d.</i>
45	16	6
27	19	9

17 16 9

since 9 Pence cannot be subtracted from 6 Pence; the 16 Shillings, one is converted into 12 Pence; by which means, for 6 we have 18 Pence; whence 9 being subtracted, there remain 9. In like manner, as 19 Shillings cannot be subtracted from the remaining 15; one of the 45 Pounds is converted into 20 Shillings, from which, added to the 15, 19 being subtracted, the Remainder is 16 Shillings. Lastly, 27 Pounds subtracted from 44 Pounds, there remains 17.

If a greater Number be required to be subtracted from a less, it is evident the thing is impossible.—The less Number therefore, in that Case, is to be subtracted from the greater;
ol. I. K

greater; and the Defect to be noted by the negative Character. *E. gr.* If I am required to pay 8 Pounds, and am only Master of 3; when the 3 are paid, there will still remain 5 behind; which are to be noted,—5.

Subtraction is proved, by adding the Remainder to the Subtrahend, or Number to be subtracted: for if the Sum be equal to the Number whence the other is to be subtracted, the *Subtraction* is justly performed.—For example;

		<i>l.</i>	<i>s.</i>	<i>d.</i>	
9800403459	subtrahend	156	11	3 $\frac{1}{4}$	subtrahend
4743865263		21	17	2 $\frac{1}{2}$	
5056538196	Remainder	134	14	0 $\frac{1}{4}$	
9800403459		156	11	3 $\frac{1}{4}$	

Examples of Integers and Money.

<i>Yards.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
7146325	Lent	812	13 08 $\frac{1}{4}$
1483972	Paid	190	19 10 $\frac{1}{4}$
Rem. 5662353	Rem.	621	13 09 $\frac{1}{4}$
Proof 7146325	Proof	812	13 08 $\frac{1}{4}$

Borrowed	{	429	11	08 $\frac{1}{2}$
at several		212	17	10
Times.		356	17	06 $\frac{1}{4}$
Borrowed in all		999	07	00 $\frac{1}{4}$
Paid		519	18	09 $\frac{1}{2}$
Rem.		479	08	02 $\frac{1}{2}$
Proof		999	07	00 $\frac{1}{4}$

MULTIPLICATION

IS the Act, or Art of *multiplying* one Number by another to find the Product.

Multiplication, which is the third Rule in Arithmetic, consists in finding some third Number, out of two others given wherein, one of the given Numbers is contained as often as Unity is contained in the other.

Or, *Multiplication* is the finding what will be the Sum any Number added to itself, or repeated, as often as there are Units in another.—So *Multiplication* of Numbers is a compound Kind of Addition.

Thus the *Multiplication* of 4 by 5 makes 20, *i. e.* four times five amount to twenty.

In *Multiplication*, the first Factor, *i. e.* the Number to be multiplied, or the Multiplicand, is placed over that whereby it is to be multiplied; and the Factum or Product under both.

An Example or two will make the Process of *Multiplication* easy. Suppose I would know the Sum 269 multiplied by 8, or 8 times 269.

Multiplicand	_____	269
Multiplier	_____	8

Factum, or Product	_____	2152
--------------------	-------	------

The Factors being thus disposed, and a Line drawn underneath, (as in the Example) I begin with the Multiplier thus: 8 times 9 makes 72, set down 2, and carry 7 tens, as Addition; then 8 times 6 make 48, and 7 I carried, 55; set down 5, and carry 5; lastly, 8 times 2 make 16, and with 5 I carried 21, which I put down: so as coming to Number the several Figures placed in order, 2, 1, 5, 2, I find the Product to be 2152.

Now supposing the Factors to express Things of different Species, *viz.* the Multiplicand Men, or Yards, and the Multiplier Pounds; the Product will be of the same Species with the Multiplier. Thus the Product of 269 Men or Yards multiplied by 8 Pounds or Pence, is 2152 Pounds or Pence; many of these going to the 269 at the Rate of 8 a-piece. Hence the vast Use of *Multiplication* in Commerce, &c.

If the Multiplier consist of more than one Figure, the whole Multiplicand is to be added to itself, first, as often as the Right-hand Figure of the Multiplier shews, then as often the next Figure of the Multiplier shews, and so on.— Thus 421 and 23 is equal to 421 and 3 and also 421 and 20. The Product arising from each Figure of the Multiplier, multiplied into the whole Multiplicand, is to be placed by itself in such a Manner, that the first or Right-hand Figure thereof may stand under that Figure of the Multiplier from which the said Product arises. For instance;

Multiplicand	_____	421
Multiplier	_____	23

Particular Product of 421 and 3	_____	1263
Particular Product of 421 and 20	_____	842

The total Product	_____	9683

This Disposition of the Right-hand Figure of each Product, follows from the first general Rule; the Right-hand Figure of each Product being always of the same Denomination with that Figure of the Multiplicator from which it arises.

Thus in the Example, the Figure 2 in the Product 842, is of the Denomination of tens, as well as the Figure 2 in the Multiplicator. For 1 and 20 (that is the 2 of 23) is equal to 20, or 2 put in the place of tens, or second place.

Hence if either of the Factors have one or more Cyphers on the Right-hand, the *Multiplication* may be formed without regarding the Cyphers, till the Product of the other Figures be found: To which they are to be then affixed on the right. And if the Multiplicator have Cyphers intermixed, they need not to be regarded at all.—Instances of each follow.

$\begin{array}{r} 12 \overline{) 358} \\ 10 \\ \hline 120 \end{array}$	$\begin{array}{r} 358 \overline{) 6000} \\ 6000 \\ \hline 2148000 \end{array}$	$\begin{array}{r} 10 \overline{) 2400} \\ 10 \\ \hline 100 \end{array}$	$\begin{array}{r} 24 \overline{) 8013} \\ 30 \\ \hline 72000 \end{array}$	$\begin{array}{r} 8013 \\ 5006 \\ \hline 48078 \\ 40065 \\ \hline 40113078 \end{array}$
---	--	--	--	---

Thus much for an Idea of *Multiplication*, where the Multiplicator consists wholly of Integers; in the Praxis whereof it is supposed, the Learner is apprized of the Product of any of the nine Digits multiplied by one another, easily learnt from the Table annexed.

There are also some Abbreviations of this Art.—Thus to multiply a Number by 5, you need only add a Cypher to it and then halve it.—To multiply by 15, do the same, then add both together. The Sum is the Product.

Where the Multiplicator is not composed wholly of Integers; as it frequently happens in Business, where Pounds are accompanied with Shillings and Pence; Yards with Feet and Inches: the Method of Procedure, if you multiply by a single Digit, is the same as in simple Numbers, only carrying from one Denomination to another, as the Nature of each Species requires. *E. gr.* to multiply 123 *l.* 14 *s.* 9 *d.* 3 *q.* by five. Say 5 times 3 Farthings is 15 Farthings, that is, 3 *d.* write down the 3 *q.* and proceed, saying, 5 times 9 Pence is 45 Pence, and 3 Pence added from the Farthings is 48 Pence, which is 4 *s.* set down a Cypher, as there are no Pence remaining, and proceed, saying, 5 times 4 *s.* is 20 *s.* 4 *s.* is 24 *s.* set down 4 *s.* and say, 5 times 10 *s.* is 50 *s.* and 10 *s.* is 60 *s.* which make 3 Pounds, to be carried to the Place of Pounds. Therefore continue thus; 5 times 3 is

and 3 is 18; set down 8 and carry 1 or one 10, saying, 5 times 2 is 10 and 1 is 11; set down 1 and carry one, as before, saying, 5 times 1 is 5 and 1 is 6. Thus it will appear that:

$$\begin{array}{r} 123\text{ l. } 14\text{ s. } 9\text{ d. } 3\text{ q.} \\ \text{multiplied by } \underline{\hspace{1cm}} \underline{\hspace{1cm}} \underline{\hspace{1cm}} \underline{\hspace{1cm}} 5 \\ \hline \end{array}$$

$$\text{produces } \underline{\hspace{1cm}} 618 \quad 4 \quad 0 \quad 3$$

If you multiply by two or more Digits, the Methods of Procedure are as follow. — Suppose I have bought 37 Ells of Cloth at 13 l. 16 s. 6 d. per Ell, and would know the Amount of the whole. — I first multiply 37 Ells by the 13 l. in the common Method of *Multiplication* by Integers, leaving the two Products without adding them up; then multiply the same 37 Ells by 16 s. leaving, in like manner, the two Products without adding them. Lastly, I multiply the same 37 by the 6 d. the Product whereof is 222 d. which divided by 12, (see DIVISION) gives 18 s. 6 d. and this added to the Products of the 16 s. the Sum will be 610 s. 6 d. the Amount of 37 Ells at 16 s. the Ell. Lastly, the 610 s. 6 d. are reduced into Pounds by dividing them by 20: upon adding the whole, the Amount of 37 Ells at 13 l. 16 s. 6 d. will be found as in the following.

37 Ells At 13 Pounds.	37 Ells At 16 Shillings.	37 Ells. At 6 Pence.
<u>111</u>	<u>222</u>	<u>222</u>
37	37	
30 10 6	18 6	

Product 511 10 6 610 6.

Or thus: Suppose the same Question; reduce the 13 l. 16 s. to Shillings, the Amount will be 276 s. reduce 276 s. into Pence, adding 6, the Amount will be 3318 d. Multiply the 37 Ells by 3318, the Amount will be 122766 d. which divided by 12; and the Quotient 10230 s. 6 d. reduced into Pounds by cutting off the last Figure on the right, and taking half of those on the left, yields 511 l. 10 s. 6 d. the Price of 37 Ells, as before.

Though by these two Methods any *Multiplications* of this kind may be effected, yet the Operations being long, we shall find a third much shorter — Suppose the same Question: Multiply the Price by the Factors of the Multiplier, if resolvable into Factors: if not, by those that come nearest it; adding the Price for the odd one, or multiplying it by what the Fac-

tors want of the Multiplier. So, the Work will stand thus
37 Ells at 16s. 6d. : 6 times 6 is 36 and 1 is 37 :

Therefore

			6
82	19	0	
497	14	0	
13	16	6	
511	10	6	

The Price of the 37 Ells.

But the most commodious is the fourth Method, which is performed by aliquot and aliquant Parts—where you are to observe by the way, that *aliquot Parts* of any thing are those contained several times therein, and which divide without any Remainder ; and that *aliquant Parts* are other Parts of the same thing composed of several aliquot Parts.

To MULTIPLY by *aliquot Parts*, is in Effect only to divide a Number by 3, 4, 5, &c. which is done by taking a 3d, 4th, 5th, &c. from the Number to be multiplied. Example.

To multiply, *v. g.* by 6 s. 8 d. Suppose I have 347 Ells of Ribbon at 6 s. 8 d. per Ell.

Multiplicand	_____	_____	347 Ells.
Multiplier	_____	_____	6 s. 8 d.
Product	_____	_____	115 l. 13 s. 4 d.

The Question being stated, take the Multiplier, which according to the Table of aliquot Parts is the third ; and say the third of three is 1, set down 1 ; the third of 4 is 1, set down 1, remains 1, that is, 1 ten, which added to 7, makes 17 ; then the third of 17 is 5 ; remain 2 Units, *i. e.* two thirds or 13 s. 4 d. which place after the Pounds. Upon numbering the Figures 1, 1, and 5 Integers, and 13 s. 4 d. the aliquot Part remaining, I find the Sum 115 l. 13 s. 4 d.

For MULTIPLICATION by *aliquant Parts*: Suppose I would multiply by the aliquant Part 19 s. I first take for 10 s. half the Multiplicand ; then for 5, which is the fourth, and lastly for 4, which is the 5th. The Products of the three aliquot Parts that compose the aliquant Part, being added together the Sum will be the total Product of the *Multiplication*, as in the following Example ; which may serve as a Model for *Multiplication* by any aliquant Part that may occur.

Multiplicand	_____	_____	356 Ells.
Multiplier	_____	_____	19 s.
			178 l. for 10 s.
			89 l. for 5 s.
			71 l. 4 s. for 4 s.
Product	_____	_____	338 l. 4 s.

For the Proof of MULTIPLICATION.—The Operation is right when the Product divided by the Multiplier quotes the Multiplicand; or divided by the Multiplicand quotes the Multiplier.—A readier Way, though not absolutely to be depended on (see ADDITION) is thus: Add up the Figures of the Factors, casting out the nines; and setting down the Remainders of each. These multiplied together, out of the Factum, cast away the nines, and set down the Remainder. If this Remainder agree with the Remainder of the Factum of the Sum, after the nines are cast out; the Work is right.

Cross MULTIPLICATION, or otherwise called *duodecimal Arithmetic*, in an expeditious Method of multiplying Things of several Species, or Denominations, by others likewise of different Species, &c. *E. gr.* Shillings and Pence by Shillings and Pence; Feet and Inches by Feet and Inches; much used in measuring, &c.—The Method is thus.

Suppose 5 Feet 3 Inches to be multiplied by 2 Feet 4 Inches; say, 2 times 5 Feet is 10 Feet, and 2 times 3 in 6 Inches: Again, 4 times 5 is 20 Inches, or 1 Foot 8 Inches; and 4 times 3 is 12 Parts, or one Inch; the whole Sum makes 11 Feet 3 Inches.—In the same Manner you may manage Shillings and Pence, &c.

F.	I.
5	3
2	4
10	6
1	8
	1
12	3

The TABLE.

3 times	3	9	7 times	7	49
	4	12		8	56
	5	15		9	63
	6	18			
	7	21	8 times	8	64
	8	24		9	72
	9	27			
4 times	4	16	9 times	9	81
	5	20	12 times	2	24
	6	24		3	36
	7	28		4	48
	8	32		5	60
	9	36		6	72
5 times	5	25		7	84
	6	30		8	96
	7	35		9	108
	8	40		10	120
	9	45		11	132
6 times	6	36		12	144
	7	42			
	8	48			
	9	54			

DIVISION

IS the last of the four great Rules, being that whereby we find how often a less Quantity is contained in a greater; and the Overplus.

Division, in Reality, is only a compendious Method of Subtraction; its Effect being to take a less Number from another greater, as often as possible; that is, as oft as it is contained therein. There are, therefore, three Numbers concerned in *Division*: 1. That given to be divided, called the *Dividend*. 2. That whereby the Dividend is to be divided, called the *Divisor*. 3. That which expresses how often the Divisor is contained in the Dividend; or the Number resulting from the *Division* of the Dividend by the Divisor, called the *Quotient*.

There are diverse ways of performing *Division*, one called the *English*, another the *Flemish*, another the *Italian*, another the *Spanish*, another the *German*, and another the *Indian* way, all equally just, as finding the Quotient with the same Certainty, and only differing in the manner of arranging, and disposing the Numbers. The *Italian* way is most generally used.

Division is performed by seeking how often the Divisor is contained in the Dividend; and when the latter consists of a greater Number of Figures than the former, the Dividend must be taken into parts, beginning from the left, and proceeding to the right, and seeking how often the Divisor is found in each of those Parts.

For Example, it is required to divide 6759 by 3: I first seek how oft 3 is contained in 6, viz. twice; then how oft in 7, which is likewise twice, with one remaining. This 1, therefore, is joined to the next Figure 5, which makes 15; and I seek how oft 3 in 15; and lastly, how oft 3 in 9. All the Numbers expressing how oft 3 is contained in each of those Parts, I write down according to the Order of the Parts of the Dividend, that is, from left to right, and separate them from the Dividend itself, by a Line, thus:

Divisor, Dividend. Quotient.

3) 6759 (2253

It appears, therefore, that 3 is contained 2253 times in 6759; or that 6759 being divided into 3, each Part will be 2253. If there be any Remainder, that is, if the Divisor repeated a certain Number of times is not equal to the Dividend, what remains is wrote over the Divisor Fraction-wise.

Thus, if instead of 6759 the Dividend were only 6758, the Quotient will be the same as in the former Case, except for the

ARITHMETIC.

123

the last Figure 8; for 3 being only contained twice in 8, the Number in the Quotient will be 2; and as twice three is only 6, there remains 2 of the Dividend; which I write after the Quotient, with the Divisor underneath it, and a Line to separate the two; thus,

$$3) 6758 \quad (2252 \frac{2}{3}$$

An Example in *Division*, work'd two ways.

$$32) 42645 (1332$$

$$\underline{32}$$

$$106$$

$$\underline{96}$$

$$104$$

$$\underline{96}$$

$$85$$

$$\underline{64}$$

$$21$$

$$32) 42645 (1332$$

$$\underline{106}$$

$$\underline{104}$$

$$85$$

$$\underline{21}$$

ABBREVIATIONS.

2. If there are any Cyphers on the Right-hand of your Divisor, you may cut off so many Cyphers, or Figures, on the Right-hand of your Dividend; but remember to bring them (if Figures) to the Remainder.

EXAMPLE.

$$21|00)8645|29(411$$

$$\underline{84}$$

$$24$$

$$\underline{21}$$

$$35$$

$$\underline{21}$$

$$1429$$

By the foregoing Rule, you may observe, that to multiply by 10, 100, 1000, &c. is only to cut so many Figures from the Right-hand of the Dividend, as there are Cyphers in the Divisor.

EXAMPLE.

$$1|000)43682|735($$

So the Quotient is 43682, the Remainder 735.

3dly,

3dly. When your Divisor is 12, or consists only of one single Figure, or can be reduced to one, by cutting off Cyphers from its Right-hand, the Work may be easily performed in one Line, thus :

R U L E.

Drawing a Line under the Dividend, set down under the first Figure, how often the Divisor is contained in it; what remains imagine placed before the next Figure; and, considering how often your Divisor is contained in the Sum it makes, set down the Number underneath, as before; and so proceeding through all the Figures, set down what remains at last, in the Place where your Quotient used to stand.

E X A M P L E S.

$$\begin{array}{r} 4 \overline{)93645} \quad 12 \overline{)83675} \quad 7 \overline{)005635} \\ \underline{23411} \quad \underline{6972} \quad \underline{805} \end{array}$$

If you are to divide several Numbers by one common Divisor (as in the calculating of Tables, &c.) that you may know exactly at once how often your Divisor will go, in for convenient Corner make a Table of your Divisor, by multiplying it severally by all the nine Digits : Thus, suppose 562 your Divisor :

562	1
1124	2
1686	3
2248	4
2810	5
3372	6
3934	7
4496	8
5058	9

Proof of DIVISION.

Division is proved by multiplying the Quotient by the Divisor, or the Divisor by the Quotient; and adding what remains of the *Division*, if there be any thing. If the Sum found equal to the Dividend, the Operation is just, otherwise there is a Mistake.

P A R T II.

G E O M E T R Y.

GEOMETRY is the Science of Extension, and is employ'd in the Consideration of Lines, Surfaces and Solids; as all Extension is distinguished into Length, Breadth, and Thickness.

This Science had its Rise among the *Egyptians*, who were in a manner compelled to invent it, to remedy the Confusion which generally happen'd in their Lands, from the Overflowings of the River *Nile*, which carried away all Boundaries, and effaced all the Limits of their Possessions: And thus this Invention, which at first was only in measuring the Lands, that every one might know what belonged to him, was called Land-measuring, or Surveying; but the *Egyptians* afterwards applied themselves to more subtle Researches, and from a very mechanical Extension, insensibly produced this fine Science, which deserves to be placed among those of the first Rank.

Geometry is not barely useful, but even absolutely necessary. It is by the Help of Geometry that Astronomers make their Observations, regulate the Duration of Times, Seasons, Years, and Cycles, and

and measure the Distance, Motion and Magnitudes of the Heavenly Bodies.

It is by Geometry that Geographers shew us the Magnitude of the whole Earth, delineate the Extent of Seas, the Divisions of Empires, Kingdoms, and Provinces.

It is from this Science that Architects derive their just Measures in the Construction of public Edifices, as well as of private Houses.

It is by its Assistance that Engineers conduct all their Works, take the Situations and Plans of Towns, the Distance of Places, and in fine, the Measure of such things as are only accessible to the Sight.

Such as are in the military Service, are obliged to apply themselves to this Science. It is not only an Introduction to Fortification, (which shews them how to build Ramparts for the Defence of Places, and to construct and make Machines to destroy them) but also gives them great Knowledge and Readiness in the military Art, in the drawing up an Army, Order of Battle, and in marking out the Ground in Encampments. It also shews them how to make Maps of Countries, to take the Plans of Towns, Forts, and Castles, to measure all kinds of Dimensions accessible or inaccessible, to give Designs, and in fine, to render themselves as serviceable by their Understanding and Science, as by their Strength and Courage.

All who profess Designing should know something of Geometry, because they cannot otherwise perfectly understand Architecture nor Perspective, which are two things absolutely necessary in their Art.

Musick, Mechanics, and, in a word, all the Sciences which consider Things susceptible of more, and less; *i. e.* all the precise and accurate Sciences, may be referred to Geometry. All speculative Truths consisting only in the Relations of Things, and in the Relations between those Relations, may be all referred to Lines. Consequences may be deduced from them; and these Consequences, again, being rendered sensible by Lines, they become permanent Objects, constantly exposed to a rigorous Attention, and Examination: and we have infinite Opportunities both of inquiring into their Certainty, and pursuing them farther.

The Reason, for instance, why we know so distinctly to mark so precisely, the Concords called *Octave*, *Fifth*, &c. is, that we have learnt to express Sounds by Lines, by Chords accurately divided; and that we know the

ord, which sounds Octave, is double of that which it takes Octave withal; that the fifth is in the sesquialterate ratio, or as three to two; and so of the rest.

The Ear itself cannot judge of Sounds with such Precision; Judgments are too faint, vague, and variable to form a sentence. The finest, best tuned Ear, cannot distinguish many the Differences of Sounds; whence many Musicians deny such Differences; as making their Sense their Judge. Some, for instance, admit no Difference between an Octave and three Ditones: and others, none between the greater and lesser Tone; the Comma, which is the real Difference, insensible to them; and much more the Scisma, which is only half the Comma.

It is only by Reason, then, that we learn, that the Length of the Chord which makes the Difference between certain Sounds, being divisible into several Parts, there may be a great Number of different Sounds contained therein, useful in Music, which yet the Ear cannot distinguish. Whence it follows, that had it not been for Arithmetic and Geometry, we had had no such things as regular, fixed Music; and that we could only have succeeded in that Art by good Luck, or Force of Imagination, *i. e.* Music would not have been any sense founded on incontestable Demonstrations: though we know that the Tunes composed by Force of Genius and Imagination, are usually more agreeable to the Ear, than those composed by Rule.

So, in Mechanics, the Heaviness of a Weight, and the Distance of the Center of that Weight from the Fulcrum, or that it is sustained by, being susceptible of plus and minus, may both be expressed by Lines; whence Geometry becomes applicable hereto; in virtue whereof, infinite Discoveries have been made, of the utmost Use in Life.

Geometrical Lines and Figures, are not only proper to represent to the Imagination the Relations between Magnitudes, between Things susceptible of more and less; as Spaces, Lines, Weights, Motions, &c. but they may even represent Things which the Mind can no otherwise conceive, *e. gr.* Relations of incommensurable Magnitudes.

We do not, however, pretend, that all Subjects Men may on occasion to enquire into, can be expressed by Lines. There are many not reducible to any such Rule: thus, the Knowledge of an infinitely powerful, infinitely just God, on whom all Things depend, and who would have all his Creatures execute his Orders, to become capable of being happy,

is the Principle of all Morality, from which a thousand innumerable Consequences may be drawn, and yet neither the Principle, nor the Consequences can be expressed by Lines, or Figures. Malebr. *Recher. de la Ver.* T. ii.

Indeed, the ancient *Egyptians*, we read, used to express their Philosophical, and Theological Notions by Geometrical Lines. In their Researches into the Reason of Things, they observed, that God, and Nature, affect Perpendiculars, Parallels, Circles, Triangles, Squares, and harmonical Proportions; which engaged the Priests and Philosophers to represent the divine and natural Operations by such Figures: in which they were followed by *Pythagoras, Plato, &c.*

But it must be observed, that this Use of Geometry among the Ancients was not strictly scientific, as among us; but rather symbolical: they did not argue, or reduce Things to Properties unknown from Lines; but represented or delineated Things that were known. In Effect, they were not used as Means or Instruments of discovering, but Images or Characters, to preserve, or communicate the Discoveries made.

DEFINITIONS.

Of a P O I N T.

Fig. 1. Geom.
Plate 1.

A Point is that which has no Parts; that is, has neither Length, Breadth, nor Thickness. But as no Operation can be performed without the assistance of visible and corporeal things, we must therefore present the mathematical Point by the natural one, which is the Object of our Sight, the smallest and least sensible, and made by the Prick of a Pen or Pencil, as the Point marked

A *central Point*, or Center, is a Point from whence a Circle or Circumference is described; or rather, it is the Middle Figure, as the Point B.

A *secant Point*, is a Point through which Lines cross each other, and is usually called a Section. C.



Fig. 2

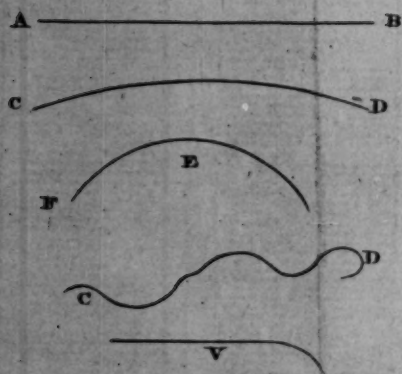


Fig. 4

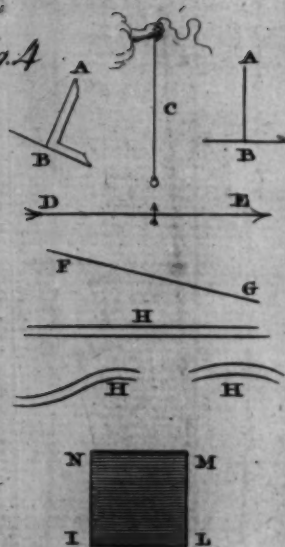


Fig. 5

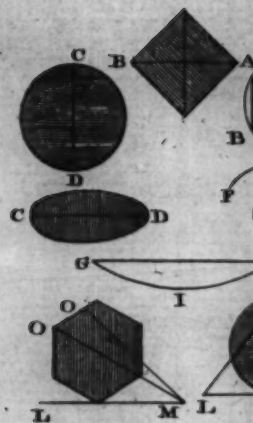


Fig. 9

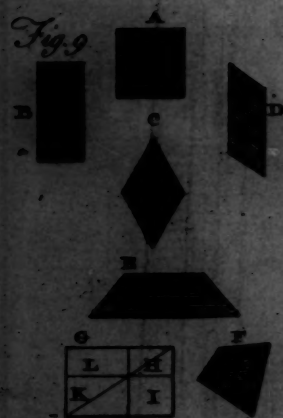


Fig. 10



Fig. 11

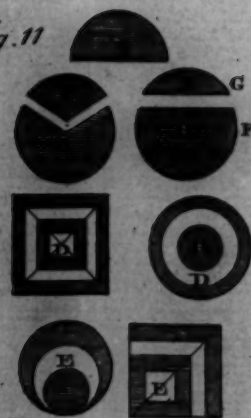
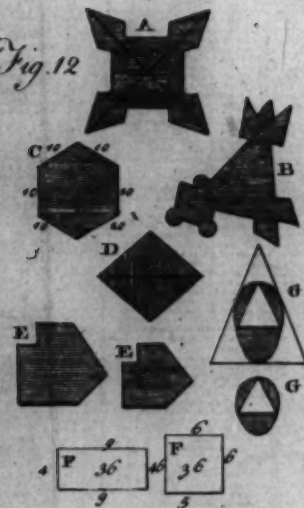


Fig. 12



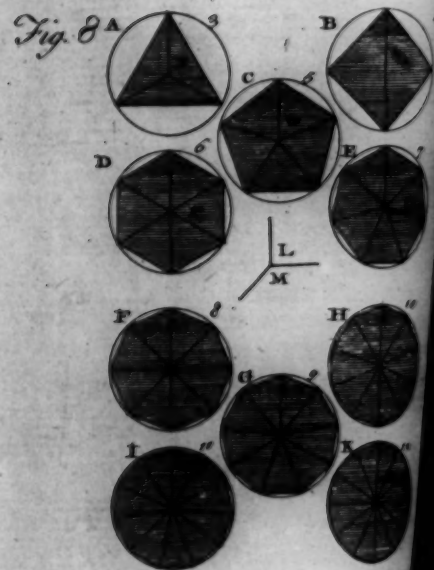
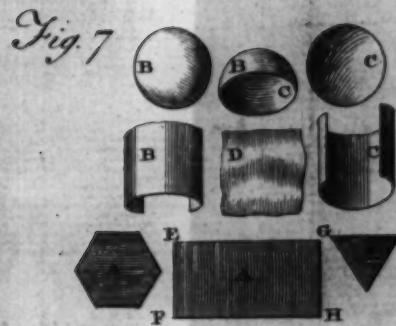
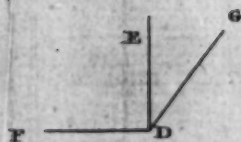
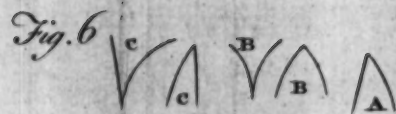
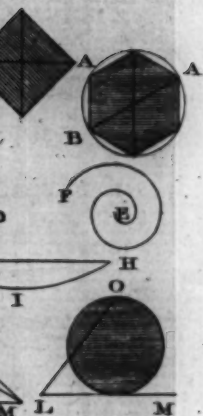


Fig. 13

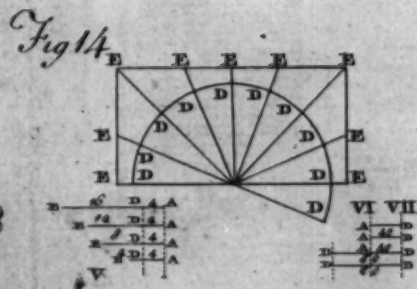
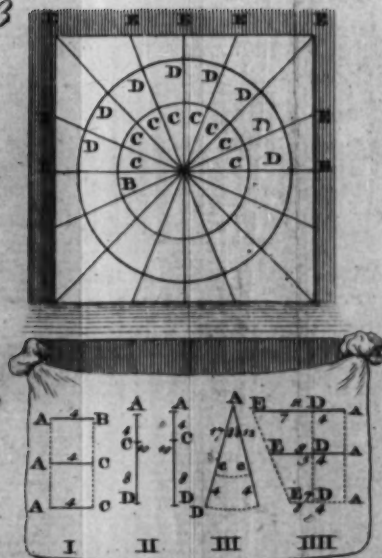


Fig. 15

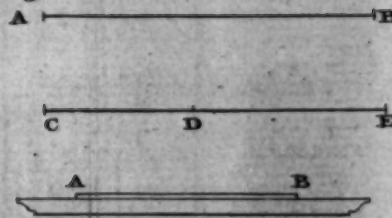


Fig. 16



Of L I N E S.

Line is a Length without Breadth.

Fig. 2.
Plate 1.

The *Line* is nothing more than the Passage by a Point from one Place to another, and would be im-possible, were it not described by the natural Point, which Course represents it to us, as AB. CD. EF.

There are as many Sorts of Lines, as the Point is susceptible of different Movements.

A *Right Line*, is that which is equally comprized between its Extremities: Or, it is that which a Point describes in moving directly from one Place to another, without any turning, as AB.

A *Winding Line*, is that which departs from a direct Opposition of its Extremities, by one or more Turnings or Windings, as CD.

When this Line is described by the Compasses, it is called a *Circle*, as E.

A *Mixed Line*, is that which is both Right and Curve, as F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V.

A *Line* receives several other Denominations according to its various Positions and Properties.

A *Perpendicular Line*, is a right Line, which falls from one Point, and is raised from another, making the Angles at both Ends equal; AB. Fig. 4. Plate 1.

A *Plumb Line*, is that which descends directly down-wards without inclining either to the Right or Left, and if it were infinitely prolonged, would pass through the Center of the World; C.

A *Horizontal Line*, is a Line in equilibrium, or that inclines equally in all its Parts; DE.

Parallel Lines, are those which are opposite each other, and at equal Distances; H.

A *Sloping Line*, is a Line which is neither horizontal nor a perpendicular, but slanting or across; FG.

A *Base*, is the Line upon which any Figure rests; IL.

Enclosing Lines, are the Lines which enclose any Figure; I. N. L. M.

A *Transversal Line*, is a Right Line which crosses any other Line, and makes two opposite Angles of the same Figure; Fig. 5. Plate 1.

A *Radius*, is a Right Line which crosses any Figure at its Center, and is terminated by its Circumference CD.

A *Spiral Line*, is a Curve Line which departs from its Center, and the farther, in Proportion as it turns round itself; EF.

A *Chord* or *Subtense*, is a Right Line extended from one End of an Arch to the other End thereof; G. H.

An *Arch*, is Part of a Circle or Circumference; G I H.

A *Tangent Line*, is that which touches some Figure without passing into it, and without being able to pass into it or cross it, even though it were prolonged; LM.

A *Secant*, is a Line drawn from the Center of a Circle, crossing it, and meeting with a Tangent without; L O. M O.

If two Lines meet at their Extremities, they either meet directly or indirectly. If directly, they then make but one Line; if indirectly, they constitute an Angle.

Of ANGLES.

Geom. Plate

1. Fig. 6.

A *N Angle* is the indirect Course of two Lines to the same Point; or rather, it is the Space contained between the indirect Course of two Lines to the same Point; as A. B. C.

When this Course is described by two Right Lines, the Angle is called Rectilinear, and when it is described by two Curve Lines, it is called Curvilinear; but when it is described by two Lines, one of which is a Right and the other a Curve, it is called Mixtilinear.

A. Rectilinear, or Right-lin'd Angle.

B. Curvilinear, or Curv'd-lin'd Angle.

C. Mixtilinear, or Mix'd-lin'd Angle.

The Rectilinear Angle, according as it is more or less open, receives particular Denominations, as Right, Acute, Obtuse; therefore the Terms Rectilinear, Curvilinear, and Mixtilinear have regard only to the Nature of the Lines; and the Terms Right, Acute, and Obtuse, respect only the Quantity of Space contained between the said Lines.

A *Right-Angle*, is when one of its Lines is perpendicular upon the other; E D F.

An *Acute Angle*, is that which is less open than the Right Angle; E D G.

An *Obtuse Angle*, is that which is more open than the Right Angle; F D G.

The Letter D. in the middle shews the Angle.

Definition of a SUPERFICIES.

Superficies, is that which has Length and Breadth, without Thickness. *Geom. Plate 1. Fig. 7.*

According to Geometricians, as the Line is a Production of the Point, so the Superficies is a Production of the Line. Thus, supposing the Line E F was from each of its Extremities drawn to G H, it constitutes the Superficies E F, G H, which is an Extent between Lines, that has Length and Breadth, but not Depth or Thickness; and this is frequently called a *Surface*; or if it is considered with regard to its Extremities, which are the Lines by which it is encompassed, it is then called a *Figure*.

If a Superficies is raised, it is called *convex*; if it is hollow, it is called *concave*; and if it is flat and even, it is called a *Plane*.

B. Convex Superficies.

C. Concave Superficies.

A. Plane Superficies.

D. Convex, Concave, and Plane Superficies.

So far we have only shewn the Construction of the Plane Superficies.

The Termination is the Bounds or Limits of any thing. A Point is the Termination of the Line: the Line is the Termination of the Superficies: and the Superficies is the Termination of a Body.

Of Rectilinear Superficies or Figures.

Superficies have particular Names according to the Number of their Sides. *Geom. Plate 1. Fig. 8.*

is a *Trigon* or *Triangle*, Fig. of three Sides.

a *Tetragon* or *Square*, Fig. of four Sides.

a *Pentagon*, Fig. of five Sides.

an *Hexagon*, Fig. of six Sides.

an *Heptagon*, Fig. of seven Sides.

an *Octagon*, Fig. of eight Sides.

a *Nonagon*, Fig. of nine Sides.

a *Decagon*, Fig. of ten Sides.

an *Undecagon*, Fig. of eleven Sides.

a *Duodecagon*, Fig. of twelve Sides.

All these Figures are also called by the general Name *Polygons*.

Of TRIANGLES.

Triangles are distinguished by the Nature of their Angles and the Disposition of their Sides: thus,

L is a right angled Triangle	} it has that is,	One right Angle
M an obtuse angled Triangle		One Angle obtuse.
N an acute angled Triangle		All its Angles acute.
O an equilateral Triangle		All its Sides equal.
P an Isosceles Triangle		Only two Sides equal.
Q a Scalene Triangle		All its Sides unequal.

Of FIGURES of four Sides.

Plate 1. Fig. 9. **A** Is a *Square*, a Figure of four equal Sides, and four right Angles.

B. a *Long-Square*, a rectangled Superficies, which has Angles Right, but not its Sides equal.

C. a *Rhombus*, or a quadrilateral Figure, whose Sides are equal, but not its four Angles.

D. a *Rhomboides*, whose opposite Sides and Angles are equal, tho' the Figure is neither equiangular nor equilateral.

B. D. are also *Parallelograms*, which are quadrilateral Figures, whose opposite Sides are parallel.

E. a *Trapezium*, two of whose Sides only are parallel, the two others equal.

F. a *Trapezoid*, whose Sides and Angles are unequal.

All other Figures of more than four Sides, are called by the general Name of *Multilaterals*.

Of CURVES, or Curvilinear Figures.

Plate 1. Fig. 10. **A** Is a *Circle*, which is a Superficies or Surface perfectly round, described from a Center, whose Circumference is equally distant from it. The Circumference is the Extremity of the Circle, or the Line which incloses it.

B. an *Oval*, which is a curvilinear Figure described from several Centers, and all whose Diameters divide each other into two.

C. an *Ellipsis*, which is also a curvilinear Figure described from several Centers, but in form of an Ellipse.

of which there is but one Diameter that divides it equally in two.

D. a *Volute*, which is a Figure or Superficies contained in a spiral Line.

E. a Cylindrical Superficies.

F. an irregular curvilinear Figure, composed of several unequal curve Lines.

Of Mixed FIGURES.

A. Is a Semi-circle, which is so much of a Circle *Plate 1. Fig. 11.* as is contained from its Diameter either way.

B. a Portion of a Circle, being composed of a Right Line and Part of a Circle.

F. a great Portion of a Circle, containing more than half of it.

G. a small Portion of a Circle, containing less than half of

C. A Sector, which is a Figure composed of two Semi-Diameters, with more or less than half of the Circle.

D. Concentric Figures, are those whose Centers are the same.

E. Excentric Figures, are those contained in some measure within each other, but which have not the same Center.

Of Regular and Irregular FIGURES.

A Regular Figure, is that whose opposite Sides *Plate 1. Fig. 12.* are equal and the same.

B. An Irregular Figure, is that composed of unequal Sides and Angles.

EE. Similar Figures are those, of which the Lines of one are proportioned to the Lines of the other, tho' one may be greater or lesser than the other.

FF. Equal Figures, are those whose Contents are the same, and which may be either similar or dissimilar.

C. An Equiangular Figure, has all its Angles equal.

EE. One Figure is Equiangular to another, when all the Angles of one are equal to all the Angles of the other.

C.D. An Equilateral Figure, is that whose Sides are all equal.

GG. Similar Curvilinear Figures, are those in which may be inscribed, or to which may be circumscribed similar polygons.

A X I O M S.

Plate 1.

Fig. 13.

AN *Axiom*, is such a common, plain, self-evident, and received Notion, that it cannot be made more plain and evident by Demonstration, because it is itself better known than any thing that can be brought to prove it.

I.

Things equal to one single Thing, are in themselves equal.
The Lines AC, AC, which are equal to AB, are also equal to themselves.

II.

If equal Things are added to Things that are equal, the Whole will be equal.

The Lines AC, AC, are equal,

The Lines added, CD, CD, are equal,

Therefore the Whole, AD, AD, are also equal.

III.

If equal Things are taken from Things that are equal, the Remainder will be equal.

From the equal Lines AD, AD.

Take away the equal Parts AC, AC.

The remaining Parts CD, CD.

Are equal.

IV.

If equal Things are added to Things that are unequal, the Whole will be unequal.

To the unequal Lines DE, DE.

Add the equal Lines AD, AD.

And the whole AE, AE.

Will be unequal.

V.

Plate 1.

Fig. 14.

If equal Things are taken away from Things which are unequal, the Remainder will be unequal.

From the unequal Lines AE, AE.

Take away the equal Parts AD, AD.

The Remainder DE, DE.

Are unequal.

VI.

Things which are double the Proportion of another, are in themselves equal.

The Right Lines DD, DD.
Which are double the Line AD.
Are in themselves equal.

VII.

Things which have but half the Proportion of other equal things, are in themselves equal.

The Lines AD, AD.
Which are only half the Length of the Lines DD, DD.
Are in themselves equal.

What is here said with regard to Lines, is equally true with respect to Numbers, Superficies and Solids.

Solutions of some Questions necessary to facilitate the Practice of GEOMETRY.

I.

To draw a Right Line from the Point A.
To the Point B.

Plate 1.
Fig. 15.

PRACTICE.

Apply the Ruler even with the Points A and B.
Then draw the Line required AB,
By drawing your Pen or Pencil along
The Side of the Ruler, from the Point A
To the Point B.

II.

To prolong infinitely the Line CD.
From the Extremity D.

PRACTICE.

Join the Ruler close to the Line CD
Continue infinitely the said Line CD
From the Extremity D
By drawing the Pen along the Side
Of the Ruler towards E.

III.

Plate 1.
Fig. 16.

To describe a Circle from the Point A
And from the Distance AB

P R A C T I C E.

Place one of the Points of the Compass in the Point
Open the Compasses and extend the other into the Point
Turn the Compasses in the Point
And by drawing or turning them round from the Point
Describe the Circle required

BC

IV.

To describe a Section from the given Points

E

P R A C T I C E.

Open the Compasses at Discretion, but in such a manner
nevertheless, that the Distance between its two Points, may
be greater than half the Distance between the two given
Points E and F.

Having opened the Compasses,
From the Point E describe the Arch LM
From the Point F describe the Arch HI
The Section G
Is what is required.

Fig. 1

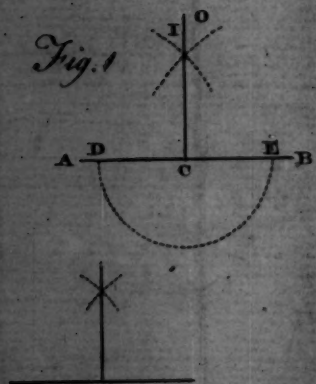


Fig. 2

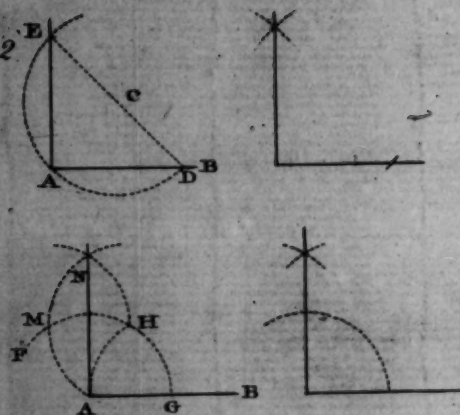


Fig. 3

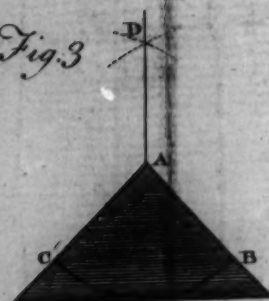


Fig. 4

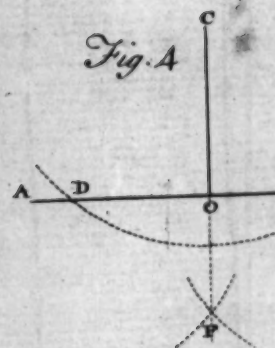


Fig. 8

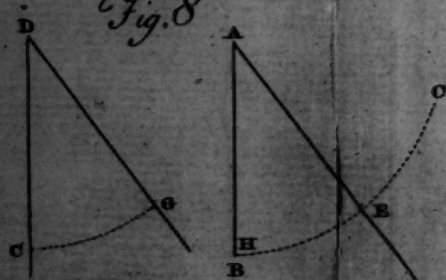


Fig. 9

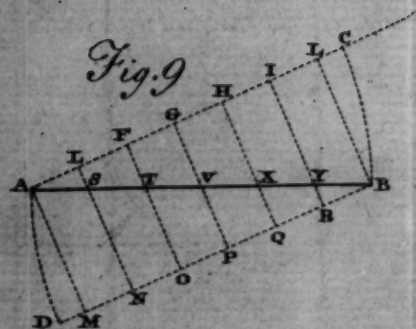


Fig. 10

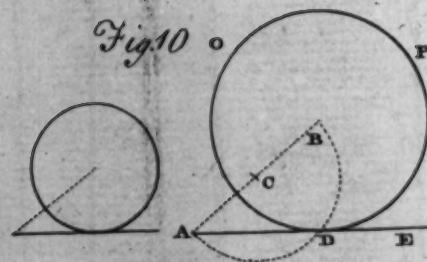


Fig. 11



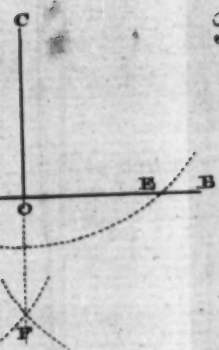


Fig. 5

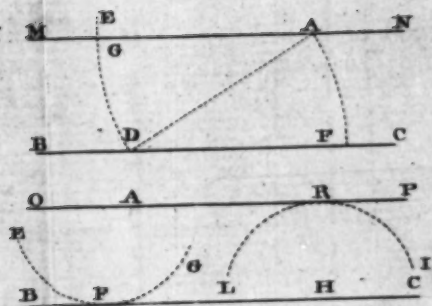


Fig. 6

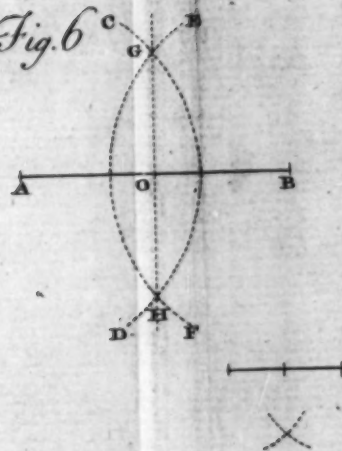


Fig. 7

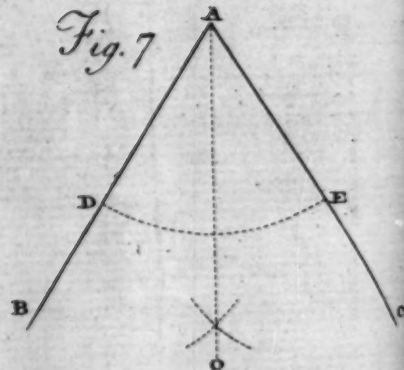


Fig 11

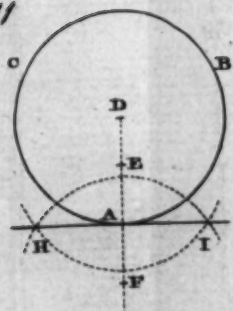


Fig. 12

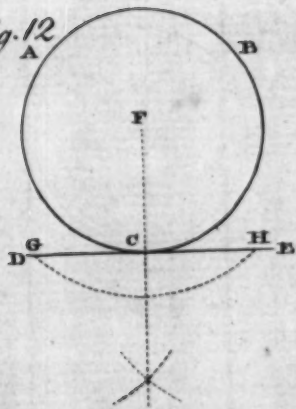


Fig. 13

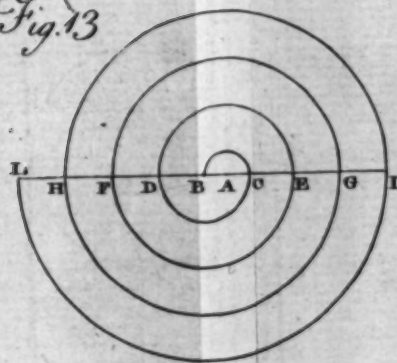
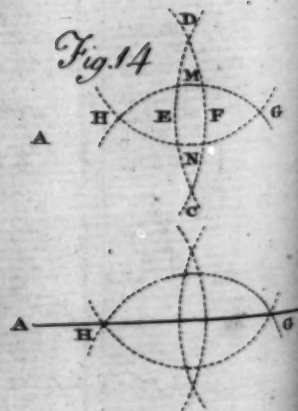


Fig. 14



BOOK I.

On the Drawing of LINES.

PROPOSITION I.

To raise a Perpendicular from a given Point in the middle of a Right Line. Plate 2.
Fig. 1.

C be the given Point in the middle of the Line AB, which the Perpendicular is to be raised.

PRACTICE.

From the given Point	C
Describe at Discretion the Semi-Circle	DE
From the Points	DE.
Make the Section	I.
From the Point	C
Draw the Right Line required	CO
Through the Section	I.

the Line CO will be the perpendicular upon the given B, and raised from the given Point C.

PROPOSITION II.

To raise a Perpendicular upon the Extremity of a Right Line given. Plate 2.
Fig. 2.

the Right Line given, at the Extremity of which Perpendicular is to be raised.

PRACTICE.

Fix at Discretion the Point	C
Above the Line	AB.
From this Point	C
And the Distance	CA
Describe the Portion of a Circle	EAD.
Draw the Right Line	DCE
Through the Points	D and C.
Then draw the Line required	AE.
Which will be perpendicular to	AB,
And at the proposed Extremity	A.

Otherwise,

From the Point A describe the Arch GHM,
 From the Point G describe the Arch AH.
 From the Point H describe the Arch AMN.
 From the Point M describe the Arch HN.
 Then draw the Line required AN.

P R O P O S I T I O N III.

Plate 2.
 Fig. 3.

Upon an Angle given, to raise a Right Line which shall incline neither to the Right nor Left.
 Let BAC be the Angle upon which a Right Line is to be raised, that shall not incline either to the Right or Left.

P R A C T I C E.

From the Angle given	A
Describe at Discretion the Arch	BC.
From the Points or Extremities	B and C
Make the Section	D.
From the Point or Angle given	A
Draw the Right Line required	AD
Through the Section	D.
Thus the Right Line	AD
Will be raised upon the Angle	BAC
Without inclining either to the Right or Left.	

P R O P O S I T I O N IV.

Plate 2,
 Fig. 4.

To bring down a perpendicular Line upon a Right Line given, and from a Point at a Distance from the said Right Line.

Let C be the Point from whence a Perpendicular Line is to be brought down upon the Line AB.

P R A C T I C E,

From the given Point	C
Describe at Discretion the Arch	DE,
Cutting the Line	AB
At the Points	D and E.
From these Points	D and E
Make the Section	F.
Then draw the Line	CF.
And the Line	CO
Will be the Line required.	

P R O P O S I T I O N V.

To draw a Line through a given Point, parallel to a Right Line given. Plate 2. Fig. 5.
 Let A be the Point through which a Line is to be drawn parallel to the Line BC,

P R A C T I C E.

Draw at Discretion the oblique Line	AD,
From the Point	A
Describe the Arch	DE.
From the Point	D
Describe the Arch	AF.
Make the Arch	DG
Equal to the Arch	AF.
Then draw the Line required	MN
Through the Points	A and G,

Otherwise,

From the Point A describe the Arch	EFG
Touching the Line	BC,
And without changing the opening of the Compasses, from the Point	} LRI.
H describe the Arch	
Then draw the Line required	OP
Through the Point	A,
And touching the Top of the Arch	LRI.

P R O P O S I T I O N VI.

To divide a Right Line given of a determined length, into two equal Parts. Plate 2. Fig. 6.
 Let AB be the proposed Right Line, to be divided equally into two.

P R A C T I C E.

From the Point or Extremity	A
Describe the Arch	CD.
Then without changing the opening of the Compasses, from the Point	} B
or Extremity	
Describe the Arch	EF.

It

It is necessary these two Arches should intersect each other.

Draw the Right Line GH
Through the Sections G and H.

Thus the Line AB, will be divided into two equal Parts,
at the Point O.

P R O P O S I T I O N VII.

Plate 2. Fig. 7. To divide a given Rectilinear Triangle into
two equal Parts.

Let BAC, be the Angle proposed to be divided into two
equal Parts.

P R A C T I C E.

From the Angle A
Describe at Discretion the Arch DE.
From the Points D and E
Make the Section O.
Then draw the Line AO

Which will divide the given Angle BAC into two equal
Parts.

P R O P O S I T I O N VIII.

Plate. 2. Fig. 3. To make a Rectilinear Angle, at the Extre-
mity of a Right Line, equal to a Rectilinear
Angle given.

Let A be the Extremity of the Line AB, at which
Angle is to be made, equal to the given Rectilinear Ang
CDG.

P R A C T I C E.

From the Angle D
Describe at Discretion the Arch CG.
Then without changing the opening
of the Compasses, from the Point } A
or Extremity
Describe the Arch HO.
Make the Arch HE
Equal to the Arch CG.
Then draw the Line AE,
And the Angle BAE
Will be equal to the Angle CDG.

PROPOSITION IX.

To divide a Right Line given into as many Parts as you please. *Plate 2. Fig. 9.*
 Let AB be the Line proposed to be divided into six equal

PRACTICE.

From the Extremity	A	
Draw at Discretion the Line	AC.	
From the Extremity	B	
Draw the Line	BD	
Parallel to the Line	AC.	<i>Prop. 5.</i>
Then from the Points	A and B	
And upon the Line	AC and BD,	
Make six equal Divisions, viz.	EFGHIL	
the Line AC, and		
Draw PN upon the Line BD.		
Then draw the Line EN, FO, GP, HQ, IR.		
the Line AB, will be divided into six equal Parts by		
the Lines STUXY.		

PROPOSITION X.

To draw a Right Line from a given Point, to draw a Right Line *Plate 2. Fig. 10.*
 which shall touch a proposed Circle.
 Let A be the Point from whence a Line is to be drawn that
 shall touch the Circle DOP.

PRACTICE.

From the Center of the Circle.	B	
Draw the Secant Line	BA	
Divide this Line	BA	<i>Prop. 7.</i>
Into two equal Parts at	C.	
From this Point	C	
And the Interval	CA	
Describe the Semi-Circle	ADB	
Cutting the Circle at	D.	
Then from the given Point	A	
Draw the Right Line	AE	
Through the Point	D.	
the Right Line AE will be the Tangent Line re-		

PRO-

P R O P O S I T I O N XI.

Plate 2. Fig. 11. To draw a Right Line which shall touch
Circle at a given Point.

Let ABC be the Circle, in the Circumference of which
the given Point A.

P R A C T I C E.

	From the Point or Center	D
	Draw the Line	DF
	Through the given Point	A.
	Then to the given Point	A
	And upon the Line	DF
<i>Prop. 1.</i>	Draw the Perpendicular	AH
	Prolonged towards	I.

Thus this Tangent Line HI will touch the Circle at
given Point A, which is what the Proposition required.

P R O P O S I T I O N XII.

Plate 2. Fig. 12. A Circle and a Right Line touching it
given, to find the Point where the said Right
touches the said Circle.

Let ABC be the Circle touched by the Line GH.
We are to find the Point where the Line touches the C

P R A C T I C E.

	From the Center of the Circle	F
	Bring down the Perpendicular	FC
<i>Prop. 4.</i>	Upon the touching Line	DE.

The Section C will be the touching Point required.

P R O P O S I T I O N XIII.

Plate 2. Fig. 13. To describe a Spiral Line upon a Right
given.

Let IL be the Line upon which a Spiral Line is to
scribed.

P R A C T I C E.

Divide half of the Line IL into as many equal Parts
would describe Revolutions upon the said Line.

E X A M

E X A M P L E.

Suppose you would describe four upon it.

Divide the half of the Line	BI
Into four equal Parts	BCE. GI.
Also divide	BC
Equally into two at	A. <i>Prop. 6.</i>
From this Point	A
Describe the Semi-Circles BC, DE, FG, HI.	
From the Point	B
Describe the Semi-Circles CD, EF, GH, IL.	
and you will have the Spiral Line required.	

P R O P O S I T I O N XIV.

Between two given Points, to find two others *Plate 2. Fig. 14.*
 Equally between them.

Let AB be the given Points, between which two others are
 to be found directly even with them, and by means of which
 a Right Line may be drawn from the Point A to the Point B,
 with a short Ruler.

P R A C T I C E.

From the Points	A and B
Make the Sections	C and D.
From these Points	C and D
Make the Sections	G and H.

These Points G and H will be the Points required; by the
 distance of which one may, at three times, draw a Right
 Line from the Point A to the Point B, which could not be
 done at once with a Ruler shorter than the Space between A
 and B.

B O O K II.

Of the Construction of PLANE Figures

P R O P O S I T I O N I.

Plate 3. Fig. 1. **T**O construct an Equilateral Triangle
 Right Line given of a determined Length
 Let AB be the Line upon which an Equilateral Triangle
 to be formed.

P R A C T I C E.

From the Extremity	A
And the Interval	AB
Describe the Arch	BD.
From the Extremity	B
And the Interval	BA
Describe the Arch	AE.
From the Section	C
Draw the Lines	CA, CB

ABC will be the Equilateral Triangle required.

P R O P O S I T I O N II.

Plate 3. Fig. 2. To make a Triangle of three Right Lines
 to three Right Lines given.

Let A, B, C, be the three Lines given, equal to
 Triangle of three Right Lines is to be made.

Fig. 1

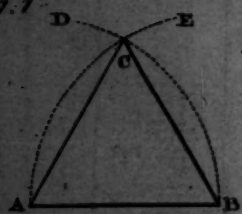


Fig. 2

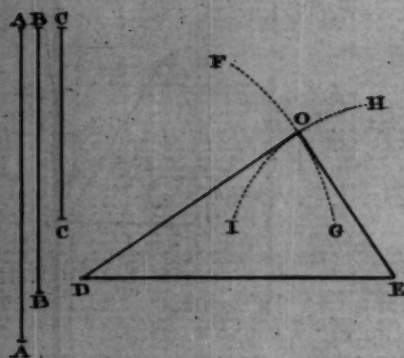


Fig. 3

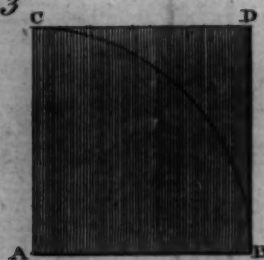


Fig. 4

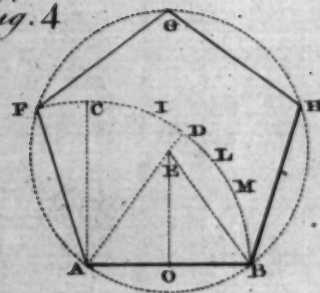


Fig. 8

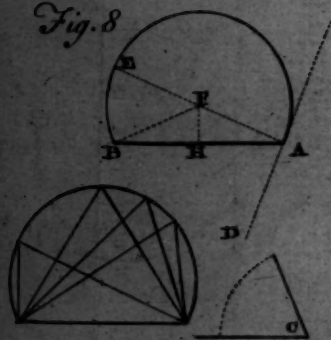


Fig. 9

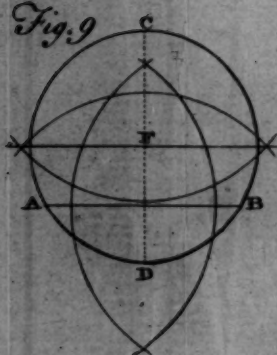


Fig. 10

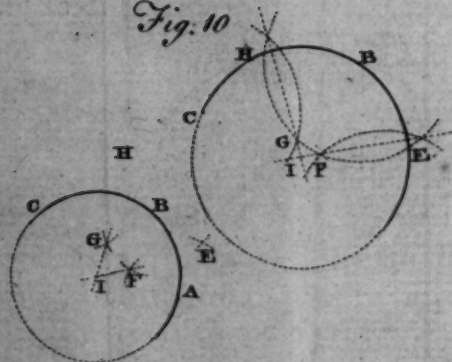


Fig. 11

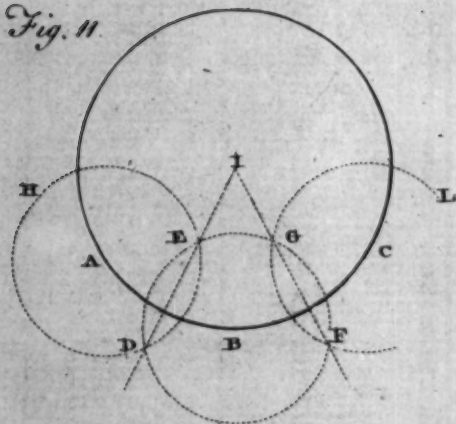


Fig. 5

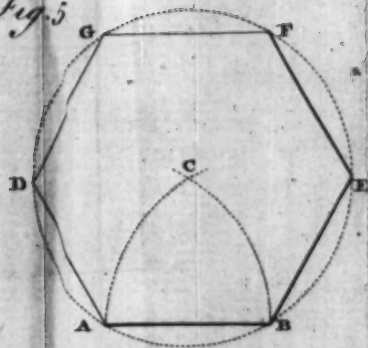


Fig. 6

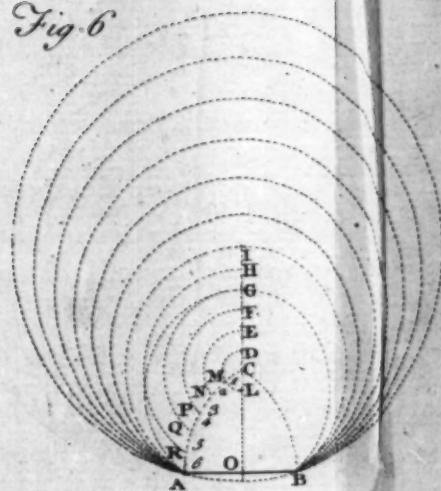


Fig. 7

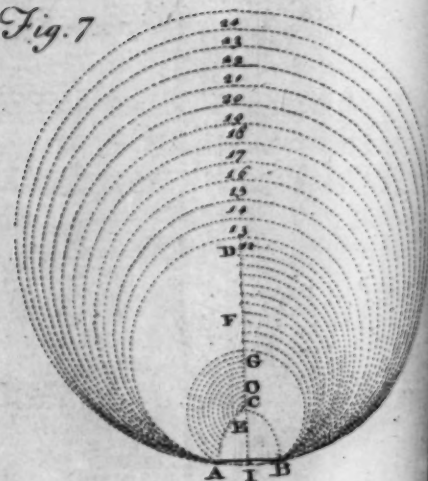


Fig. 12

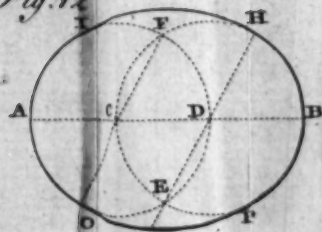


Fig. 13

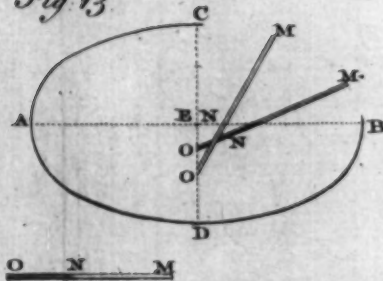


Fig. 14

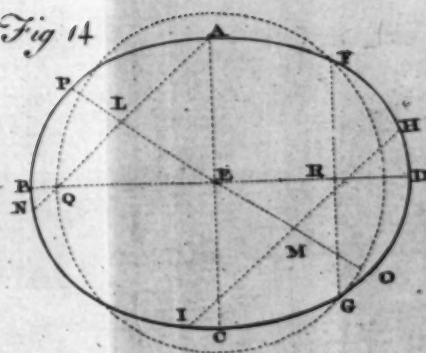
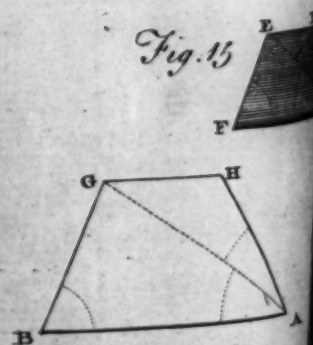


Fig. 15



P R A C T I C E.

Draw the Right Line	DE
Equal to the Line	AA.
Form the Point	D
Taking the Length of the Line	BB,
Describe the Arch	GF.
Form the Point	E
Taking the Length of the Line	CC,
Describe the Arch	HI.
From the Section	O
Draw the Lines	OE, OD.

The Triangle DEO will be composed of three Right Lines equal to the three Right Lines given. AA, BB, CC. Observe, that of three Right Lines given, two of them taken together must necessarily be greater than the Third, otherwise they could not make a Triangle.

P R O P O S I T I O N III.

To draw a Square upon a Right Line given of *Plate 3. Fig. 3.* determined Length.

Let AB be the Right Line given, of a determined Length, upon which a Square is to be formed.

P R A C T I C E.

Raise the Perpendicular	AC. R. 1. P. 2.
From the Point	A
Describe the Arch	BC.
From the Points	BC
Extending the Compasses to	A
Make the Section	D.
From this Point	D
Draw the Lines	DC, DB.

BCD will be the Square required, formed upon the Right Line given, AB.

P R O P O S I T I O N IV.

To draw a Regular Pentagon upon a Right Line given. *Plate 3. Fig. 4.*

Let AB be the Line given, upon which a regular Pentagon is to be formed.

P R A C-

P R A C T I C E.

	From the Extremity	A
	Extending the Compasses to the Extremity	B
	Describe the Arch	BDF.
E. 1. P. 2.	Raise the Perpendicular	AC
	Divide the Arch	BC
	Into five equal Parts	IDLM
	Draw the Right Line	AD
E. 1. P. 6.	Divide the Base	AB
	Equally in two at	O
	Raise the Perpendicular	OE.
	From the Section	E
	Extending the Compasses to the Point	A
	Describe the Circle	ABFGH

Then divide the Circumference of this Circle into five Parts of an equal Length with the Line AB, and you will have the Regular Equiangular Equilinear Pentagon ABFGH.

P R O P O S I T I O N V.

To draw a Regular Hexagon upon a Right Line given.
Let AB be the Right Line upon which an Hexagon is to be formed.

P R A C T I C E.

From the Extremities	A and B
Extending the Compasses from	A to B,
And from	B to A.
Describe the Arches	AC, BC.
From the Section	C
Describe the Circle	ABEFG

Divide this Circle into six Parts of an equal Length with the Line AB, and you will have the Regular Hexagon ABEFGD, formed-upon the Right Line given AB.

P R O P O S I T I O N VI.

Upon a Right Line given, to describe whatever Polygon you have a mind, from the Hexagon to the Dodecagon.

Let AB be the Line, upon which is to be formed an Hexagon, an Heptagon, or an Octagon, &c.

PRACTICE.

Divide the Line AB equally in two at O
 Raise the Perpendicular OI *B. 1. P. 6.*
 From the Point B describe the Arch AC
 Divide AC into six equal Parts MNPQR

This you must do if your Design is to make an Heptagon.

From the Point C and the first Division CM
 Describe the Arch MD

D will be the Center from whence to describe a Circle capable of containing seven times the Line AB.

If you would make an Octagon,

From the Point C, and the 2d Division CN
 Describe the Arch NE

E will be the Center from whence to describe a Circle capable of containing eight times the Line AB.

If you would describe a Nonagon, you must take three Divisions CP, and so of the others, always augmenting one Division.

PROPOSITION VII.

Upon a Right Line given, to draw whatever Polygon you please, from 12, to one of 24 Sides.

Let AB be the Line upon which a Polygon is to be formed.

PRACTICE.

Divide the Arch AC
 Into twelve equal Parts

From the Point C

Take as many Divisions upon the Line CA

as will be necessary, above twelve, to have as many Divisions of its Circle as you require Sides.

EXAMPLE.

To make a Figure of fifteen Sides.

From the Point C

And the third Division CE

Describe the Arch EO

C of 12, and EO of 3, will make together 15 Sides.

From the Point O and the Space OB

Describe the Arch BF

From the Point F

And the Space FA

Describe a Circle, which will contain 15 times the given

AB

and so of the other Sorts of Polygons.

P R O P O S I T I O N VIII.

Upon a Right Line given, to describe a Portion of a Circle capable of containing an Angle equal to an Angle given.

Let AB be a Line of determined Length, upon which Portion of a Circle is to be described, capable of containing an Angle equal to the given Angle C.

P R A C T I C E.

<i>B. 1. Prop. 3.</i>	Make the Angle	BAD
	Equal to the Angle	C
	Upon the Line	AD
<i>B. 1. Prop. 1.</i>	Raise the Perpendicular	AE
	Divide the Line	AB
<i>B. 1. Prop. 6.</i>	In two equal Parts at	H
	Raise the Perpendicular	HF
	From the Section	F
	And the Space	FA
	Describe the Portion of a Circle	AEB

The Angles which you shall make in this Portion of Circle upon the Right Line given AB, will all be equal to Angle C.

P R O P O S I T I O N IX.

To find the Center of a given Circle.

Let ABC be the given Circle whose Center is to be found.

P R A C T I C E.

	Draw at Discretion the Right Line AB	
	Terminated by the Circumference of the	
	Circle	ABC
<i>B. 1. Prop. 6.</i>	Divide this Right Line	AB
	In two, by the Line	DC
	Also divide this Right Line	CD
	Into two equal Parts at	F.

The Point F will be the Center required of the Circle ABC.

PROPOSITION X.

To finish a Circle begun, whose Center is lost.

Let ABC be the given Part of a Circle, whose Center is to be found in order to finish it.

PRACTICE.

Place at Discretion the three Points ABC in the Circumference begun.

From the Points	A and B
Make the Sections	E and F
Draw the Right Line	EF
From the Points	B and C
Make the Sections	G and H
Draw the Right Lines	GH
From the Center of the Intersection	I
And the Space	IA
Finish the begun Circumference.	

PROPOSITION XI.

To draw a Circumference through three given Points.

Let ABC be the three Points through which the Circumference of a Circle is to pass.

PRACTICE.

From the given Points A, B, C,
Describe the 3 Circles DEH, DEF, FGL.
of an equal Circumference, and cutting each
other at the Points D and E, F and G.
Then draw the Right Lines DE, FG,
Till they meet together at I.
From this Point I
And the Space IA
Describe the Circumference required.

PROPOSITION XII.

To draw an Oval upon a given Length.

Let AB be the Length upon which an Oval is to be
formed.

P R A C T I C E.

Divide the given Length AB
 Into three equal Parts AC, DB.
 From the Points C and D
 And the Spaces CA, DB,
 Describe the Circles AEF, BEF.
 From the Sections E and F,
 And the Space of the Diameter EH
 Describe the Arches IH, OP.
 AIHBPO, will be the Oval required.

P R O P O S I T I O N XIII.

To draw an Oval upon two given Diameters.

AB, CD, are the Diameters upon which an Oval is to be formed.

P R A C T I C E.

Make the Ruler MO
 Equal to the great Semi-Diameter AE.
 Upon this Rule
 Make also the Length MN
 Being equal to the little
 Semi-Diameter CE.

This Ruler being thus formed, place it in such a manner upon the Diameters AB, CD,

That the Point N
 May be exactly upon the Line AB,
 And the Extremity O,
 Exactly even with the Line CD.

The Ruler being thus placed, keep strictly to the Directions here given with regard to its Position. Turn it round and you will describe the Oval by the Extremity M.

P R O P O S I T I O N XIV.

To find the Center and the two Diameters of an Oval
 Let ABCD be the Oval whose Center and Diameters
 to be found.

P R A C T I C E.

In the given Oval ABCD

Draw at Discretion

E. 1. Prop. 5.

The two parallel Lines AH, HI.

Divide these Lines AN, HI,

Equally in two at L and M.

Draw the Line PLMO

Then divide it equally in two at E.

The Point E will be the Center required, from which describe at Discretion the Circle FGQ,

Cutting the Oval at F and G

From these Sections F and G

Draw the Right Line FG

Divide it equally in two at R

Draw the great Diameter BD

Through the Points ER

From the Center E

Draw the little Diameter AEC

Parallel to the Line FG.

Thus you have the Center, and the Diameter required,

P R O P O S I T I O N X V.

To construct a Rectilinear Figure upon a Right Line of a determined Length, similar to a Rectilinear Figure given.

Let AB be the Line upon which a Figure is to be formed to the Figure CDEF.

P R A C T I C E.

Draw the Diagonal CE

Make the Angle ABG

E. 1. Prop. 3.

Equal to the Angle FCE

Make the Angle BAG

Equal to the Angle CFE.

The Triangle ABG

Will be like unto the Triangle CFE.

Also,

Make the Triangle AGH

Like the Triangle CED,

And the whole Figure ABGH

Will be similar to the whole Fig. CDEF.

B O O K III.

Of the Inscription of FIGURES.

IN Geometry a Figure is said to be inscribed in another when all the Angles of the Figure inscribed touch either the Angles, Sides, or Planes of the other Figure.

To describe an Equilateral Triangle, an Hexagon or a Decagon, in a given Circle.

Let ACD be the Circle in which an Equilateral Triangle &c. is to be described,

P R A C T I C E.

For the Equilateral Triangle,

From the Point	A
Extend the Compasses to the Semi-Diameter	AB
And describe the Arch	CBD
Draw the Right Line	CD
Extend this Space of the Compasses	CD
From the Point	C
To the Point	F
Draw the Lines	FC, FD.

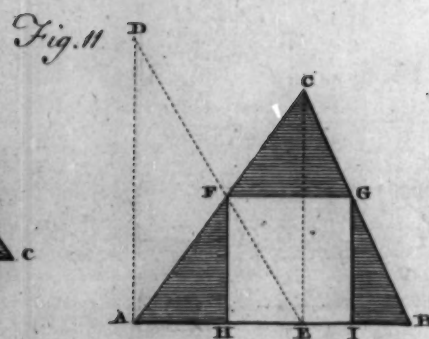
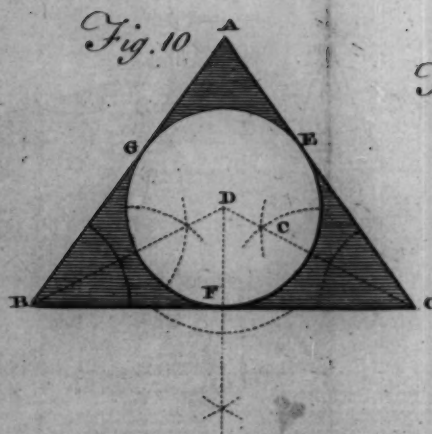
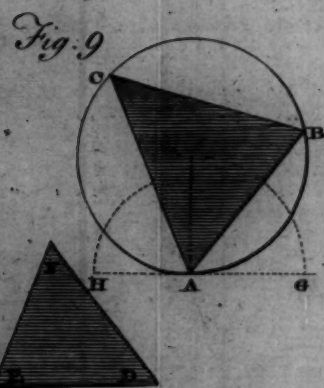
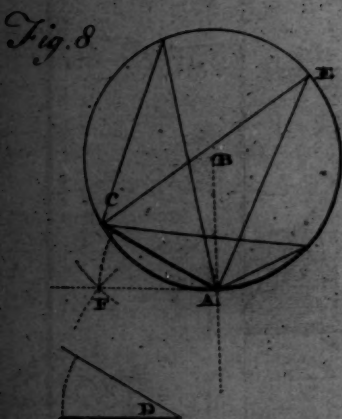
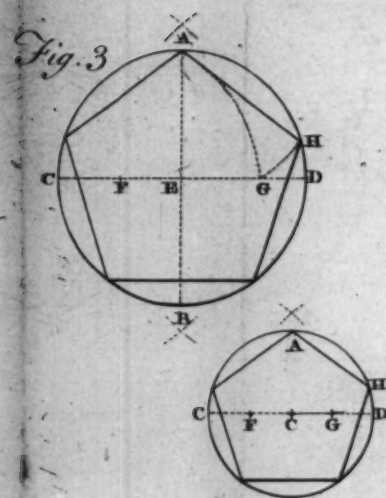
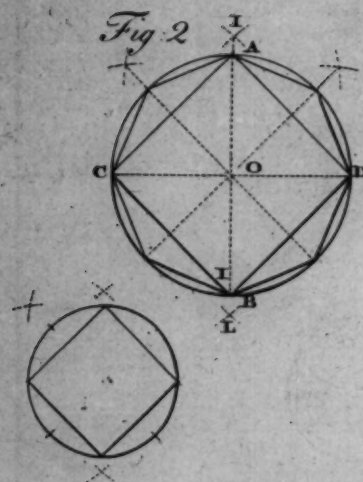
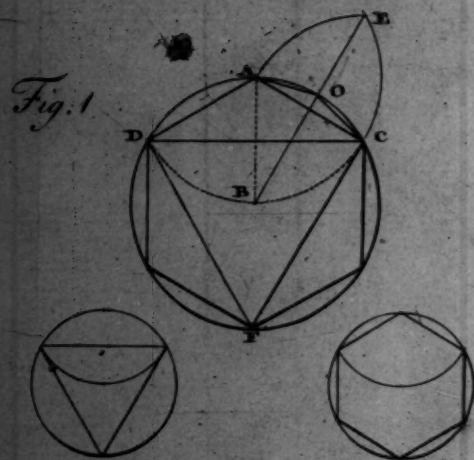
CDF will be the Triangle required.

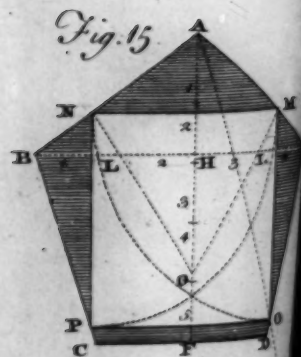
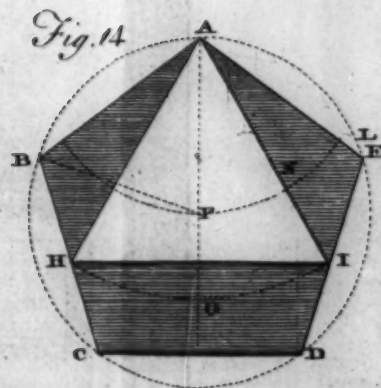
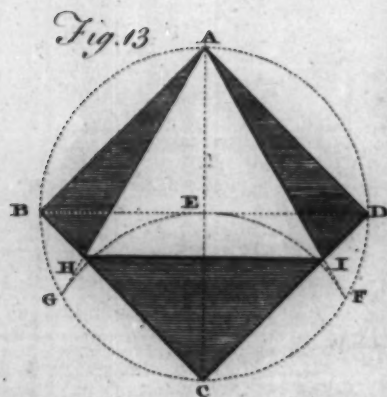
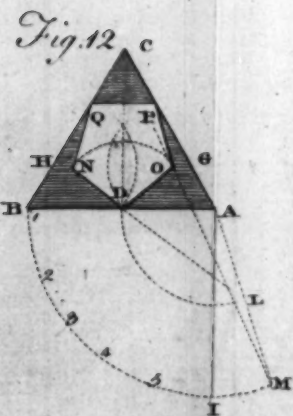
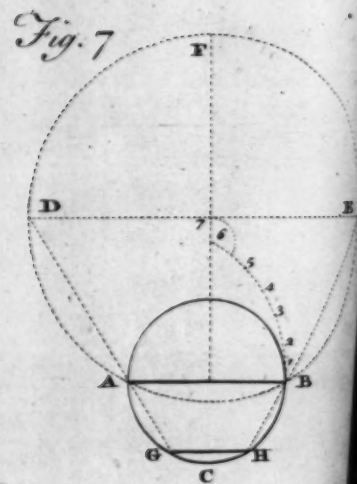
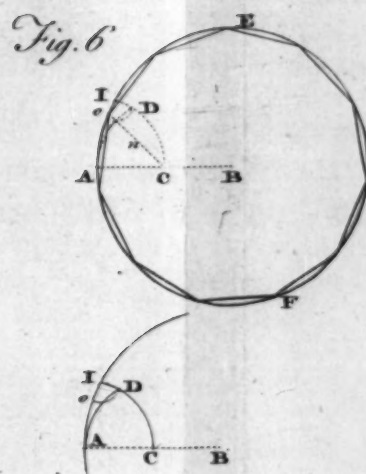
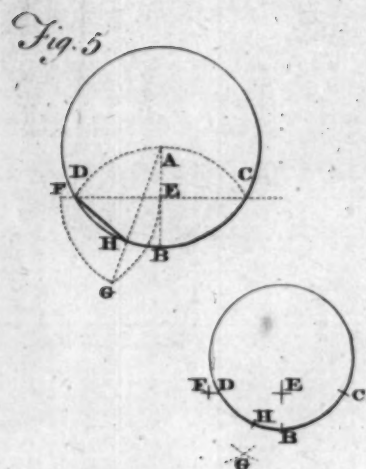
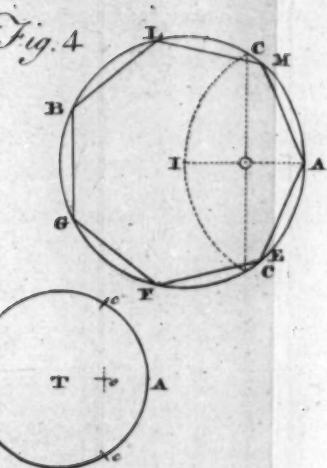
For the HEXAGON,

Mark the Semi-Diameter AB six times round the given circumference.

For the DODECAGON.

Divide the Arch of the Hexagon AC equally in two
AO will be a single Side of the Dodecagon required.





PROPOSITION II.

To inscribe a Square and an Octagon in a given Circle.
Let ABCD be the Circle in which a Square and an Octagon is to be inscribed.

PRACTICE.

For the SQUARE.

Draw the two Diameters	AB, CD
Cutting each other at Right Angles; that is, draw the Right Line	CD
Through the Center of the Circle	O
Then from the Points or Extremities C and D	C and D
Make the Sections	I and L
Then draw the Right Line	IL
Through the Center	O
Thus these Lines or Diameters	AB, CD
Cutting each other at Right Angles draw, the Lines	AC, AD, BC, BD.

And ABCD will be the Square required.

For the OCTAGON.

Subdivide each Quarter of the Circle in two, and you will have the Octagon.

PROPOSITION.

To inscribe a Pentagon and a Decagon in a given Circle.
Let ABCD be the given Circle.

PRACTICE.

Draw the two Diameters	AB, CD
Cutting each other at Right Angles in E.	
Divide the Semi-Diameter	CE
Equally in two at	F.
From this Point	F
And the Space	FA
Describe the Arch	AG
From the Point	A
And the Space	AG
Describe the Arch	GH
The Right Line	AH

divide the Circle in five equal Parts.

For the DECAGON.

Subvide each fifth Part of the Circle equally in two.

PROPOSITION IV.

To inscribe an Heptagon in a given Circle.

Let ABC be the Circle in which an Heptagon is to be inscribed.

PRACTICE.

Draw the Semi-Diameter	IA
From the Extremity	A
And the Space	AI
Describe the Arch	CIC.
Draw the Right Line	CC
The half of which	CO

will divide the Circumference of the Circle into seven equal Parts, which gives the Heptagon required.

PROPOSITION V.

To inscribe a Nonagon in a given Circle.

Let BCD be the given Circle in which a Nonagon is to be inscribed.

PRACTICE.

Draw the Semi-Diameter	AB
From the Extremity	B
And the Space	BA
Describe the Arch	CAD
Draw the Right Line	CD
Prolonged towards	F.
Make the Line	EF
Equal to the Line	AB
From the Point	E
Describe the Arch	FG
From the Point	F
Describe the Arch	EG
Draw the Right Line	AG

DH will be the ninth Part of the Circumference, therefore gives you the Nonagon required.

P R O P O S I T I O N VI.

To describe an Undecagon in a given Circle.

Let AEF be the given Circle in which an Undecagon is to be inscribed.

P R A C T I C E.

Draw the Semi-Diameter	AB	B. 1, P. 6.
Divide this Semi-Diameter	AB	
Equally in two at	C	
From the Points	A and C	
And the Space	AC	
Describe the Arches	CDI, AD.	
From the Point	I	
And the Space	ID	
Describe the Arch	DO.	

The Length CO will be an exact Side of the Undecagon required.

P R O P O S I T I O N VII.

In a given Circle to inscribe whatever Polygon you please.

Let BAC be a Circle in which you would inscribe an heptagon.

P R A C T I C E.

Draw the Diameter	AB	
Describe the Circle	ABF	
Capable of containing 7 Times	AB	B. 2. P. 5.
As if you would form upon the Line	AB	6, 7, 8.
A Polygon like that which you are to inscribe in the given Circle	ABC	
Draw the Diameter	DE	
Parallel to the Diameter	AB	
Draw the Right Lines	DAG, EBH	
Through the Extremities	DA, EB.	
GH will divide the given Circle	ABC	

Into seven equal Parts.
and thus of all other Polygons.

P R O.

PROPOSITION VIII.

To take a Portion from a given Circle, capable of containing an Angle, equal to a Rectilinear Angle given.

Let ACE be the given Circle, from which a Portion is to be taken, capable of containing an Angle equal to the Angle D.

PRACTICE.

- | | | |
|--------------|--|-----|
| | Draw the Semi-Diameter | AB |
| B. 1. P. 10. | Draw the touching Line | AF |
| | Make the Angle | FAC |
| B. 1. P. 8. | Equal to the given Angle | D |
| | All the Angles which shall be formed upon the Line | AC |
| | And in the Portion | AEC |
| | Will be equal to the given Angle | D. |

And thus the Portion AEC, answers what was required.

PROPOSITION IX.

To inscribe a Triangle in a given Circle, equiangular to a Triangle given.

Let ABC be the Circle in which a Triangle is to be inscribed like the Triangle DEF.

PRACTICE.

- | | | |
|--------------|---------------------------------|-----|
| B. 1. P. 10. | Draw the touching Line | GH |
| | From the Point where it touches | A |
| | Make the Angle | HAC |
| B. 1. P. 8. | Equal to the Angle | E. |
| | Make also the Angle | GAB |
| B. 1. P. 8. | Equal to the Angle | D. |
| | Draw the Line | BC. |

ABC is the Triangle required, like the given Triangle DEF.

PROPOSITION X.

To inscribe a Circle in a given Triangle.

Let ABC be the Triangle in which a Circle is to be inscribed.

PRACTICE.

Divide each of the two Angles	B and C
Equally in two	
By the Right Lines	BD, CD. <i>B. 1. P. 7.</i>
From the Section	D
Bring down the Perpendicular	DF.
From the Section or Center	D <i>B. 1. P. 4.</i>
And the Space	DF,
Describe the Circle required	EFG.

PROPOSITION XI.

To inscribe a Square in a given Triangle.
 Let ABC be the Triangle in which a Square is to be
 inscribed,

PRACTICE.

Raise the Perpendicular	AD. <i>B. 1. P. 2.</i>
At the Extremity A of the Base	AB
Make this Perpendicular	AD
Equal to the Base	AB.
From the Angle	C
Draw the Line	CE <i>B. 1. P. 3.</i>
Parallel to the Line	AD.
Draw the oblique Line	DE
From the Section	F
Draw the Line	FG
Parallel to the Base	AB.
Draw the Lines	FH, GI
Parallel to the Line	CE
FGHI will be the Square required.	

PROPOSITION XII.

To inscribe a Regular Pentagon in an Equilateral Tri-
 angle.
 Let ABC be the Triangle in which a Pentagon is to be
 inscribed,

P R A

P R A C T I C E.

- E. 1. P. 4.* Bring down the Perpendicular AI
 From the Center A
 Describe the Arch BIM.
 Divide into 5 equal Parts the Arch BI.
 Mark also a sixth Part IM
 Draw the Line AM
 Divide AM
- E. 1. P. 6.* Into two equal Parts at L.
 From the Point A
 Describe the Arch LD.
 Draw the Right Line LD to H.
 Make the Part AG
 Equal to the Part BH.
 Draw the Right Lines DG, MC
 From the Center D
 And the Space of the Section N
 Describe the Arch NQ.
 From the Points NO
 Describe the Arches DQ, DP.
 Draw the Lines OP, PQ, NQ.
- DOPNQ will make the Pentagon required.

P R O P O S I T I O N XIII.

To inscribe an Equilateral Triangle in a Square.

Let ABCD be the Square in which an Equilateral Triangle is to be formed.

P R A C T I C E.

- Draw the Diagonals AC, BD.
 From the Center E
 And the Space EA.
 Describe the Circle ABCD
 From the Point C
 And the Space CE
 Describe the Arch GEF.
 Draw the Right Lines AF, AG.
 Draw the Right Line HI.
- AHI will be the Equilateral Triangle required.

PROPOSITION XIV.

To inscribe an Equilateral Triangle in a Pentagon.
Let ABCDE be the Pentagon in which an Equilateral Triangle is to be inscribed.

PRACTICE.

Circumscribe the Circle	ABCDE. B. 2. P. 11.
From the Point	A
And the Space of the Semi-Diameter	AF.
Describe the Arch	FL.
Divide this Arch	FL
Equally in two at	N.
Draw the Line	ANI.
From the Point	A
And the Space	AI
Describe the Arch	IOH
Draw the Lines	AH, HI.

HI will be the Triangle required.

PROPOSITION XV.

To inscribe a Square in a Pentagon.
Let ABCDE be the Pentagon in which a Square is to be inscribed.

PRACTICE.

Draw the Right Line	BE
At the Extremity	E
Bring down the Perpendicular	ET
Make this Perpendicular	ET.
Equal to the Line	BE
Draw the Line	AT
From the Section	O
Draw the Line	OP
Parallel to the Side	CD.
At the Extremities	O and P
Raise the Perpendiculars	OM, PN.
Draw the Line	NM.

OP will be the Square required.

BOOK IV.

Of the Circumscription of Figures.

A Figure is said to be circumscribed, when either the Angles, Sides, or Planes of the circumscribed Figure all the Angles of the Figure that is inscribed.

PROPOSITION I.

To circumscribe a Circle round a given Triangle.

Let ABC be the Triangle round which a Circle is circumscribed.

PRACTICE.

Describe the Circumference	ABC
From the three Points	ABC,
And you will have the Circle required.	

PROPOSITION II.

To circumscribe a Circle round a given Square,

Let ABCD be the Square round which a Circle is circumscribed.

PRACTICE.

Draw the two Diagonals	AB, CD.
From the Section or Center	G
And the Space	GA
Describe the Circle required	ABCD.

Fig. 1

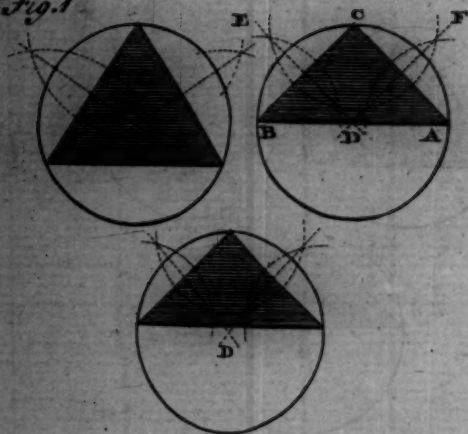


Fig. 6

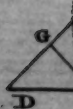
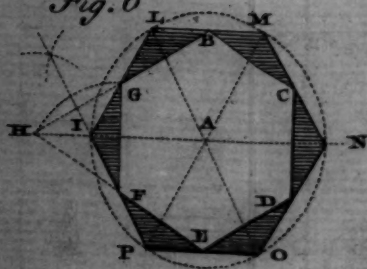


Fig. 2

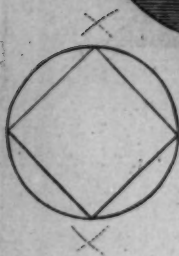
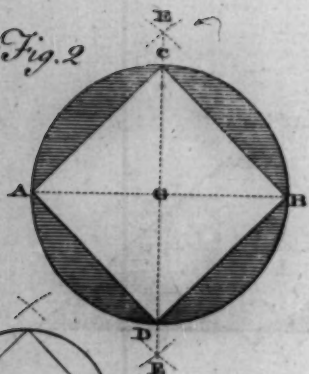


Fig. 7

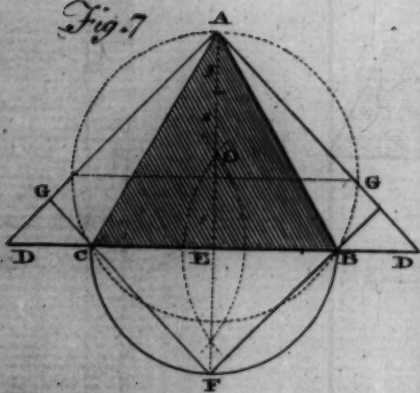


Fig. 9



PROPOSITION III.

circumscribe a Triangle round a Circle, equiangular to a
 angle given.

DEV be the Circle round which a Triangle is to be
 like the Triangle FGH.

PRACTICE.

Draw the Diameter	AB
Through the Center	C.
Make the Angle	ACE B. 1. P. 3.
Equal to the Angle	H.
Make the Angle	BCD
Equal to the Angle	G,
Prolong these Lines	EC, DC.
Towards	R and S.
Draw the Tangent Line	NO B. 1. P. 5.
Parallel to the Line	DR.
Draw the Tangent Line	OI
Parallel to the Line	ES.
Draw also the Line	NI
Parallel to the Diameter	AB.

will be the Triangle required, equiangular to the Tri-
 FGH, and circumscribed round the Circle DEV.

PROPOSITION IV.

circumscribe a Square round a Circle.

ABCD be the Circle round which a Square is to be cir-
 cumscribed.

PRACTICE.

Draw the Diameters	AB, CD.
Cutting each other at Right Angles in	O.
From the Points	A, B, C, D.
And the Space	AO
Describe the Semi-Circles	HOG, HOE, EOF, FOG.
Draw the Right Lines	EF, FG, GH, HE.
Through the Sections	E, F, G, H.
G, H, will be the Square required.	

PRO-

P R O P O S I T I O N V.

To circumscribe a Pentagon round a given Circle.
 Let ABCDE be the Circle round which a Pentagon
 to be circumscribed.

P R A C T I C E.

B. 3. P. 3. Inscribe the Pentagon ABCDE.
 From the Center F
 And thro' the Middle of each of its Sides
 Draw the Lines FO, FP, FQ, FR, FS.
 Draw the Line FA
 Draw the Tangent Line PQ
 Through the Point A
 From the Center F
 And with the Interval FP
 Describe the Circle OPQRS.
 Then draw the Sides of the Pentagon required through
 Sections OPQRS.

P R O P O S I T I O N VI.

To circumscribe a Regular Polygon round a R
 Polygon.
 Let BCDEFG be the given Polygon, round which
 Polygon is to be circumscribed.

P R A C T I C E.

Prolong two of the Sides, as BG, EF.
 Till they intersect at H.
 Draw the Line AH
 Draw the Line FI
 Cutting the Angle GFH
 Equally in two.
 From the Center A
 And the Space AI
 Describe the Circle IMO.
 Draw the Radiuses AL, AM, AN, AO.
 Through the Middle of each Side.
 Then draw the Sides of the exterior Polygon requir
 the Sections ILMNOP.

PROPOSITION VII.

To circumscribe a Square round an Equilateral Triangle.
A, B, C, is an Equilateral Triangle round which a Square
is to be circumscribed.

PRACTICE.

Divide the Base	BC
Equally in two at	E
Prolong this Base	BC
From both Ends towards	D and D.
Make the Lines	ED, ED
Equal to the Line	EA.
From the Point	E
And the Space	EC
Describe the Semi-Circle	BFC
Draw the Line	AEF.
From the Point	F
Draw the Lines	FG, FBG.

GFG will be the Square required.

PROPOSITION VIII.

To circumscribe a Pentagon round an Equilateral Tri-
angle A, B, C is the given Triangle round which a Pentagon is to
be circumscribed.

PRACTICE.

From the Points or Angles	A, B, C.
And with the same Opening of the Com- passes,	
Describe at Discretion the Arches DI, LP, HE.	
Divide the Arch	DO
Into five equal Parts	1, 2, 3, 4, 5.
From the Center or Section	O
And with the Space to the 4th Division	ON
Describe the Arch	NZE.
Draw the Right Line	AEF
Draw the Arch	MP
Equal to the Arch	EN
Draw the Right Line	PCG
Equal to the Line	FA
Make the Arch	DH
Equal to the Arch	DE
Draw the Sides	AI, IR
Equal to the Sides	AF, FG.

Side GR will finish the Pentagon required.

L. I.

N

P R O.

P R O P O S I T I O N IX.

To circumscribe a Triangle round a Square, equiangl
to a Triangle given.

Let DEFG be the Square, round which a Triangle is
be formed, like the Triangle ABC.

P R A C T I C E.

B. 1. P. 3.	Make the Angle	EFM
	Equal to the Angle	A
	Make the Angle	MEF
	Equal to the Angle	B
	Prolong the Lines	ME, MF, DG.
	Towards	I and H.

MIH will be the Triangle required, like the Triangle A
and circumscribed round the given Square DEFG.

P R O P O S I T I O N X.

To circumscribe a Pentagon round a Square.

ABCD is a Square, round which a Pentagon is to be
circumscribed.

P R A C T I C E.

Prolong the Side	BC
Towards	N
Divide the Side	AB
Equally in two at	R
Raise the Perpendicular	RV
From the Points	BDC
And with the same Space	BR
Draw the Arches	RN, ST, ST.
Divide the Arch	RN
Into five equal Parts	RHGFEN
Make the Angle	RBV
With the Space of two Divisions	RG
Make the Angles	SCT, SDT
With the Space of one Division	RH
Prolong the Lines	VB, CT, to O.
Make the Line	OQ
Equal to the Line	OV.

Draw the others in the same Manner, and you
the Pentagon required.

Fig. 1

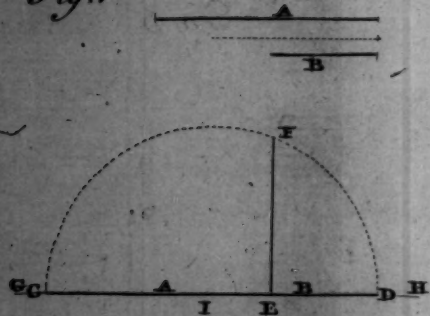


Fig. 2

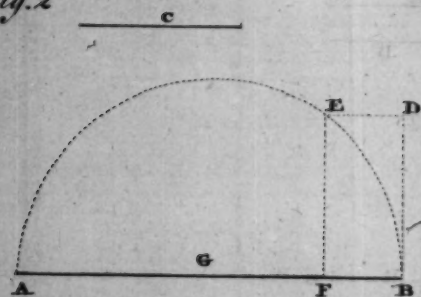


Fig. 3

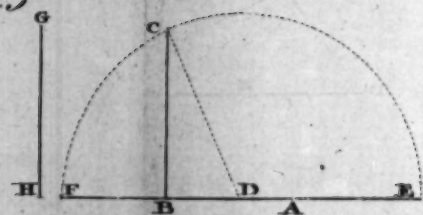


Fig. 7

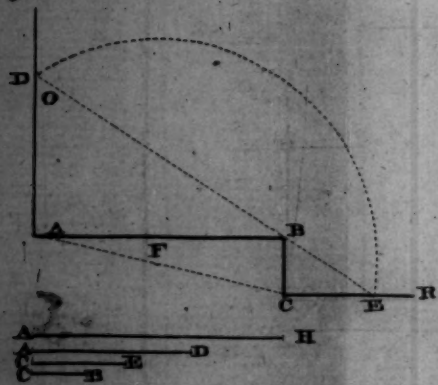


Fig. 8

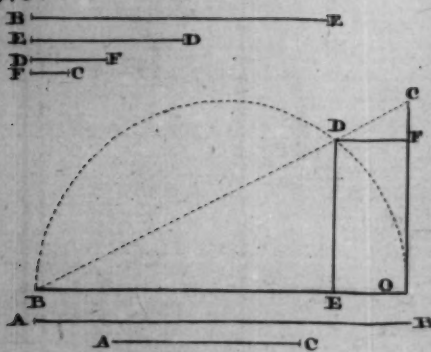


Fig. 9

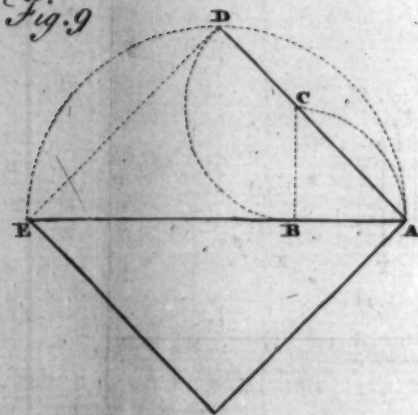


Fig. 4

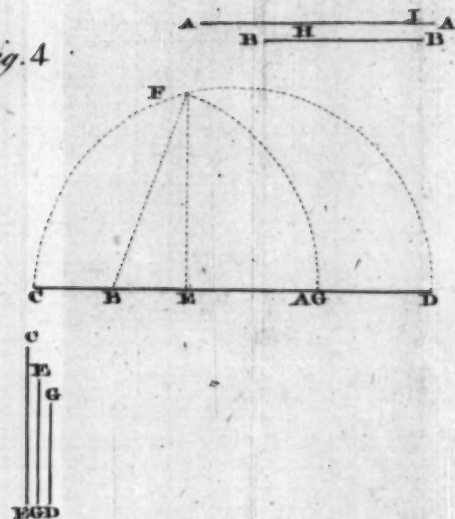


Fig. 5

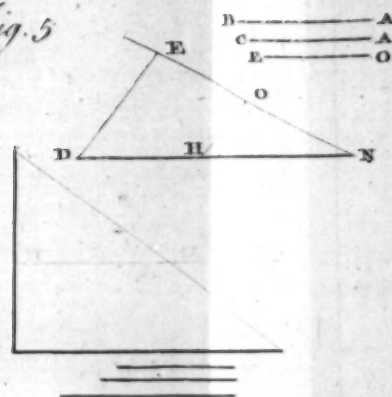


Fig. 6

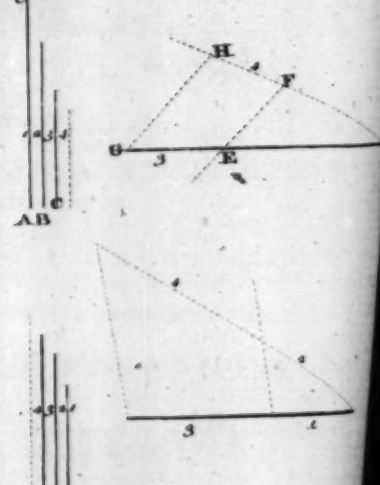


Fig. 10

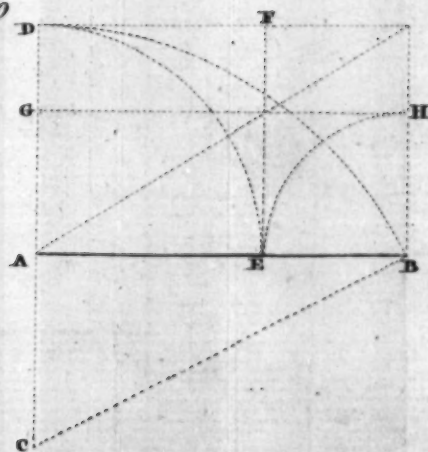


Fig. 11

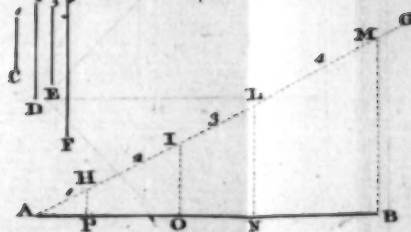
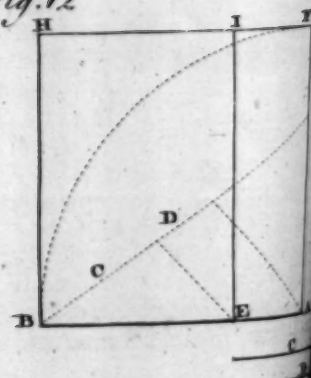


Fig. 12



BOOK V.

Of Proportional LINES.

PROPOSITION I.

TO find a mean Proportional between two given Lines.

Let A and B be the Lines between which a mean Proportional is to be found.

PRACTICE.

Draw a Line of an undetermin'd Length	GH
Make	CE
Equal to the Line	A
Make	ED
Equal to the Line	B
Divide	CD
Equally in two at	I
From this Point	I
With the Space	IC
Describe the Semi-Circle	CFD
Raise the Perpendicular	EF

This Line EF will be a mean Proportional between A and B.

PROPOSITION II.

The whole of two Extremes being given, and the mean proportional, to distinguish each Extreme.

Let AB be the Extent of the two Extremes, (that is, two lengths joined together without Distinction) to which the Point C is a mean Proportional, and by which the Point where the two Extremes meet is to be found.

P R A C T I C E.

	Divide the whole Line	AB
	Equally in two at	G
B. 1. P. 6.	From this Point	G
	With the Space	GA
	Describe the Semi-Circle	AEB
	Raise the Perpendicular	BD
	Equal to the mean	C
	Draw the Line	DE
B. 1. P. 5.	Parallel to the Line	AB
	From the Section	E
	Draw the Line	EF
	Parallel to the Line	BD

F will be the Point where the Extremes meet, and thus or its equal EF, will be a mean between the Extremes A and FB.

P R O P O S I T I O N III.

The mean Proportional between two Lines being given, and the Difference of the Extremes, to find the Extremes.

Let GH be the mean Proportional, and AB the Difference of the Extremes, whose Length is to be found.

P R A C T I C E.

	Raise the Perpendicular	BC
	At the Extremity of the Difference	AB
	And equal to the mean	GH
	Divide the Difference	AB
	Equally in two at	D
	Prolong it towards	E and F.
	From the Point	D
	With the Space	DC
	Describe the Semi-Circle	ECF.
	BE, BF, will be the Extremes required.	

P R O P O S I T I O N IV.

From a Right Line given, to take a Part, which shall be a mean Proportional between the Remainder and another Line given.

Let AA be the Line from whence a Part is to be taken, which shall be a mean Proportional between the Part remaining, and the given Line BB.

GEOMETRY.

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PRACTICE.

Draw the undetermined Line	CD
Draw the Lines	CE, ED
Equal to the Lines	BB and AA
Describe the Semi-Circle	CFD
Raise the Perpendicular	EF
Divide the Line	CE
Equally in two at	B
From this Point	B
With the Space	BF
Describe the Arch	FG
Take off the Part required	AH
Equal to the Part	EG.
H will be the mean Proportional between the Remainder	
and the other Line proposed	BB

PROPOSITION V.

Two Right Lines being given, to find a third Proportional, AC, are the two given Right Lines to which a third proportional is to be found.

PRACTICE.

Make at Discretion the Angle	DNE.
Take off the Part	NH
Equal to the Line	AB
Take off the Part	NO
Equal to the Line	AC
Also take off	HD
Equal to the Line	AC
Draw the Line	HO
Draw the Line	DE
Parallel to the Line	HO.
H will be the third Proportional required.	

PROPOSITION VI.

Three Lines being given, to find a fourth proportional, C, are the three given Lines, to which a fourth is to be found, which shall be to the third, as the second is to the first.

P R A C T I C E.

Make at Discretion the Angle	GDH
Cut off the Part	DE
Equal to the Line	A
Cut off the Part	DF
Equal to the Line	B
Cut off the Part	EG
Equal to the Line	C
Draw the Line	EF
Draw the Line	GH
Parallel to the Line	EF.

FH will be the fourth Proportional required.

P R O P O S I T I O N VII.

Between two Right Lines given, to find two mean Proportionals.

Let AH and CB be the given Lines between which mean Proportionals are to be found.

P R A C T I C E.

Draw the Line	AB
Equal to the Line	AH
Bring down the Perpendicular	BC
Equal to the Line	CB
Draw the Line	AC
Divide this Line	AC
Equally in two at	F
Raise the Perpendiculars	AO, CR
From the Point or Center	F
Describe the Arch	DE
In such a manner that the Chord	DE
May touch the Angle	B.

AD, CE will be the mean Proportionals to the Lines AH, CB.

P R O P O S I T I O N VIII.

Two Right Lines being given, to divide each of two, in such a manner that the four Segments shall be proportional.

AB, AC, are the Lines proposed to be divided according to the Proposition,

PRACTICE.

Make the Right Angle	BOC
Make the Line	BO
Equal to the Line	AB
Make the Line	OC
Equal to the Line	AC
Draw the Subtense	BC
Describe the Semi-Circle	BDO
From the Section	D
Draw the Line	DE
Parallel to the Line	CO
The Line	DF
Parallel to the Line	EO
AB will be divided at	E
OC will also be divided at	F.
So that BE will be to	ED
As ED is to DF, and ED to DF	
As DF is to FC.	

PROPOSITION IX.

The Excess of the Diagonal of a Square above its Side be-
given, to find the Length of the said Side.

Let AB be the Excess of the Diagonal of a Square above
its Side, whose Length is to be found.

PRACTICE.

Raise the Perpendicular	BC
Equal to the Excess	BA
Draw the Line	AC
Prolonged towards	D.
From the Point	C
And the Space	BC
Describe the Arch	BD.
will be the Side of the Square, of which AB is the of the Diagonal AE above the Length of the said D.	

PROPOSITION X.

Let a given Right Line in Extreme and mean Propor-

tion AB be the Line to be so divided, that the Rectangle
of the whole Line and of one of its Parts, shall be
equal to the Square formed upon the other Part.

PRACTICE.

Raise the Perpendicular	AD
Prolong it towards	C
Make	AC
Equal to the half of	AB
From the Point	C
With the Space	CB
Describe the Arch	BD
From the Point	A
With the Space	AD
Describe the Arch	DE
The Line	AB
Will be divided at	E

According to the Proposition; for if you make the angle AH, composed of the Line AB, and of the Part it will be equal to the Square AF, formed upon the other AE.

PROPOSITION XI.

To divide a Right Line of a determined Length, according to given Proportions.

Let AB be a Line proposed to be divided according to Proportions C, D, E, F.

PRACTICE.

From the Point or Extremity	A
Draw at Discretion the Line	AG
Make AH	AH
Equal to the Line or Proportion	C
Make	HI
Equal to the Line	D
Make	IL
Equal to the Line	E
Make	LM
Equal to the Line	F
Draw the Line	BM
Draw the Lines	LN, IO, HB
Parallels to the Line	BM

The Line AB will be divided as required at the Points P, O, N

PROPOSITION XII.

Upon a Right Line given, to form two Rectangles according to a given Proportion.

AB is the Line upon which two Rectangles are to be formed, which shall in themselves be according to the Proportion of C and D.

PRACTICE.

Divide the Line	AB
At the Point	E
According to the Proportion of	C to D.
Make the Square	ABHF <i>B. 2 P. 3.</i>
Draw the Line	EI
Parallel to the Line	AF
AEIH, AEIF will be the Rectangles required.	
For the Rectangle	AI
Is to the Rectangle	EH
As the Line	D
Is to the Line	C.

MECHANICS.

THE following Example of the Nature and Uses of the *Mechanic Powers*, will not, perhaps, be thought unnecessary, or at least, not improper in this Place.

Mechanics is a mix'd mathematical Science, which considers Motion and moving Powers, their Nature and Laws, with the Effects thereof, in Machines, &c.

That Part of *Mechanics* which considers the Motion of Bodies arising from Gravity, is by some called *Statics*.

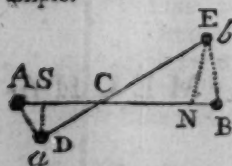
Mechanical Powers, denote the six simple Machines; to which all others, how complex soever, are reducible, and of the Assemblage whereof they are all compounded.

The *Mechanical Powers*, are the *Balance*, *Lever*, *Wheel and Pully*, *Wedge*, and *Skrew*.

They may, however, be all reduced to one, viz. the *Lever*.

The Principle whereon they depend, is the same in all, and may be conceived from what follows.

The Momentum, Impetus, or Quantity of Motion of any Body, is the Factum of its Velocity, (or the Space it moves in a given Time,) multiplied into its Mass. Hence it follows, that two unequal Bodies will have equal Moments, when the Lines they describe be in a reciprocal Ratio of their Masses.—Thus, if two Bodies, fastened to the Extremities of a Balance or *Lever*, be in a reciprocal Ratio of their Distances from the Point; when they move, the Lines they describe will be in a reciprocal Ratio of their Masses. For Example.



If the Body A be triple the Body B, and each of them be fixed to the Extremities of a Lever A B, whose Fulcrum, or fixed Point is C, as that the Distance of B C be triple the Distance of C A; the Lever cannot be inclined to either side, but the Space B E, passed over by the less Body B, will be triple the Space A D, passed over by the great

that their Motions or Moments will be equal, and the two Bodies in æquilibrium.

Hence that noble Challenge of *Archimedes, datis viribus, tum pondus movere*; for as the Distance CB may be increased infinitely, the Power or Moment of A may be increased infinitely.—So that the Whole of *Mechanics* is reduced to the following Problem.

Any Body, as A, with its Velocity C, and also any other Body, as B, being given; to find the Velocity necessary to make the Moment, or Quantity of Motion in B, equal to the Moment of the given Body.—Here, since the Moment of any Body is equal to the Rectangle under the Velocity, and the Quantity of Matter; as BAC are proportional to a fourth Term, which will be, the Celerity proper to B, to make its Moment equal to that of A. Wherefore in any Machine or Engine, if the Velocity of the Power be made to the Velocity of the Weight, reciprocally as the Weight is to the Power; such Power will always sustain, or if the Power be a little increased, move the Weight.

Let, for Instance, A B be a Lever, whose Fulcrum is at C, let it be moved into the Position *a C b*.—Here, the Velocity of any Point in the Lever, is as the Distance from the Center. For let the Point A describe the Arch A *a*, and the Point B the Arch B *b*; then these Arches will be the Spaces described by the two Motions: but since the Motions are both in the same Time, the Spaces will be as the Velocities. It is plain, the Arches A *a* and B *b* will be to one another as their Radii A C and A B, because the Sectors A C *a*, B C *b*, are similar: wherefore the Velocities of the Points A and B, are as their Distances from the Center C.

Now, if any Powers be applied to the Ends of the Lever A and B, in order to raise its Arms up and down; their Force will be expounded by the Perpendiculars S *a*, and *b N*; which will be as the right Sines of the former Arches, *b B* and *a A*, and will be to one another also as the Radii A C and C B; wherefore the Velocities of the Powers, are also as their Distances from the Center. And since the Moment of any Body is as its Weight, or gravitating Force, and its Velocity conjunctly; if different Powers or Weights be applied to the Ends, their Moments will always be as the Weights and the Distances from the Center conjunctly.—Wherefore, if to the Lever, there be two Powers or Weights applied reciprocally as their Distances from the Center, their Moments will be equal; and if they act contrarily, as in the Case of a Stilliard, the Lever will remain in an horizontal Position,

Position, or the Balance will be in æquilibrium.—And thus it is easy to conceive how the Weight of one Pound may be made to equi-balance a thousand, &c.

Hence also it is plain, that the Force of the Power is not at all increased by Engines; only the Velocity of the Weight in either lifting or drawing, is so diminished by the Application of the Instrument, as that the Moment of the Weight is not greater than the Force of the Power.—Thus, for Instance, if any Force can raise a Pound Weight with a given Velocity, it is impossible by any Engine to effect, that the same Power shall raise two Pound Weight, with the same Velocity: But by an Engine it may be made to raise two Pound Weight with half the Velocity; or 10000 times the Weight with $\frac{1}{10000}$ of the former Velocity,

A R C H

ARCHITECTURE.

ARCHITECTURE may be defined the Art of Building, or of erecting Edifices, proper either for Habitation or Defence.

Architecture is usually divided, with respect to its Objects, into three Branches, *Civil*, *Military*, and *Naval*.

Civil Architecture, (which is the only Part we shall treat of in this Place) called also absolutely and by way of eminence *Architecture*, is the Art of contriving and executing common Buildings for the Uses of civil Life, as Houses, Temples, Theatres, Halls, Bridges, Colleges, Portico's, &c.

Architecture is scarce inferior to any of the Arts in point of antiquity.—Nature and Necessity taught the first Inhabitants of the Earth to build themselves Huts, Tents, and Cottages, from which, in course of Time, they gradually advanced to more regular and stately Habitations, with Variety of Ornaments, Proportions, &c.

On the common Account, *Architecture* should be almost entirely of Grecian Original: three of the regular Orders or Manners of Building, are denominated from them, viz. *Corinthian*, *Ionian*, and *Doric*: and scarce a Part, a single Member, or Ornament, but comes to us with a Greek Name.

Architecture may be distinguished, with regard to the different Periods or States thereof, into *Antique*, *Ancient*, *Gothic*, &c.

Another Division of *civil Architecture*, arises from the different Proportions which the different Kinds of Buildings require, that we might have some proper for every Use, according to the Bulk, Strength, Delicacy, Richness, &c. of the Building required. —

There arose five Orders or Manners of Building, all invented by the Ancients at different Times, and on different Occasions, viz. *Tuscan*, *Doric*, *Ionian*, *Corinthian*, and *Composite*.

The first form an Order, is the Column with its Base and Capital, surmounted by an Entablature, consisting of Architrave

trave, Frieze, and Cornice ; and sustained by a Pedestal which are delineated upon the annexed Plate.

The definitious *Vitruvius*, *Barbaro*, *Scamozzi*, &c. of the *Orders*, are so obscure, that it were in vain to re-
them : without dwelling, therefore, on the Definition Word, which Custom has established, it is sufficient to serve, that there are five *Orders* of Columns ; three which are *Greek*, viz. the *Doric*, *Ionic*, and *Corinthian* ; and *Italic*, viz. the *Tuscan*, and *Composite*.

The three *Greek Orders* represent the three different Manners of Buildings, viz. the *solid*, *delicate*, and *middling* ; two *Italic* ones are imperfect Productions thereof. The regard the *Romans* had for these last, appears hence, that do not meet with one Instance in the Antiquity, where they are intermixed. That Abuse the Moderns have introduced by mixture of *Greek* and *Latin Orders*, *Daviler* observes, from their want of Reflection on the Use made thereof by the Ancients.

The Origin of *Orders* is almost as ancient as human Society. The Rigor of the Seasons first led Men to make little Cabins to retire into ; at first, half under Ground, and the half covered with Stubble : at length, growing more expert, they planted Trunks of Trees an-end, laying others across to sustain the Covering.

Hence they took the Hint of a more regular Architecture for the Trunks of Trees, upright, represent Columns ; the Girts, or Bands, which served to keep the Trunks from splitting, expressed Bases and Capitals ; and the Summer Beams or cross, gave the Hint of Entablatures ; as the Covering in Points, did of Pedements. This is *Vitruvius's* hypothesis ; which we find very well illustrated by M. Blondin.

Others take it, that Columns took their rise from Pyramids, which the Ancients erected over their Tombs ; and the Urns, wherein they inclosed the Ashes of the Dead, represented the Capitals, whose Abacus was a Brick, laid on to cover the Urns : but *Vitruvius's* Account appears the most natural.

At length, the *Greeks* regulated the Height of the Columns on the Foot of the Proportions of the human Body : the *Doric* represented a Man of a strong, robust Body ; the *Ionic* that of a Woman ; and the *Corinthian* that of a Girl : Their Bases and Capitals were their Head-dresses, Shoes, &c.

These *Orders* took their Names from the People, whom they were invented : *Scamozzi* uses significative

The FIVE ORDERS of ARCHITECTURE

Fig 1
TUSCAN

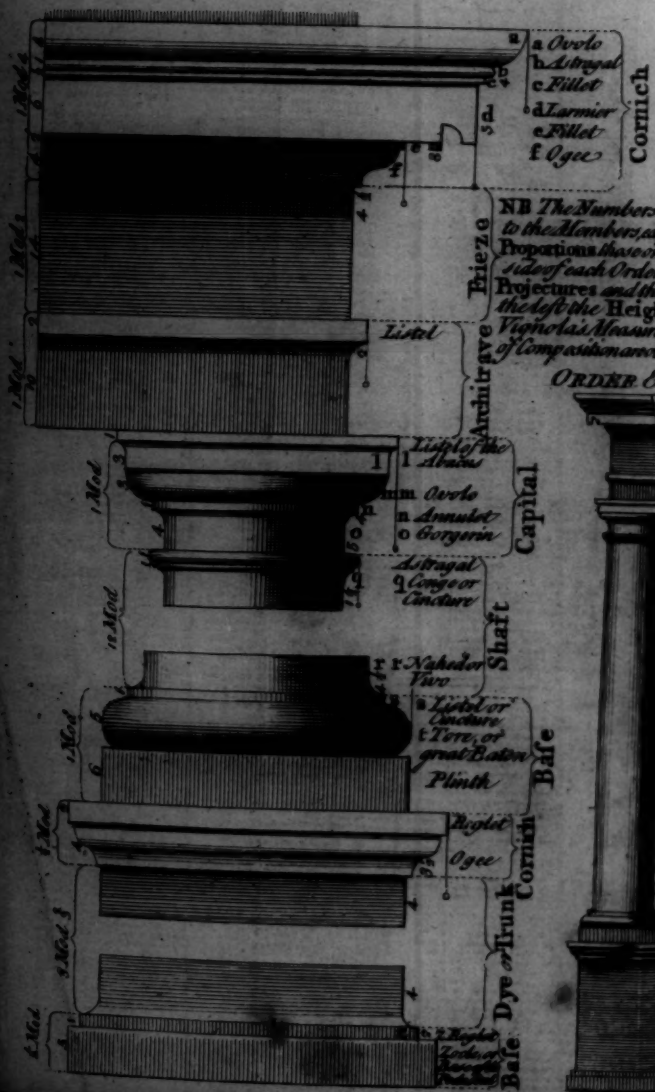
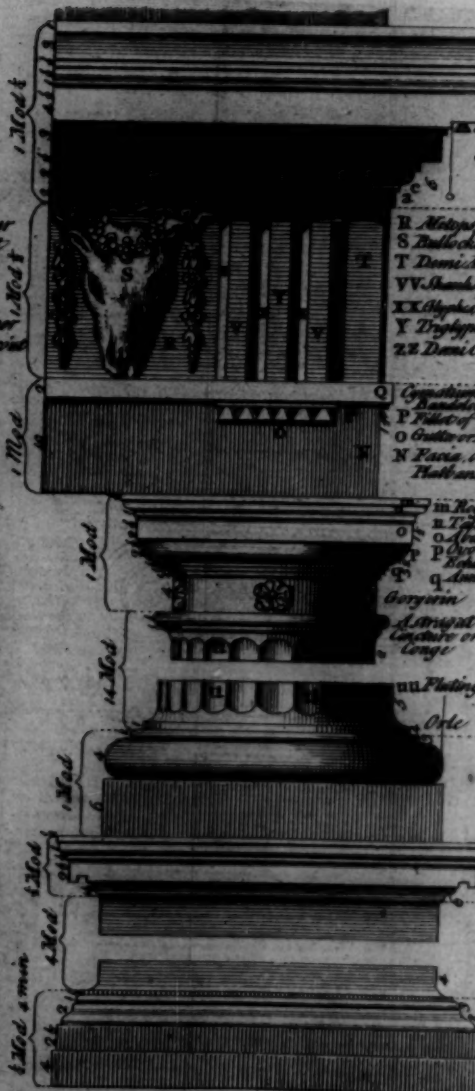
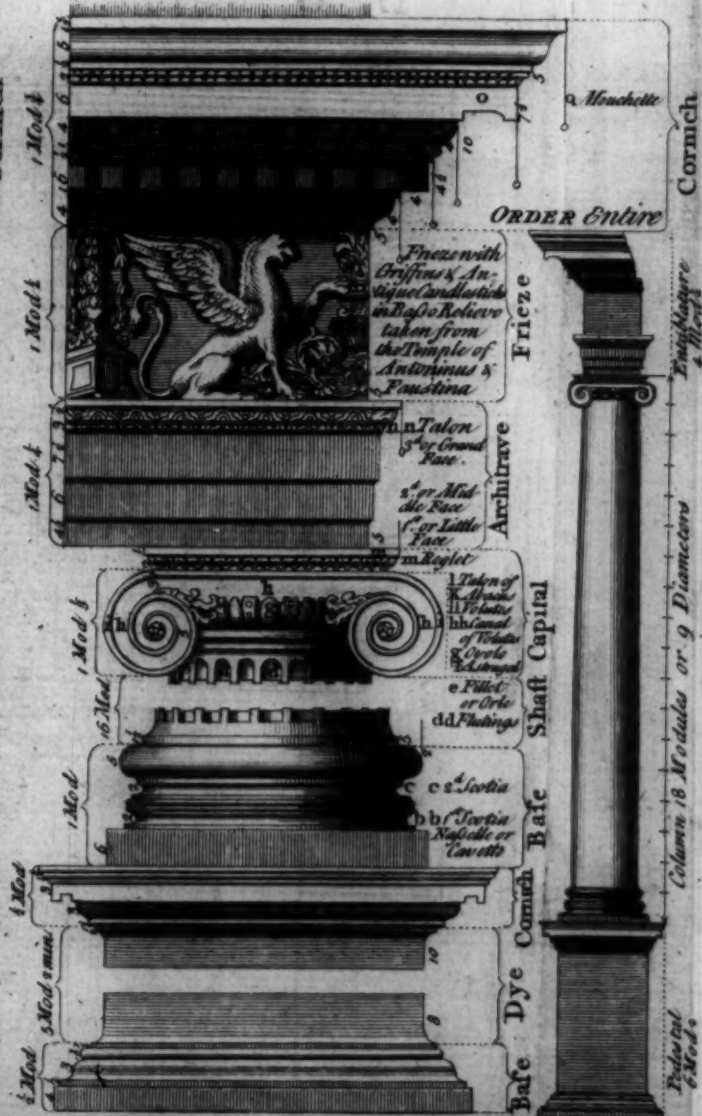


Fig 2
DORIC



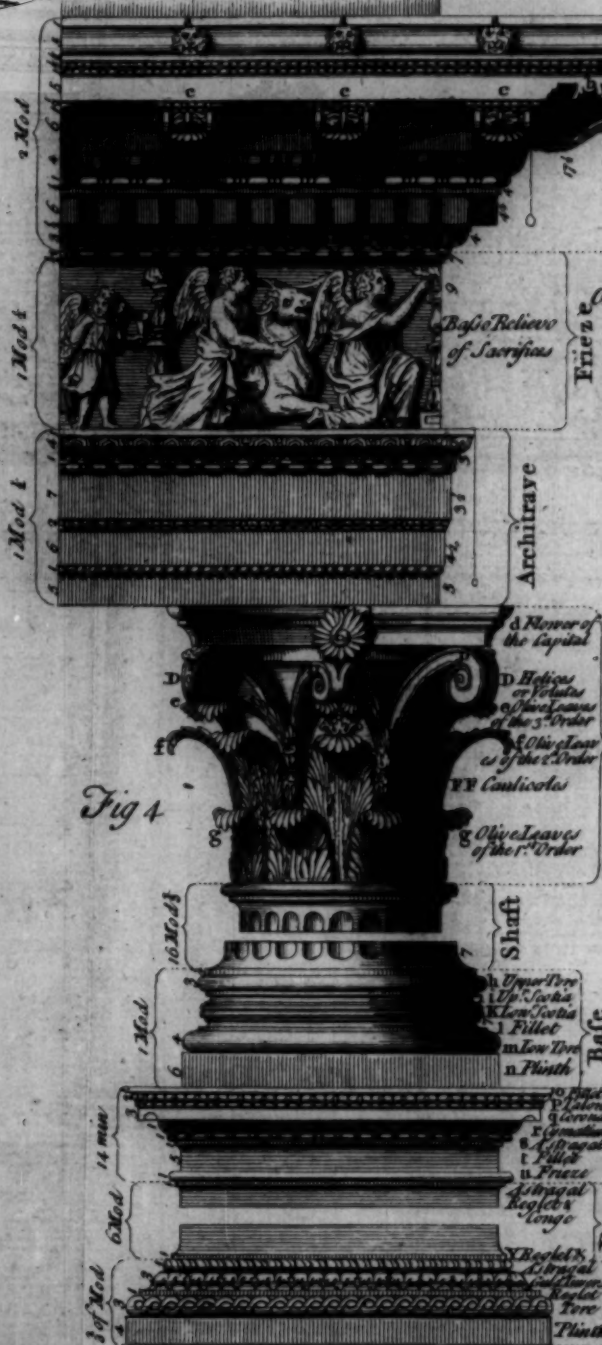
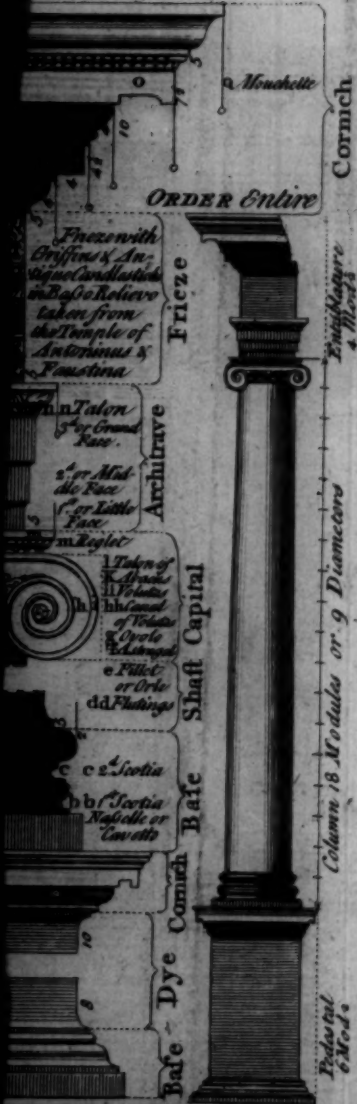
ARCHITECTURE.

Fig 3 IONIC

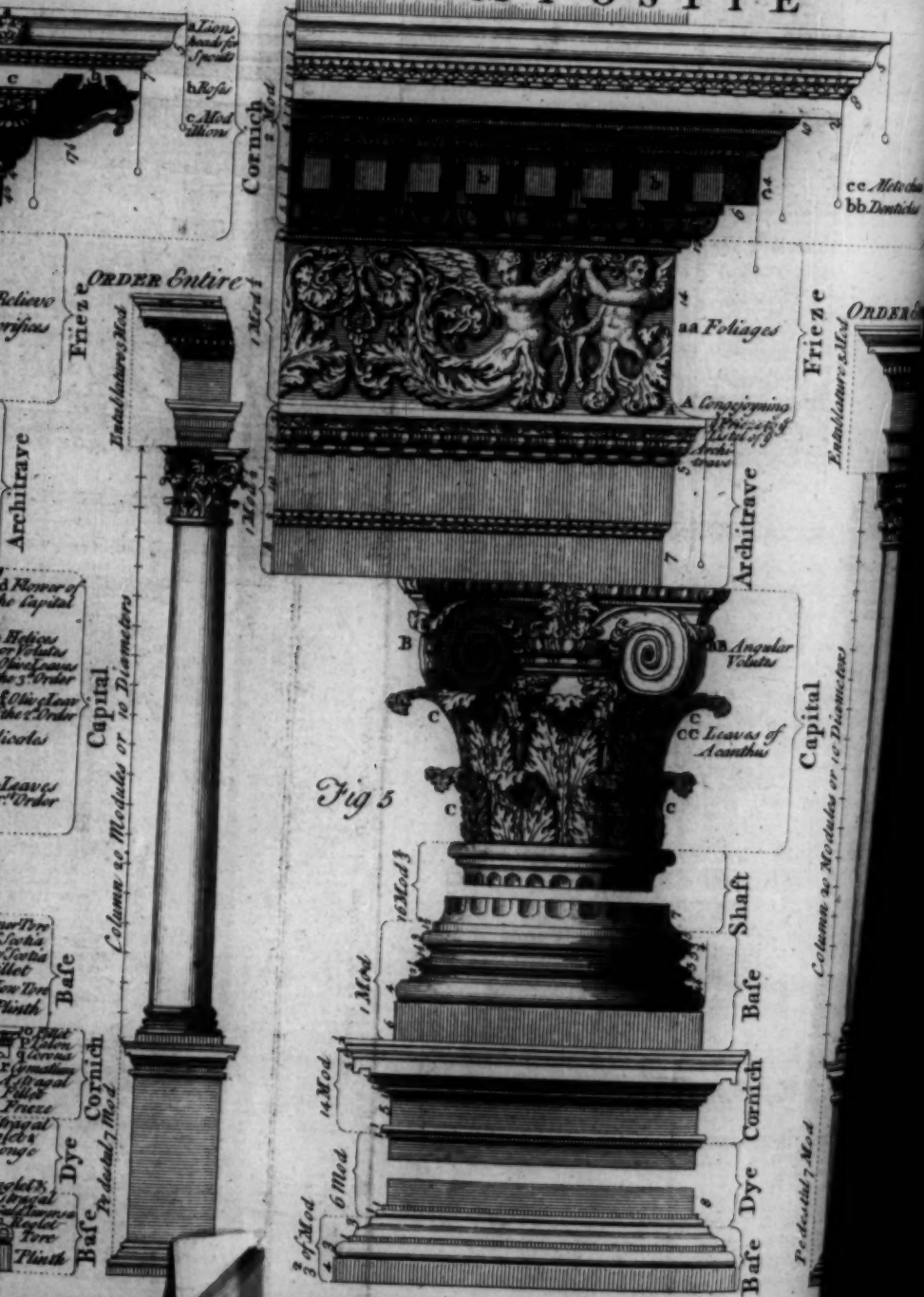


CORINTHIAN

C



C O M P O S I T E



express their Character; when he calls the *Tuscan*, the *Doric*, the *Herculean*; the *Ionic*, the *matronal*; *Amphitruic*, the *heroic*; and the *Corinthian*, the *virginal*.

To give a general Idea of the *Orders*; it must be observed that the whole of each *Order* is composed of two Parts at least, viz. the Column and Entablature; and of four at the most, when there is a Pedestal under the Column, an Acroter, or little Pedestal, atop of the Entablature: the Column has three Parts, viz. the *Base*, the *Shaft*, the *Capital*; the Entablature has three likewise, viz. the *Traverse*, the *Frieze*, and *Cornice*: which Parts are all different in the several *Orders*.

The *Tuscan Order* is the first, most simple, and solid: its Column seven Diameters high; and its Capital, Base, and Entablature, have but few Mouldings, or Ornaments. See the Fig. 1.

The *Doric Order*, is the second, and the most agreeable to the Eye. It has no Ornament on its Base, or in its Capital. Its Column is eight Diameters. Its Frieze is divided by Triangles and Metopes. See the Plate Fig. 2.

The *Ionic Order* is the third; and a kind of mean Proportional between the solid, and delicate Manner. Its Capital is adorned with two Volutes, and its Cornice with Denticles. See the Fig. 3.

Angelo, contrary to all other Authors, gives the *Ionic* a Row of Leaves at the Bottom of the Capital.

The *Corinthian Order*, invented by *Callimachus*, is the fourth, most elegant, and most delicate. Its Capital is adorned with two Rows of Leaves, and eight Volutes, which sustain the Cornice. Its Column is ten Diameters high, and its Cornice with Modillions. See the Plate Fig. 4.

The *Tuscan Order*, the fifth and last, (though *Scamozzi* and *Angelo* make it the fourth) is so called, because its Capital is composed out of those of the other *Orders*; having the two Rows of Leaves of the *Corinthian*, and the Volutes of the *Ionic*. It is also called the *Roman*, because invented among the Romans. Its Column is ten Diameters high; and its Cornice with Denticles, or simple Modillions. See the Plate Fig. 5.

There are several Arts subservient to *Architecture*, as Carving, Sculpture, Paving, Joinery, Smithery, Glaziers, Plumbers, Gilding, Painting, &c.

There are three Things chiefly in View, viz. Beauty, Firmness, and Delight.—To attain these Ends,

Sir

Sir Henry Wotton considers the whole Subject under two Heads, viz. the *Seat or Situation*, and the *Work or Structure*.

For the *Situation of a Building*, either that the Whole is to be considered, or that of its Parts.—As to the *first*, regard is to be had to the Quality, Temperature, and Salubrity of the Air; the Conveniency of Water, Fuel, Carriage, &c. and the Agreeableness of the Prospect.

For the *second*, the chief Rooms, Studies, Libraries, &c. to lie towards the East: Offices that require Heat, as Kitchens, Distillatories, Brew-houses, &c. to the South: those that require a cool fresh Air, as Cellars, Pantries, Granaries, to the North: as also Galleries for Painting, Museums, which require a steady Light.—He adds, that the ancients *Greeks and Romans* generally situated the Front of their Houses to the South: but that modern *Italians* vary from this Rule.—Indeed, in this Matter, Regard must still be had to the Country; each being obliged to provide against its respective Inconveniencies: so that a good Parlour in *Egypt*, might make a good Cellar in *England*.—The Situation being fixed on, the next thing to be considered is the

Work or Structure of the BUILDING, under which comes first the *principal Parts*, then the *Accessories*, or Ornaments. To the Principals, belong first, the Materials; then the Form or Disposition.

The *Materials of a BUILDING*, are either Stone, as Marble, Free-stone, Brick for the Walls, &c. or Wood, as Cypress, Cedar, for Posts and Pillars of upright Use; Oak Beams, Summers, and for joining and Connection.

For the *Form or Disposition of a BUILDING*, it must be *simple* or *mixed*.—The simple Forms are either *circular* or *angular*: and the circular ones are either *complete*, as Spheres; or *deficient*, as Ovals.

The circular Form is very commodious, of the greatest capacity of any; strong, durable beyond the rest, and very beautiful; but then it is found of all others the most chargeable, much Room is lost in the Bending of the Walls, when it is to be divided; besides an ill Distribution of Light, coming from the Center of the Roof: on these Considerations it is that the Ancients only used the circular Form in Temples, Amphitheatres, which needed no Compartition.—Oval Buildings have the same Inconveniencies, without the same Conveniencies; being of less Capacity.

For angular Figures, Sir Henry Wotton observes, that a *Building* neither loves many, nor few Angles: the *Triangular* is condemned above all others, as wanting Capacity and Firmness; as also, because irresolvable into any other

ular Figure in the inward Partitions, besides its own.—For Figures of five, six, seven, or more Angles, they are fitter for Fortifications than civil *Buildings*. There is, indeed, a celebrated *Building* of *Vignola*, at *Caprarola*, in Form of a Pentagon; but the Architect had prodigious Difficulties to grapple with, in disposing the Lights, and saving the Vacuities. Such *Buildings* then, seem rather for Curiosity than Conveniency: and for this Reason, Rectangles are pitched on, as being a Medium between the two Extremes. But again, whether the Rectangle is to be just a Square or an Oblong, is disputed? *Henry Wotton* prefers the latter, provided the Length do not exceed the Breadth by above one third.

Mixed Figures, partly circular and partly angular, may be judged of from the Rules of the simple ones; only they have this particular Defect, that they offend against Uniformity. Indeed Uniformity and Variety may seem to be opposite to each other: But Sir *H. Wotton* observes, they may be reconciled; and for an Instance, mentions the Structure of the human Body where both meet.—Thus much for the first grand Division, viz. the Whole of a *Building*.

The Parts of a BUILDING, *Baptista Alberti* comprises under five Heads, viz. the *Foundation*, *Walls*, *Apertures*, *Partition*, and *Cover*.

For the *Foundation*, to examine its Firmness, *Vitruvius* orders the Ground to be dug up; an apparent Solidity not to be trusted to, unless the whole Mould cut through be found solid: he does not indeed limit the Depth of the Digging; *Plinio* limits it to a sixth Part of the Height of the *Building*: Sir *Henry Wotton* calls the *natural Foundation*, whereon to stand the Substruction, or Ground-work, to support the Walls, which he calls the *artificial Foundation*: this then is the Level; its lowest Ledge, or Row, of Stone only, is laid with Mortar, and the broader the better; at the top, twice as broad as the Wall: lastly, some add, that the Materials below should be laid just as they grow in the Quarry; supposing them to have the greatest Strength in their natural Figure. *De Lorme* enforces this, by observing, that the breaking or yielding of a Stone in this Part, but the Breadth the back of a Knife, will make a Cleft of above half a Foot in the Fabric above.—For Pallification, or piling the Ground-work, so much commended by *Vitruvius*, we say nothing; being required only in a moist marshy Ground, which should never be chosen: nor perhaps are there any Instances of this Kind, where it was not Necessity that drove them to it.

For the Walls, they are either entire and continued, or intermitted; and the Intermissions are either Columns or Pilasters.—Entire, or continued Walls, are variously distinguished by some, according to the Quality of the Materials, as they are either Stone, Brick, &c. others only consider the Position of the Materials; as when Brick, or square Stones, are laid in their Lengths, with Sides and Heads together, or the Points conjoined, like a Network, &c.

The great Laws of Muring, are, that the Walls stand perpendicular to the Ground-work; the right Angle being the Cause of all Stability: that the massiest and heaviest Materials be lowest, as fitter to bear than to be born; that the Work diminish in Thickness, as it rises; both for Ease of Weight and Expence: that certain Courses, or Ledges, of more Strength than the rest, be interlaid, like Bones, to sustain the Fabric from total Ruin, if the under Parts chance to decay; and lastly, that the Angles be firmly bound; these being the Nerves of the whole Fabric, and commonly fortified, by the *Italians*, on each Side the Corners, even in Brick Buildings with squared Stones; which add both Beauty and Strength.

The Intermissions, as before observed, are either Columns or Pilasters: whereof there are five Orders, viz. *Tuscan, Doric, Ionic, Corinthian, Composite*; each of which is delineated on the Plate annexed.

Columns and Pilasters are frequently, both for Beauty and Majesty, formed archwise.

For the Apertures, they are either Doors, Windows, Staircases, Chimneys, or Conduits for the Suillage, &c. Only with regard to the last, it may be observed, that Art should imitate Nature in these ignoble Conveyances, and separate them from Sight, where a running Water is wanting, into the most remote, lowest and thickest Part of the Foundation; with secret Vents, passing up through the Walls like Tunnels to the open Air; which the *Italians* all commend for the Discharge of noisome Vapours.

For the Compartition, or Distribution of the Ground into Apartments, &c. Sir *H. Wotton* lays down these Preliminaries; that the Architect never fix his Fancy on Paper-draught, how exactly soever set off in Perspective, much less on a mere Plan, without a Model, or Type of the whole Structure, and every Part thereof, in Pastboard or Wax, that this Model be as plain and unadorned as possible, to prevent the Eye's being imposed on; and that the bigger the Model, the better.

In the Compartition itself, there are two general Views, the *Gracefulness*, and *Usefulness* of the Distribution, for Rooms of Office and Entertainment; as far as the Capacity thereof, and the Nature of the Country will allow. — The Gracefulness will consist in a double Analogy, or Correspondency; first, between the Parts and the Whole, where a large Fabric should have large Partitions, Entrances, Doors, Columns, and in brief, all the Members large: second, between the Parts themselves, with regard to Length, Breadth, and Height. The Ancients determined the Length of their Rooms, that they were to be Oblongs, by double their Breadth; and the Height by half their Breadth Length added together. When the Room was to be precisely square, they made the Height half as much more as the Breadth: which Rules, the Moderns take occasion to disagree with; sometimes squaring the Breadth, and making the diagonal thereof the Measure of the Height; and sometimes otherwise. This Deviating from the Rules of the Ancients, is ascribed to *M. Angelo*.

The second Consideration in the Compartition, is the *Usefulness*; which consists in the having a sufficient Number of Rooms of all kinds, with their proper Communications, and without Distraction. Here the chief Difficulty will lie in the Stairs and Stair-cases: the Ancients were pretty easy on both Heads, having generally two cloistered open Courts, one for the Womens Side, the other for the Men: thus the Reception of Light into the Body of the *Building* was easy; which to us must be supplied, either by the open Form of the Staircase, or by graceful Refuges or Breaks, by terrassing a Staircase in danger of Darkness, and by Abajours, or Sky-lights. In casting the Stair-cases, it may be observed, that the *Italians* frequently distribute the Kitchen, Bake-house, Buttery, under Ground, next above the Foundation, and somewhat level with the Floor of the Cellar; raising the first Floor into the House fifteen Feet or more: which, beside the removing Annoyances out of the Sight, and gaining so much Room above, does, by elevating the Front, add a Majesty to the Whole. Indeed, Sir *H. Wotton* observes, that in *England* the natural Hospitality thereof will not allow the Buttery to be so far out of sight; besides, that a more luminous Kitchen, at a shorter Distance between that and the Dining-room are more agreeable, than that Compartition will well bear. In the Distribution of Lodging-rooms, it is a popular and common Fault, especially among the *Italians*, to cast the Par-
through

through the whole House; grounded on the Ambition of showing a Stranger all the Furniture at once: an intolerable Hazard on all the Chambers except the inmost, where none can arrive but through all the rest, unless the Walls be extremely thick for secret Passages: nor will this serve the Turn, without at least three Doors to each Chamber; a thing inexcusable except in hot Countries: besides it being a Weakening to the *Building*, and the Necessity it occasions of making as many common great Rooms as there are Stories, which devour a great deal of room, better employed in places of Retreat; and must likewise be dark, as running through the Middle of the House.

In the Compartition, the Architect will have occasion for frequent Shifts; through which his own Sagacity, more than any Rules, must conduct him. Thus he will be frequently put to struggle with Scarcity of Ground; sometimes to divide one Room for the Benefit of the rest, as to hide a Buttery under a Stair-case, &c. at other times, to make those the most beautiful which are most in Sight: and to leave the rest, like the Painter, in the Shadow, &c.

For the Covering of the *Building*; this is the last in Execution, but the first in the Intention; for who would build but to shelter? In the Covering, or Roof, there are two extremes to be avoided, the making it too heavy or too light: the first will press too much on the Underwork; the latter is a more secret Inconvenience; for the Cover is not only a Defence, but a Band or Ligature to the whole *Building*; and there requires a reasonable Weight. Indeed, of the two extremes, a House Top-heavy is the worst. Care is likewise to be taken, the Pressure be equal on each Side; and *Palladio* wishes, that the whole Burden might not be laid on the outward Walls, but that the inner likewise bear their Share. The *Italians* are very curious in the Proportion and Curvature of the Pent or Slopeness of the Roof; dividing the whole Breadth into nine Parts, whereof two serve for the Height of the highest Top or Ridge from the lowest: from this Point, Regard must be had to the Quality of the Roof, for, as *Palladio* insinuates, those Climates which fear the falling of much Snow, ought to have more inclining Pitches than others.

Thus much for the principal or essential Part of a *Building*. —For the *Accessories*, or *Ornaments*, they are fetched from Painting and Sculpture. The chief Things to be regarded the first, are, that no Room have too much, which will occasion a Surfeit; except in Galleries, or the like: that

Pieces be placed where there are the fewest Lights: Rooms
several Windows are Enemies to Painters, nor can any
ures be seen in Perfection, unless illumined, like Nature,
a single Light: that in the Disposition Regard be had to
Posture of the Painter in working, which is the most na-
l for the Posture of the Spectator; and that they be accom-
ated to the Intentions of the Room they are used in. For
apture, it must be observed, that it be not too abundant;
cially at the first Approach of a *Building*, or at the En-
ce, where a *Doric* Ornament is much preferable to a *Co-*
bian one: that the Niches, if they contain Figures of white
e, be not coloured in their Concavity too black, but ra-
dusky; the Sight being displeased with too sudden De-
ures from one Extreme to another. That fine Sculptures
the Advantage of Nearness, and coarser of Distance; and
in placing of Figures aloft, they be reclined a little for-
s: because, the visual Ray extended to the Head of the
re, is longer than that reaching to its Feet, which will of
essity make that Part appear further off; so that to reduce
an erect Posture, it must be made to stoop a little for-
s. *M. Le Clerc*, however, will not allow of this Resupi-
n, but will have every Part in its just Perpendicular.
to the Stone and Stucco, used in *Buildings*, which are
and white at first, and are commonly supposed to be dis-
ured with the Air, Smoke, &c. the true Cause thereof is,
they become covered with a minute Species of Plants,
a alter their Colour. A sort of Lichens yellowish,
uish, or greenish, which commonly grow on the Barks of
e, do grow also on Stones, Mortar, Plaister, and even on
ates of Houses, being propagated by little light Seeds,
sed by the Wind, Rain, &c. The best Preservative
n, is a Coal of Lime.

judge of a *Building*, *Sir H. Wotton* lays down the fol-
g Rules.—That before fixing any Judgment, a Person
ormed of its Age; since, if apparent Decays be found to
the Proportion of Time, it may be concluded, with-
ther Inquisition, either that the Situation is naught, or
aterials or Workmanship too slight.—If it be found to
Years well, let him run back, from the Ornaments and
s which strike the Eye first, to the more essential Mem-
ill be be able to form a Conclusion, that the Work is
odious, firm, and delightful; the three Conditions, in
Building, laid down at first, and agreed on by all Au-
—This, our Author esteems the most scientific way of

Vassari proposes another; viz. by passing a running Examination over the whole Edifice, compared to the Structure of a well-made Man: as whether the Walls stand upright upon a clean Footing and Foundation; whether the *Building* be of a beautiful Stature; whether, for the Breadth, it appear well burnished; whether the principal Entrance be on the middle Line of the Front, or Face, like our Mouths; the Windows as our Eyes, set in equal Number and Distance on both Sides the Offices, like the Veins, usefully distributed, &c.

Vitruvius gives a third Method of judging: summing up the whole Art under these six Heads: *Ordination*, or settling a Model and Scale of the Work; *Disposition*, the just Expression of the first Design thereof; (which two Sir *H. Wotton* thought he might have spared, as belonging rather to the Artificer than the Censurer;) *Eurythmy*, the agreeable Harmony between the Length, Breadth and Height of the several Rooms, *Symmetry*, or the Agreement between the Parts and the Whole; *Decor*, the due Relation between the Building and the Inhabitant, whence *Palladio* concludes, the principal Entrance ought never to be limited by any Rule, but the Dignity and Generosity of the Master. And lastly, *Distribution*, the useful casting of the several Rooms, for Office, Entertainment or Pleasure.—These last four are ever to be run over, and no Man may pass any determinate Censure: and these alone, *Henry* observes, are sufficient to condemn or acquit any Building whatever.

Dr. Fuller gives us two or three good Aphorisms in Building; as,—1°. Let not the common Rooms be several, nor several Rooms common: i. e. the common Rooms not to be private or retired, as the Hall, Galleries, &c. which are to be open; and the Chambers, &c. to be retired.—2°. A Room had better be too little for a Day, than too big for a Year: Houses therefore to be proportioned to ordinary Occasions, and not extraordinary.—3°. Country-houses must be Substantives, to stand of themselves: not like City Buildings, supported and sheltered on each Side by their Neighbours.—4°. Let not the Front look askint on a Stranger; but accost him right to the Entrance.—5°. Let the Offices keep their due Distance from the Mansion-house; those are too familiar, which are to be on the same pile with it.

The Plan or Projection of an Edifice is commonly laid down on three several Draughts.

The first is a Plan, which exhibits the Extent, Direction and Distribution of the Ground into the various Apartments and other Conveniencies proposed.

The second represents the Stories, their Heights, and the external Beauties and Appearances of the whole Building: this is usually termed, by Surveyors, the *Design* or *Elevation*.

The third is commonly distinguished by the Section, and shews the internal Parts of the Fabric.

From these three distinct Plans the Surveyor forms a Computation of the Charge of the whole Erection, and also of the time wherein the same may be compleated.

In regard to civil Architecture, it is certain, that those Nations which have no stately and magnificent Buildings, in general, are always poor and uncivilized. As Land Structures and Edifices of every kind give Employment to prodigious numbers of People, whatever has a Tendency to improve in the Art of *Building*, should be duly encouraged by those whose Fortunes and Rank will admit of it; and that not only for the Splendor and Magnificence of the State, but for the Promotion of useful Arts, as well as the Benefit of their landed Estates: for this Art gives birth to the immense Consumption of Timber, Bricks, Stone and Mortar, Iron-work, &c. all which tend to the private Advantage of the landed Interest; as it likewise the well-furnishing of those sumptuous Edifices when they are erected; which also gives daily Bread to an infinite Number of other Mechanics and Artificers. These mechanic Arts give Strength, Wealth, and Grandeur to a Nation, and gradually train up and support a constant Race of skilful Artists and Manufacturers, who thereby become the great Instruments of bringing Treasures into the State, by the sale of our native Commodities to foreign Nations.

Nor is it politic for the Great and Opulent to contemn Mechanics in general, as too many, perhaps, are wont to do. As is said, that when the great *Heraclitus's* Scholars found him in a Mechanic's Shop, into which they were ashamed to enter, he told them, *That the Gods were as conversant in such places as others*; intimating, that a divine Power and Wisdom might be discerned in such common Arts, although they were takenly over-looked and despised them.

We know how the late Czar *Peter* esteemed and carested his Officers and Mechanics of every Rank and Degree, and beheld the extraordinary Effects of such Policy in that wise Prince! who, by those Measures, has converted a Generation of Savages into Men.

There are some who are too great Encouragers of *Build* ing, they ruining themselves, as well as the Workmen they employ, by gratifying that Itch beyond the Limits of their Fortunes. In consequence of this boundless Profusion, we too

frequently see, before the Expiration of half a Century, very stately and magnificent Seats, which have cost immense Sums run to Decay for want of being inhabited, or, according to a modern Custom, levelled to the Ground for Sale by Piecemeal: thus Structures that have cost some hundred thousand Pounds *Sterling*, have not produced one twentieth part of the prime Cost to the Executors. So that with the Money sunk in the Erection of those superb Edifices, and the Expence which attends the Support of them with Splendor equal to their Stateliness, some great Families have been reduced to great Indigency. This is a melancholy Consideration to the Proprietors, though this Practice gives Employment to Workmen, to whom it sometimes has prov'd ruinous, as well as to Families of such who have had an ungovernable Taste for *Building*.

AN ACCURATE

WORK

Laid down from
approved Maps
and regular
Astronomical Observations

By Emanuel
Geographer
this Majesty

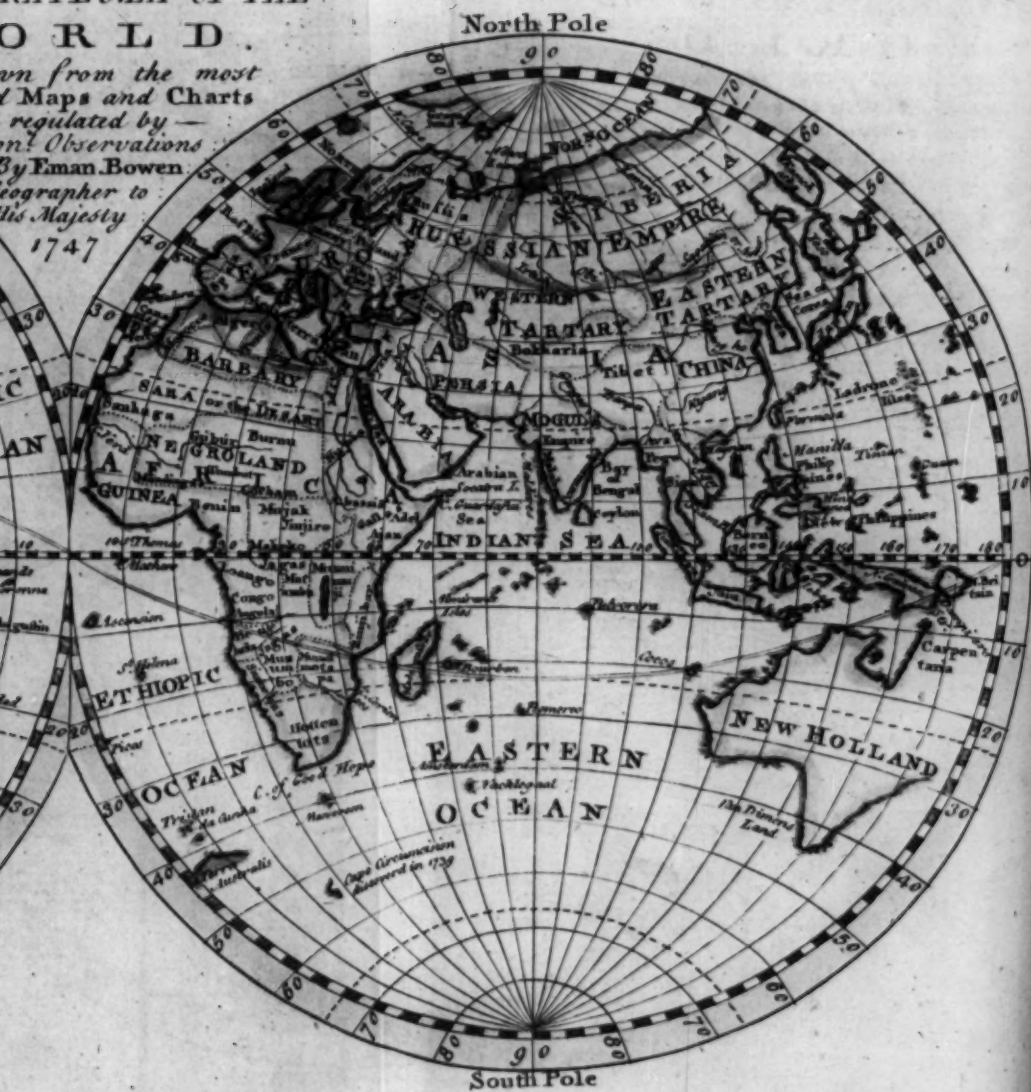
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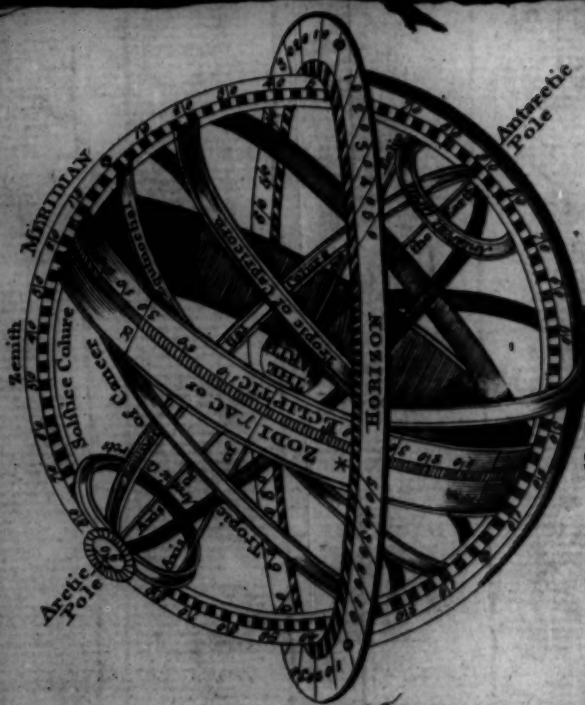
RATE MAP OF THE WORLD

own from the most
l Maps and Charts
regulated by —
on Observations
By Eman Bowen
Geographer to
His Majesty
1747

to face Page 187 Vol:1



THE ARTIFICIAL SPHERE



Antarctic
Pole

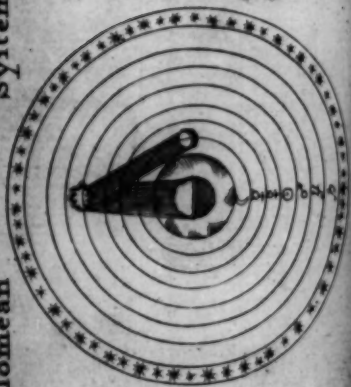
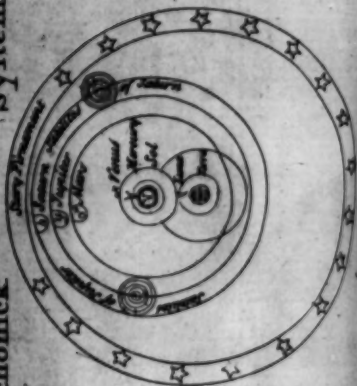


Nadir

System

System. Tycho

Ptolomean



P A R T III.

G E O G R A P H Y

A N D

A S T R O N O M Y.

WHAT I propose at present is to consider the Science of Geography and Astronomy; but particularly the first. As to Astronomy, I shall content myself with just giving you some Idea of the *Copernican* System, and leave you to make what farther Progress in it your Friends may think proper, as you advance farther in your Studies. But without a competent Knowledge of Geography, neither History can be understood, nor Politics; it is not possible to have just Ideas either of Navigation or Commerce.

The Science of Geography chiefly consists in a Description of the Surface of the Terrestrial Globe, which is principally composed of two Parts, Land and Water, and is therefore called the *Terraqueous* Globe. Each of these Elements are subdivided into various Parts, and are distinguished by different Names.

How are the several Parts of the Earth distinguished?

The Earth is divided into Continents, Islands, Peninsulas, and Promontories or Capes.

A Continent is a large Portion of Land, containing several Countries united together, and

Continent.

separated by Seas: As *Europe*, *Asia* and *Africa*, form but one Continent in the East, and *America* another in the

An

Island.

An Island is a Portion of Land surrounded by Water, as *Great Britain* is.

Peninsula.

A Peninsula is a Portion of the Earth surrounded by Water, except on one Part where it is joined to some other Land by a narrow Neck or Isthmus. As *Africa* is joined to *Asia* by the Isthmus of *Suez*, and the *Morea* is joined to *Achaia* by the Isthmus of *Corinth*.

Isthmus.

An Isthmus is that Neck of Land which joins two Countries together, as the Isthmus of *Darien* joins North and South *America*, and the Isthmus of *Corinth*, *Achaia* and the *Morea*.

Cape or Promontory.

A Promontory or Cape is a Point of Land which extends itself into the Sea, as the Cape of *Good-Hope* in *Africa*, and Cape *Comorin* in the *East-Indian*.

S. How are the Waters divided ?

M. The Waters are divided into Oceans, Seas, Straits, Bays or Gulphs, Lakes and Rivers.

Oceans are vast Seas which divide one Part of the Earth from another, as the Atlantic Ocean which divides *Europe* and *Africa* from *America*, and the Pacific Ocean or South-Sea which divides *America* from *Asia*.

Sea.

Seas are less Bodies of Waters which divide one Country from another, as the *Mediterranean* which divides *Europe* from *Africa*, and the *Baltic* which divides *Sweden* from *Germany*.

Bay or Gulph.

A Bay or Gulph, is a Sea encompassed by Land, except on one Part whereby Ships enter. As the Gulph of *Mexico* in *America*, and the Gulph of *Finland* in the *Baltic*. And the lesser Bays are frequently called Creeks or Sounds, as *Plymouth-Sound*.

Creek or Sound.

Strait.

A Strait is a narrow Passage into some Sea, as the Strait of *Gibraltar*, and this is also sometimes called a Sound, as the Strait by which we enter the *Baltic* Sea is.

Lake.

A Lake is properly a great Water surrounded by Land, which has no visible Communication with any Sea, as the *Caspian* Sea in *Asia*; but many Waters which have a Communication with the Sea, are nominated Lakes also; as the *Onega* Lake in *Russia*, and the Lake of *Nicaragua* in *America*.

River.

A River is a Stream issuing from some Mountain, which after it has run a considerable Course discharges itself usually in some Sea, as the *Danube*, rising in the Mountains of the *Alps*, after it has run a Course of many hundred Miles from West to East, thro' great

of Germany, Hungary, and Turkey, discharges itself into the Euxine Sea by several Channels.

8. Of what Dimensions is the terrestrial Globe?

M. The Circumference of the terrestrial Globe *Circumference of the Globe.* is 360 Degrees, every Degree being 60 Geographical Miles; so that the whole Circuit is 21600 such Miles, and if the Diameter was a third Part of the Circumference, the Diameter would be 7200 Miles; but the Diameter is as 7 to 22, which makes it something *Diameter.* less than a third Part of the Circumference. If we reduce the Geographical Miles to *English* Miles, the Circumference of the Earth will be about 24,000 Miles, and the Diameter 8000.

9. What is the Earth founded upon?

M. The terrestrial Globe rests upon nothing, but appears equally surrounded by the Heavens on every Side; for the better understanding whereof, it will be necessary to observe the several imaginary Circles described on the artificial Globe, *Plate 2. viz.* 1. The Equator and *Circles on the Globe.* the Circles parallel to it. 2. The first Meridian and the rest of the meridional Lines. 3. The Zodiac, which includes the Ecliptic. 4. The Horizon. 5. The two Tropics. 6. The Artic and Antartic Circles. It is supposed also, that a Line passes thro' the Center of the Globe, called its Axis, round which it moves every 24 Hours, the ends of which Axis are called the Poles of the Earth, that in the North called the Artic or North Pole, from a Star in the Heavens opposite to it, which forms Part of the Constellation called the *little Bear*, and that in the South called the Antartic or South Pole, as diametrically opposite to the other.

10. Of what Use is that Circle denominated the Equator?

M. By the Equator the Globe is divided into *Equator.* two equal Parts or Hemispheres, and on this Circle are marked the Degrees of Longitude, from the first Meridian, either East or West. The Parallel Circles are so called in their running parallel to the Equator, of which there are nine in Number, inclusive between the Equator and either Pole, ten Degrees distant from each other, every Degree of Latitude being 60 geographical Miles, and every ten Degrees 600 such Miles. Consequently, it is 5400 Miles from the Equator to either Pole, which is one quarter of the Circumference of the Globe.

11. Of what Use is the first Meridian?

M. The

Meridian.

M. The first Meridian is represented by the brazen Circle in which the Globe moves, dividing it into the Eastern and Western Hemispheres, on which Circle are marked the Degrees of Latitude, which are counted Northward from the Equator to the North Pole, and Southward from the Equator to the South Pole.

Where the meridional Lines are 24 in Number, they are 15 Degrees or one Hour asunder; those who live under the meridian Line on the right Hand, that is, to the Eastward of the first Meridian, have the Sun one Hour before us; and those who live under the meridional Line on the left Hand, that is, West of us, have the Sun an Hour after us; and this shews what is meant by Eastern and Western Longitude.

Longitude.

And as Longitude is nothing more than the Distance any Place is East or West of the first Meridian, so Latitude is the Distance a

Latitude.

Place is from the Equator North or South. If it be North of the Equator, it is called North Latitude, and if it be South of the Equator, it is called South Latitude.

S. Where is the first Meridian usually placed?

M. The first Meridian in the old Maps was placed either at *Teneriff* one of the *Canary Isles*, 17 Degrees West of *London*, or at *Ferro* another of the *Canary Isles*, 19 Degrees West of *London*. But every Nation almost at this Day places the first Meridian at their respective capital Cities in their several Maps. In *Moll's*, which are the correctest English Maps we have, *London* is made the first Meridian at one End of the Map, and *Ferro* at the other; *Ferro* being 19 Degrees West of *London*, as has been observed already. And in these Maps the upper End is always the North, the lower End the South; the right Hand East, and the left Hand West, the Degrees of Longitude being marked at the Top and Bottom of each Map, and the Degrees of Latitude on the Sides of the Map.

S. What is meant by the Zodiac?

Zodiac.

M. The Zodiac is that Circle which cuts the Equator obliquely, and is divided into twelve Signs, thro' which the Sun seems to pass within the Space of 12 Months, each Sign containing 30 Degrees of Longitude.

The Ecliptic is a Line passing thro' the middle of the Zodiac, and shews the Sun's or rather the Earth's Path or Orbit in which it moves annually.

S. Why do you say the Earth's Orbit? Is it not the Earth that moves?

M.

M. No, but Geographers speak according to Appearances, the Appearance is the same if the Earth moves from West to East, as if the Sun moved from East to West.

S. Which of the Circles is denominated the Horizon?

M. The Horizon is the broad Circle in which *Horizon.* the Globe stands, dividing it into the upper and lower Hemispheres. The Place where any one stands, is the Center of this Horizon and Hemisphere; the sensible Horizon seems to touch the Surface of the Earth, and is the utmost Limits of our Sight upon an extensive Plain. The rational Horizon is supposed parallel to this, and to be extended to the Heavens.

The Poles of our Horizon are two imaginary *Zenith, Nadir.* Points in the Heavens, called the *Zenith* and *Nadir*; the *Zenith* being the vertical Point directly over our Heads, and the *Nadir* that Point of the Heavens under our Feet, diametrically opposite to the *Zenith*.

S. Are any Part of the Heavens under us?

M. As the Earth turns round upon its own Axis every 24 hours, which makes Day and Night, that Part of the Heavens which was over our Heads at 12 at Noon, must of course be under our Feet at 12 at Night; but speaking properly, no Part of the Earth can be said to be uppermost or lowermost. All the Inhabitants of the Earth seem to have the Earth under their Feet, and the Heavens over their Heads, and Ships sail with their Bottoms opposite to each other.

S. Of what Use are the Circles denominated Tropics?

M. The Tropics shew how far the Sun or rather the Earth proceeds North or South of the *Tropics.* Equator every Year. The Tropic of *Cancer* surrounds the Globe $23\frac{1}{2}$ Degrees North of the Equator, and the Tropic of *Capricorn* $23\frac{1}{2}$ South of the Equator.

S. Where are the polar Circles placed?

M. The polar Circles are drawn $23\frac{1}{2}$ Degrees *Polar Circles.* distant from each Pole, and $66\frac{1}{2}$ distant from the Equator.

S. What are those Divisions of the Earth called Zones?

M. The Earth is divided into five Zones, *Zones.* viz. the torrid Zone, the two frigid Zones, and the temperate Zones; and are denominated Zones, because they encompass the Earth like a Girdle.

The torrid Zone lies between the two Tropics, *Torrid Zone.* is so denominated from the excessive Heat of Climate, the Sun passing over it twice every Year.

Frigid Zones. The two frigid Zones lie within the polar Circles, and are so called from the excessive Cold within those Circles.

Temperate Zones. The Northern temperate Zone lies between the Tropic of *Cancer*, and the Artic Circle, and the Southern temperate Zone between the Tropic of *Capricorn* and the Antarctic Circle.

S. What are we to understand by the Elevation of the Pole?

Elevation of the Pole. M. The Elevation of the Pole is the Height of the Pole above the Horizon, and is always equal to the Latitude of any Place, as the South of *England* lies in 50 Degrees of North Latitude, so the North Pole must of course be elevated 50 Degrees above the Horizon there, for which Reason the Latitude of a Place, and the Elevation of the Pole, are used promiscuously to express the same thing.

S. Please to explain this by some Instances.

M. When you rectify the Globe, and bring any Place to the Zenith, the Horizon must of course be 90 Degrees distant from that Place, either North or South. Suppose then the given Place lie in 50 Degrees of North Latitude, consequently the given Place must be 40 Degrees distant from the North Pole, and the Pole must be 50 Degrees above the Horizon at that Place, to make up the 90 Degrees on that Side. On the other hand, as the given Place lies 50 Degrees North of the Equator, your Horizon must extend to 40 Degrees of South Latitude, to make up the Complement of 90 Degrees on that Side. To explain this farther, suppose you bring *Petersburgh* to the Zenith, which lies in 60 Degrees North Latitude, consequently is within 30 Degrees of the Pole, then there must be 60 Degrees between the Pole and the Horizon to make up the Complement of 90 Degrees. And on the other hand the Horizon of *Petersburgh* will extend but to 30 Degrees of Southern Latitude, that making up the Complement of 90 Degrees on that Side, for there will always be 90 Degrees between the Zenith and Horizon on every Side to form the hemisphere.

S. Of what Use is the Hour Circle on the Globe?

Hour Circle. The brazen horary Circle fixed on the Globe with an Index, shews how many Hours any Place is East and consequently how many Degrees any Place is East or West of another Place; for as every 15 Degrees East or West is an Hour, so every Hour is 15 Degrees.

15 Degrees
one Hour East
or West.

The Quadrant of Altitude is a pliant brass plate divided into 90 Degrees, one fourth of the Circumference of the Globe, by which the Distances of Places may be found, and many useful Problems resolved.

Quadrant of Altitude.

Q. How are the Inhabitants of the Earth distinguished in regard to their respective Situations?

A. They are denominated either Perizæci, Antæci, or Antipodes.

The Perizæci are situate under the same Parallels, but opposite Meridians: It is Midnight with one when it is Noon with the other, but the Length of their Days and their Seasons are the same; these are found by the turning the horary Index 12 Hours, or turning the Globe half round.

Perizæci.

The Antæci are situate under the same Meridians, but opposite Parallels; these have the Seasons opposite to ours, and the same Length of Days; but when their Days are longest, ours are shortest. These are found by numbering as many Degrees on the opposite Side of the Equator as we are on this.

Antæci.

The Antipodes lie under opposite Meridians, and opposite Parallels; these have different Seasons, and their Noon-day is our Midnight, and their longest is our shortest: These are found by turning the horary Index 12 Hours from the given Place, or turning the Globe half round, and then counting as many Degrees on the opposite Side of the Equator, as the given Place is on this.

Antipodes.

Are they distinguished by any other Circumstances?

A. The Inhabitants of the Earth are distinguished by their different Shadows at Noon-day, and are denominated either Amphiscii, Ascii, Heteroscii, or Periscii.

Different Shadows.

The Amphiscii inhabit the Torrid Zone, and have their Noon-day Shadows both North and South: When the Sun is South of them, then their Shadows are North, and when the Sun is North of them their Shadows are South; these are also called Ascii, because the Sun is vertical twice every Year at Noon-day, and then they have no Shadow.

Amphiscii.

Ascii.

The Heteroscii, who inhabit the Temperate Zones, have their Shadows always one Way at Noon-day. In the Northern temperate Zone their Shadows are always North; and in the Southern temperate Zone, their Shadows are always South at Noon-day.

Heteroscii.

The

Periscii.

The Periscii inhabit within the polar Circle and have their Shadows every Way, the Sun being above their Horizon all the 24 Hours, several Months in the Year, viz. when it is on the same Side of the Equator they are of; and if there were any Inhabitants at either of the Poles, they would have but one Day of 6 Months, and one Night of the same Length.

S. What are we to understand by Climates?

Climates.

M. Climates are Spaces on the Surface of the Globe, bounded by imaginary Circles parallel to the Equator, so broad that the Length of the Day in one exceeds that of another half an Hour, of which there are 60 Number, viz. 24 from the Equator to each of the Polar Circles, and 6 from either of the Polar Circles to the respective Poles, between which last, there is a Difference of an entire Month; the Sun appearing in the first one Month above the Horizon without setting, in the second two Months, and so on to the Pole, where there is a Day of 6 Months, and Nights proportionable, when the Sun is on the opposite Side of the Equator.

S. Are these Climates of an equal Breadth?

M. No, those near the Equator are much the broadest. For Example, the first Climate next the Equator is 8 Degrees odd Minutes in Breadth, whereas the 11th Climate is more than 2 Degrees broad, as may be observed in the following Table.

In the fi

N. B. T.
At th
is just 1
12 Hours
Minutes o
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Climates.

Latitude.

	Hours.	Minutes.	Degrees.	Min.
The Beginning of the first Climate at the Equator	12	00	00	00
Climate	12	30	08	25
	13	00	16	25
	13	30	23	50
	14	00	30	20
	14	30	36	28
	15	00	41	32
	15	30	45	29
	16	00	49	01
	16	30	51	58
	17	00	54	27
	17	30	56	37
	18	00	58	29
	18	30	59	58
	19	00	61	18
	19	30	62	25
	20	00	63	22
	20	30	64	06
	21	00	64	49
	21	30	65	21
	22	00	65	47
	22	30	66	06
	23	00	66	20
	23	30	66	28
To 24 Hours.			To 66	30

In the frigid Zone the Days encrease by Months,

A Day of one Month in	67	30
2 Months in	69	30
3 Months in	73	20
4 Months in	78	20
5 Months in	84	00
6 Months in	90	00

N. B. The End of one Climate is the Beginning of the
 At the first Climate, which begins at the Equator, the
 is just 12 Hours long at the Beginning of the Climate,
 12 Hours 30 Minutes at the End of it, viz. in 8 Degrees
 Minutes of Latitude, where the second Climate begins.

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P

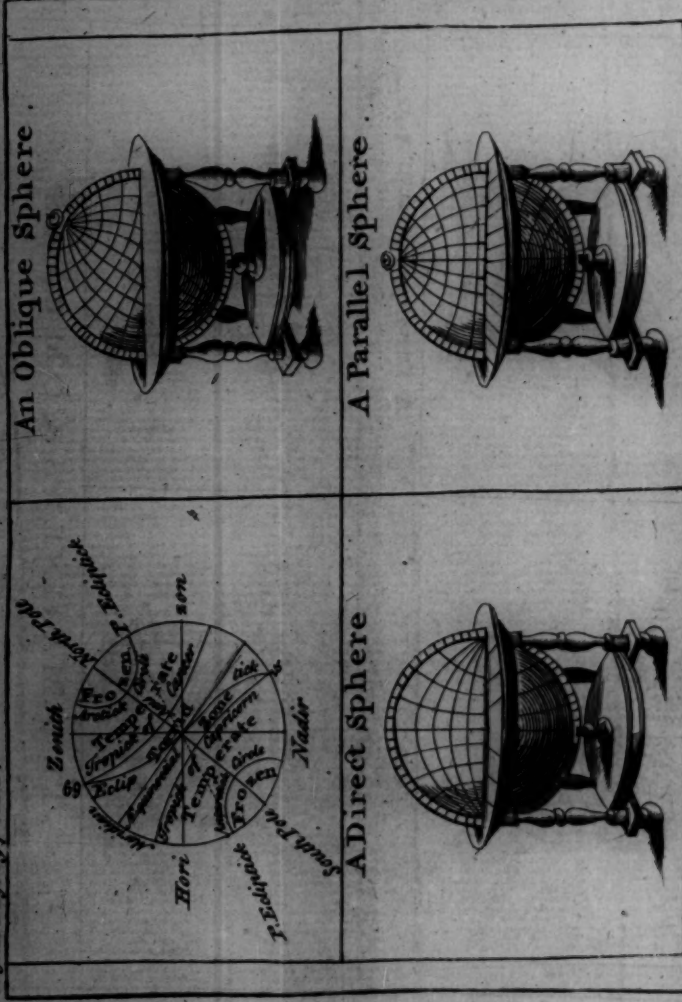
S. I

S. I observe that every Degree of Latitude contains 60 Geographical Miles, please to inform me how many such Miles are contained in a Degree of Longitude?

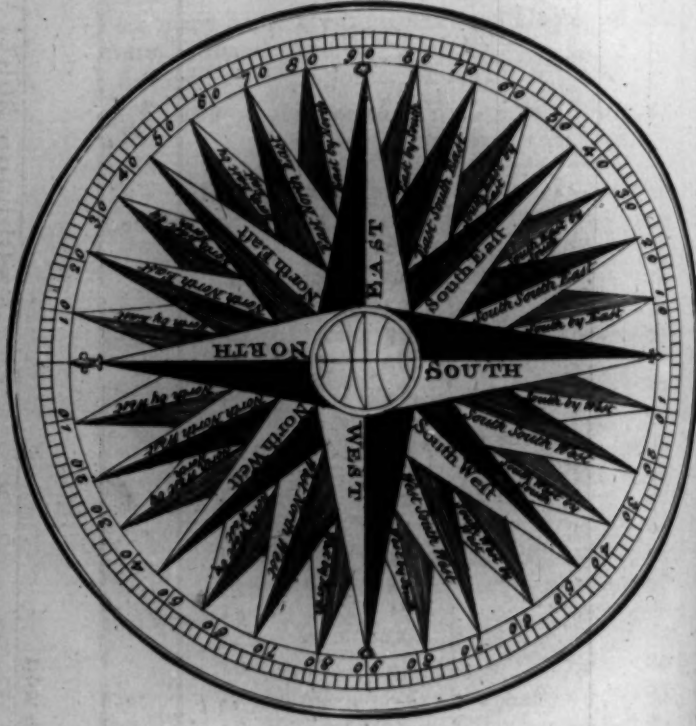
M. Every Degree of Longitude counted on the Equator is 60 Geographical Miles, but as the meridional Lines approach nearer each other as you advance towards either Pole, consequently the Number of Miles between those Lines must lessen in Proportion; for instance, a Degree of Longitude in 52 Degrees of Latitude contains but 37 Miles, tho' it be full 60 Miles upon the Equator, and this will be found by measuring the Distances as well as by the following Table, which shews how many Miles are contained in a Degree of Longitude in every Latitude.

A TABLE of the Length of a Degree of Longitude in every Latitude.

	Deg.	Miles.	Min.		Deg.	Miles.	Min.
Equator.	00	60	00		26	54	00
	1	59	56		27	53	28
	2	59	54		28	53	00
	3	59	52		29	52	28
	4	59	50		30	51	56
	5	59	46		31	51	24
	6	59	40		32	50	52
	7	59	37		33	50	20
	8	59	24		34	49	44
	9	59	10		35	49	08
	10	59	00		36	48	36
	11	58	52		37	47	56
	12	58	40		38	47	16
	13	58	28		39	46	32
	14	58	12		40	46	00
	15	58	00		41	45	16
	16	57	40		42	44	32
	17	57	20		43	43	56
	18	57	04		44	43	00
	19	56	44		45	42	24
	20	56	24		46	41	44
	21	56	00		47	41	00
	22	55	36		48	40	24
	23	55	12		49	39	48
	24	54	48		50	38	24
	25	54	24		51	37	00



THE MARINER'S COMPASS



	Deg.	Miles.	Min.		Deg.	Miles.	Min.
Equator. 52	37	00		72	18	32	
53	36	09		73	17	32	
54	35	26		74	16	32	
55	34	24		75	15	32	
56	33	32		76	14	32	
57	32	40		77	13	32	
58	31	48		78	12	32	
59	31	00		79	11	28	
60	30	00		80	10	24	
61	29	04		81	09	20	
62	28	08		82	08	20	
63	27	12		83	07	20	
64	26	16		84	06	12	
65	25	20		85	05	12	
66	24	24		86	04	12	
67	23	28		87	03	12	
68	22	32		88	02	04	
69	21	32		89	01	04	
70	20	32		90	00	00	
71	19	32					

8. What is that Position of the Globe denominated a right Sphere?

M. The Inhabitants of the Earth are sometimes distinguished according to the various Position of their Horizon, as they are situate in a right Sphere, a parallel Sphere, or an oblique Sphere. *Vide Plate 3.*

In a right Sphere the Equator passes thro' the Zenith and Nadir, and the parallel Circles fall perpendicularly on the Horizon, which is the Case of those People who live under the Equinoctial Line.

A right Sphere.

In a parallel Sphere, the Poles are in the Zenith and Nadir; the Equator is parallel to, and coincides with the Horizon, and the parallel Circles are parallel to the Horizon, which can only be said of People under either Pole.

A parallel Sphere.

In an oblique Sphere, the Inhabitants have one Pole above, and the other under the Horizon, and the Equator and parallel Circles cut the Horizon obliquely, as is the Case of all People that do not live under the Equinoctial or the Poles.

An oblique Sphere.

9. How is the Globe to be rectified in order to find the true Position of any Place upon it?

M. Let the Globe be set upon a level Table, and the brazen Meridian stand due North and South, then bring the given Place to the brazen Meridian, and let there be 90 Degrees between that Place and the Horizon both North and South, and the given Place will be in the *Zenith*; the Globe being thus rectified, you may proceed to solve any Problem.

S. How shall I find the Longitude and Latitude of the given Place?

Longitude and Latitude found by the Globe.

M. The Longitude of such a Place will be found by numbering on the Equator so many Degrees as the Place lies East or West of the first Meridian: And the Latitude will be found by counting so many Degrees on the brazen Meridian, as the Place lies North or South of the Equator. You must turn the Globe therefore either East or West, till the given Place is brought to the brazen Meridian, and you will see the Degree of Longitude marked on the Equator; and the Latitude is found at the same time, only by numbering the Degrees on the brazen Meridian either North or South of the Equator, till you come to the given Place.

S. How shall I find what Places are under the same Meridian with the given Place?

Places under the same Meridian.

M. This is done only by bringing the given Place to the brazen Meridian, and observing what Places lie under that Meridian, either North or South of the Equator.

S. How shall I find what Places have the same Latitude?

Places under the same Parallel.

M. This is done only by turning the Globe round, and observing on the brazen Meridian what Places come under the same Degree of Latitude as the given Place is.

S. How shall I find the Sun's Place in the Ecliptic at any time of the Year?

The Sun's Place in the Ecliptic.

M. When you know the Month, and Day of the Month, you will find upon the wooden Horizon the Sign in which the Sun is opposite to the Day of the Month, which is the Sun's Place in the Ecliptic at that time.

S. How shall I know the Length of the Days at any Time and at any Place?

Length of the Day.

M. Bring the given Place to the *Zenith*; then bring the Sun's Place in the Ecliptic to the East Side of the Horizon, and set the Index of the Hour Circle to 12 at Noon, or the upper Figure of 12, and turn the Globe till the said Place in the Ecliptic touch the

West

Western Side of the Horizon, and the Number of Hours between the upper Figure of 12, and the Hour the Index points to, shew how many Hours the Day is long, and consequently the Length of the Night; because so many Hours as the Day falls short of 24, must be the Length of the Night; as when the Day is 16 Hours long, the Night must of course be 8 Hours long.

S. How shall I find those Places on the Globe where the Sun is in the Meridian at any time?

M. The Globe being rectified, and the Place where you are brought to the brazen Meridian, set the Index of the horary Circle at the Hour of the Day at that Place, then turn the Globe till the Index points to the upper 12, and you will see all those Places where the Sun is in the Meridian; as for Example, if it be 11 in the Morning at *London*, and you set the Index at 11, turn the Globe till the Index points at the upper 12, and you will find *Naples*, which is an Hour or 15 Degrees East of *London*. And in all Places under the same Meridian as *Naples* is, it must consequently be 12 at Noon at that Time.

To find in what Places the Sun is in the Meridian.

In like manner, if it be 4 in the Afternoon at *London*, and you set the Index at 4, and turn the Globe till the Index points at the upper 12, you will find *Barbadoes*, which is four Hours or 60 Degrees West of *London*, and at all Places under the same Meridian as *Barbadoes* is, it must consequently be 12 at Noon at that Time.

S. How shall I discover where the Sun is vertical at any time of the Year?

M. The Sun can only be vertical in such Places which lie between the Tropics; and to know this, you are only to find what Place the Sun is in the Ecliptic, and bringing that Place to the brazen Meridian, observe what Degree of Latitude it has, for in all Places in that Latitude the Sun will be vertical that Day, and you will find all those Places only by turning the Globe round, and observing them as they come to the brazen Meridian.

To find where the Sun is vertical.

S. How may I find where the Sun is above the Horizon, shines without setting all the 24 Hours in the Northern Hemisphere?

M. The Day given must be when the Sun is in the Northern Signs, and having found the Sun's Place in the Ecliptic, you must bring that Place to the brazen Meridian, then count the same Number of Degrees from the North Pole towards the Equator

To find where the Days are 24 Hours long.

M. Let the Globe be set upon a level Table, and the brazen Meridian stand due North and South, then bring the given Place to the brazen Meridian, and let there be 90 Degrees between that Place and the Horizon both North and South, and the given Place will be in the *Zenith*; the Globe being thus rectified, you may proceed to solve any Problem.

S. How shall I find the Longitude and Latitude of the given Place?

Longitude and Latitude found by the Globe.

M. The Longitude of such a Place will be found by numbering on the Equator so many Degrees as the Place lies East or West of the first Meridian: And the Latitude will be found by counting so many Degrees on the brazen Meridian, as the Place lies North or South of the Equator. You must turn the Globe therefore either East or West, till the given Place is brought to the brazen Meridian, and you will see the Degree of Longitude marked on the Equator; and the Latitude is found at the same time, only by numbering the Degrees on the brazen Meridian either North or South of the Equator, till you come to the given Place.

S. How shall I find what Places are under the same Meridian with the given Place?

Places under the same Meridian.

M. This is done only by bringing the given Place to the brazen Meridian, and observing what Places lie under that Meridian, either North or South of the Equator.

S. How shall I find what Places have the same Latitude?

Places under the same Parallel.

M. This is done only by turning the Globe round, and observing on the brazen Meridian what Places come under the same Degree of Latitude as the given Place is.

S. How shall I find the Sun's Place in the Ecliptic at any time of the Year?

The Sun's Place in the Ecliptic.

M. When you know the Month, and Day of the Month, you will find upon the wooden Horizon the Sign in which the Sun is opposite to the Day of the Month, which is the Sun's Place

the Ecliptic at that time.

S. How shall I know the Length of the Days at any Time and at any Place?

Length of the Day.

M. Bring the given Place to the *Zenith*; then bring the Sun's Place in the Ecliptic to the East Side of the Horizon, and set the Index of the Hour Circle to 12 at Noon, or the upper Figure of 12, then turn the Globe till the said Place in the Ecliptic touch

West

Western Side of the Horizon, and the Number of Hours between the upper Figure of 12, and the Hour the Index points to, shew how many Hours the Day is long, and consequently the Length of the Night; because so many Hours as the Day falls short of 24, must be the Length of the Night; as when the Day is 16 Hours long, the Night must of course be 8 Hours long.

S. How shall I find those Places on the Globe where the Sun is in the Meridian at any time?

M. The Globe being rectified, and the Place where you are brought to the brazen Meridian, set the Index of the horary Circle at the Hour of the Day at that Place, then turn the Globe till the Index points to the upper 12, and you will see all those Places where the Sun is in the Meridian; as for Example, if it be 11 in the Morning at *London*, and you set the Index at 11, turn the Globe till the Index points at the upper 12, and you will find *Naples*, which is an Hour or 15 Degrees East of *London*. And in all Places under the same Meridian as *Naples* is, it must consequently be 12 at Noon at that Time.

To find in what Places the Sun is in the Meridian.

In like manner, if it be 4 in the Afternoon at *London*, and you set the Index at 4, and turn the Globe till the Index points at the upper 12, you will find *Barbadoes*, which is four Hours or 60 Degrees West of *London*, and at all Places under the same Meridian as *Barbadoes* is, it must consequently be 12 at Noon at that Time.

S. How shall I discover where the Sun is vertical at any time of the Year?

M. The Sun can only be vertical in such Places which lie between the Tropics; and to know this, you are only to find what Place the Sun is in the Ecliptic, and bringing that Place to the brazen Meridian, observe what Degree of Latitude it has, for in all Places in that Latitude the Sun will be vertical that Day, and you will find all those Places only by turning the Globe round, observing them as they come to the brazen Meridian.

To find where the Sun is vertical.

S. How may I find where the Sun is above the Horizon, shines without setting all the 24 Hours in the Northern Hemisphere?

M. The Day given must be when the Sun is in the Northern Signs, and having found the Sun's Place in the Ecliptic, you must bring that Place to the brazen Meridian, then count the same Number of Degrees from the North Pole towards the Equator

To find where the Days are 24 Hours long.

tor, as there is between the Equator and the Sun's Place in the Ecliptic, then turn the Globe round, and in all the Places passing under the last Degree counted from the North Pole, the Sun begins to shine constantly without setting on the given Day: And the Rule will serve *vice versa* for any Place set in the Southern Hemisphere, when the Sun is in the Southern Signs.

S. How do we discover the Length of the longest and shortest Days and Nights at any Place in our Northern Hemisphere?

To find the Length of the longest Day in any Place.

M. Rectify the Globe according to the Latitude of the given Place, or which is the same thing, bring the given Place to the Zenith, then bring the first Degree of *Cancer* to the East Side of the Horizon, and setting the Index of the Hour Circle to the upper Figure of 12, turn the Globe till the Sign of *Cancer* touch the West Side of the Horizon, and observe the Number of Hours between the upper Figure of 12, and the Hour the Index points to, and that is the Length of the longest Day, and the shortest Night consequently consists of so many Hours as the Day falls short of 24; and for the Length of the Days and Nights in Southern Latitude they are just the reverse of those in Northern Latitude, as the Table of the Climates shews both the one and the other.

S. How may I find in what Places the Sun is rising or setting, or in its Meridian: Or what Parts of the Earth are enlightened at any particular time?

To find where the Sun is rising, setting, or in the Meridian.

M. First find where the Sun is vertical at the given Hour, and bring that Place to the Zenith under the brazen Meridian; then observe which Places are in the Eastern Semi-circle of the Horizon, for there the Sun is setting, and in the Places in the Western Semi-circle of the Horizon the Sun is rising, and in all Places under the brazen Meridian it is Noon Day: All those Places in the upper Hemisphere of the Globe are enlightened, and those in the lower Hemisphere are in Darkness.

S. How shall I find the Distance of one Place from another upon the Globe?

M. If both Places lie under the same Meridian, bring them to the brazen Meridian, and count thereon how many Degrees of Latitude the two Places are from each other, which being reduc'd to Units is the true Distance. Every Degree of Latitude containing 60 Geographical Miles, as has been serv'd already; and 60 Geographical Miles make near

English Miles. If the two Places lie under the same Parallel of Latitude, then observe on the Equator how many Degrees of Longitude they are asunder, and observe in the Table A, how many Miles a Degree of Longitude makes in that Latitude, and then numbering the Degrees of Longitude on the Equator, reduce them to Miles, and that will give the Distance of the two Places. For Instance, suppose *Rotterdam* lies in 52 Degrees of North Latitude, and 4 Degrees of Eastern Longitude and *Pyrmont* lies under the same Parallel 5 Degrees East of *Rotterdam*, and I find that every Degree of Longitude in this Latitude makes 37 Miles, then I multiply 4 by 5, which makes 185, being the Number of Miles between *Rotterdam* and *Pyrmont*.

Where the two Places differ both in Longitude and Latitude, the Distance may be found by measuring the Number of Degrees they are asunder by the Quadrant of Altitude, and reducing those Degrees to Miles. For Example, if I find the two Places are the Length of 10 Degrees asunder by the Quadrant, they must necessarily be 600 Miles distant from each other; because 60 Miles which is the Extent of 1 Degree of Latitude, multiplied by 10, makes 600 Miles on the Globe, in whatever Direction one Place lies from another, the North, East, South, West, &c.

S. How may I find how one Place bears of another, that is, whether it lies North-East, South-West, or on any other Point of the Compass from another Place?

M. Bring one of the Places to the Zenith, and by the Quadrant of Altitude there, then extend to the other Place whose bearing you would know, and the lower Part of the Quadrant will intersect the wooden Horizon at the Point of the Compass inscrib'd on the wooden Horizon, which is the true Bearing of the given Place.

To find how one Place bears of another.

S. How shall I find on what Point of the Compass the Sun rises or sets at any Place?

M. Bring the given Place to the Zenith, and having found the Sun's Place in the Ecliptic, bring the same to the Eastern Side of the Horizon, and it will shew on what Point of the Compass the Sun rises. On the other hand, if you bring the Sun's Place in the Ecliptic to the West Side of the Horizon, it will shew on what Point of the Compass the Sun

To find on what Point of the Compass the Sun rises.

Of the grand Divisions and Subdivisions of the Earth.

S. Please to describe the Situation of the several Nations on the Face of the Earth.

2 Continents. M. The Earth is usually divided into the Eastern and Western Continents, or into the old and new World. That on the right Hand in a Map of the World is stiled the Eastern Continent, and that on the left, the Western Continent.

S. What does the Eastern Continent contain?

Eastern Continent. M. The Eastern Continent comprehends *Europe, Asia, and Africa*: *Europe* is the North-West Division, *Asia* the North-East Division, and *Africa* the South Division of this Eastern Continent.

The Division of the Habitable Earth, the square Miles of each Division and Subdivision, Capital Cities, with the Distance and Bearing of each from London, also the Time of each Country compared with that of England.

THE Terraqueous Globe is divided into,

I. <i>Europe</i>	2,749,349	} Square Miles Miles in Length to a Degree
II. <i>Asia</i>	10,257,487	
III. <i>Africa</i>	8,506,208	
IV. <i>America</i>	9,153,762	
Habitable Earth	30,666,806	
Seas, and unknown Parts	117,843,821	
Superficies of the whole Globe	148,510,627	

Division and Sub-division.	Square Miles.	Capital Cities.	Distance and Bearing from London.	Difference of Time from Lond.
I. EUROPE.				*H.M.
1. Spain	150,243	Madrid	690 S	0 16 W
2. Portugal	27,851	Lisbon	840 SW	0 38 W
3. France	138,837	Paris	203 E	0 9 E
4. Italy	75,576	Rome	780 SE	0 52 E
5. Germany	181,631	Vienna	650 E	1 5 E
6. Holland	9,540	Amsterdam	132 E	0 18 E
7. Denmark	163,001	Copenhagen	480 NE	0 50 E
8. Sweden	228,715	Stockholm	720 NE	1 10 E
9. Russia	1,103,485	Petersburg	1080 NE	2 2 E
10. Poland	226,414	Warsaw	766 SE	1 23 E
11. Turkey in Eur.	212,240	Constantinople	1300 SE	1 56 E
12. British Isles	105,634	London	First Meridian.	
II. ASIA.				
1. Turkey in Asia	510,717	Bursa	1396 SE	1 58 E
2. Arabia	700,000	Mecca	2640 SE	
3. Persia	800,000	Ispahan	2550 E	3 21 E
4. India	1,857,500	Agra	3780 E	5 15 E
5. China	1,105,000	Pekin	4380 NE	7 24 E
6. Asiatic Isles	811,980			
7. Tartary				
1. Chinese	644,000	Chinyan	4480 NE	8 4 E
2. Independent	778,290	Samarchand	2800 E	1 26 E
3. Muscovite	3,050,000	Tobolky	2412 NE	4 10 E
III. AFRICA.				
1. Egypt	140,700	Grand Cairo	1920 SE	2 10 E
2. Barca	66,400	Folemeta	1440 SE	1 26 E
3. Abex	30,000	Erquiko	3580 SE	2 36 E
4. Fez & Morocco	118,800	Fez & Morocco	{ 1080 S	{ 0 21 } W
			{ 1290 S	{ 0 30 } W
5. Taflet and Sengelmesse	100,600	Taflet and Sengelmesse	{ 1376 S	{ 0 30 } W
			{ 1240 S	{ 0 18 } W
6. Algier	143,600	Algier	920 S	0 13 E
7. Tunis	54,400	Tunis	990 SE	0 39 E

A Degree of Longitude being 4 Minutes in Time, therefore by finding the Longitude we have the Time. A Watch that is set to Time at London would be 16 Minutes too fast at Madrid, as it lies to the West of the Meridian of London: And Vienna being 16 Degrees and 20 Minutes to the East of the Meridian of London, consequently a Watch set at London would be 1 Hour and 5 Minutes too slow at Vienna.

Division

Division and Sub-division.	Square Miles.	Capital Cities.	Distance and Bearing from London.	Difference of Time from Lond.
				H. M.
8. Tripoli	75,000	Tripoli	1260 SE	0 56 E
9. Biledulgerid	485,000	Dara	1565 S	0 36 W
10. Zaara	739,200	Tegassa	1840 S	0 24 W
11. Negroland	1,026,000	Madinga	2500 S	0 38 W
12. Guinea	510,000	Benin	2700 S	0 20 E
13. Loango	49,400	Loango	3300 S	0 43 E
14. Congo	172,800	St. Salvador	3480 S	1 0 E
15. Angola	38,400	Mechina	3750	0 58 E
16. Benguela	64,000	Benguela	3900 S	0 58 E
17. Mataman	144,000			
18. Monomotapa	222,500	Monomotapa	4500 S	1 18 E
19. Monemugi	310,000	Chicova	4260 S	1 44 E
20. Caffers	200,340	C. Good Hope	5200 S	1 4 E
21. Saffala	27,500	Saffala	4600 SE	2 17 E
22. Zanguebar	275,000	Mozambique	4440 SE	2 38 E
23. Anian	234,000	Brava	3702 SE	2 40 E
24. Abissinia	378,000	Caxumo		
25. Nubia	264,000	Dancala	2418 SE	2 13 E
26. Desat. of Barca	184,900	Angela	1680 SE	1 33 E
27. Ethiopia	1,200,000			
28. African Isles	181,668			
IV. AMERICA.				
1. British Empire				
1. Carolina	57,500	Charles Town	3450 W	5 35 W
2. Virginia	20,750	James Town	3210 W	5 2 W
3. Maryland	12,260	Baltimore	3000 W	4 45 W
4. Pennsylvania	12,500	Philadelphia	3100 W	4 55 W
5. New Jersey	10,000	Elizabeth To.	3040 W	4 50 W
6. New York	8,100	New York	3000 W	4 53 W
7. New Engl. & Scotland	115,000	Boston	2790 W	4 40 W
		Anapolis	2580 W	4 24 W
8. Isles	42,972	Kingston	4080 W	5 6 W
2. Spanish Empire				
1. Old Mexico	571,240	Mexico	4800 NW	6 54 W
2. New Mexico	300,000	Sancta Fe	4320 NW	7 17 W
3. Florida	118,000	St. Augustine	3690 W	5 25 W
4. Terra Firma	828,000	Carthagena	4320 W	5 6 W
5. Peru	970,000	Lima	5700 SW	5 4 W
6. Chili	206,000	St. Jago	7200 SW	5 6 W
7. Paragua	1,150,000	Assumption	5460 SW	5 54 W

Division and Sub-division.	Square Miles.	Capital Cities.	Distance and Bearing from London.	Difference of Time from Lond.
				H. M.
1. Land of <i>Amazons</i>	993,600	Unknown		
2. <i>Magellanica</i>	325,000	Unknown		
3. <i>California</i>	240,000	Unknown		
4. <i>Illes</i>	143,196	<i>Havanna</i>		5 26 W
5. <i>French Empire</i>				
6. <i>Louisiana</i>	516,000	<i>Fort Louis</i>	4080 NW	6 5 W
7. <i>Canada and New France</i>	1,059,100	<i>Quebec</i>		4 56 W
8. <i>French Illes</i>	21,521			
9. <i>Dutch Domin.</i>				
10. <i>Curassow</i>	342			
11. <i>Bonaire</i>	168			
12. <i>Portuguese Dominions are</i>				
13. <i>Brazil</i>	940,000	<i>St. Salvador</i>	2260 SW	4 42 W
14. <i>Ser de Laborador</i>	318,750	Unknown		

For the Situation of each particular Country, with regard to Latitude and Longitude, and to its contiguous States, we refer to the Maps, because they will shew this in a more agreeable and striking Manner than any verbal Account could.

The use of Maps is obvious from their Construction. The Degrees of the Meridians and Parallels shew the Longitudes and Latitudes of Places, and the Scale of Miles annexed, their Distances; the Situation of Places with regard to each other, as well as the cardinal Points, appears by Inspection, the Top of the Map being always the North, the Bottom the South, the Right-hand the East, and the Left the West; unless the Compass, usually annexed, shew the contrary.

The Brevity which we are necessarily obliged to observe, prevents us also from taking any notice of the Subdivisions of Countries, as well as of many other Particulars which are to be found in large Treatises on this Subject. But we hope our Accounts of the several Countries will be found as entertaining and satisfactory as their Shortness would admit. And tho' in general we have taken notice of the Climate, Government, Revenues, Forces, Character, Customs, Religion, Customs, &c. of the several Nations, yet we have not thought ourselves always obliged to say something upon these Heads, but

but have enlarged upon them, or been entirely silent, as was judged it would be most entertaining or satisfactory.

Of SPAIN.

CLIMATE.] THE Air of *Spain* is generally pure and de-
hot, but exceeding healthful. The Wind
is so moderate in the Valleys, that they have very little occasion
for Fires nine Months of the Year: On the contrary, it may
be confess'd, that during the Months of *June*, *July*, and *August*,
the Heats are insupportable to Foreigners, especially in
the Heart of the Country, and towards the South. Defect of
Corn is sufficiently supplied by various Sorts of excellent Fruits
and Wines, which, with little Art and Labour, are here pro-
duced in great Plenty.

GOVERNMENT.] The King of *Spain* is as absolute a Monarch
as any on the Face of the Earth; his Crown is hereditary,
and descends to Females.

REVENUES.] The King's Revenues, which arise from various
Customs and Duties laid on Goods, &c. it is presumed
do not amount to much more than 5,000,000 *l. Sterling*, where
the Multitude of Salaries, Perquisites, &c. are deducted.

FORCES.] It is said, the *Spanish* Troops amount to about
70,000, in time of Peace, which is a Force sufficient to repulse
any Enemy that shall attempt to invade them; even *France*
itself, if unassisted by the Maritime Powers.

RELIGION.] The *Roman Catholic* being the Religion of
Spain, no other Denomination of Christians are tolerated.
The *Spaniards* are exceedingly devoted to their Clergy, they are
led by them into the grossest Superstition and Bigotry.

CUSTOMS.] In *Passion-week* the *Spaniards* practise great
Austerities; some will procure themselves to be fastened to a
Cross, in their Shirts, with their Arms extended in Imitation
of our Saviour, uttering the most dismal Groans and Lamentations;
others will walk bare-footed over Rocks and Mountains to some distant Shrine,
to perform their Devotions.

But on Festivals the Scene is very different; for then they
expose the richest Shrines, and all the Treasures of the Churches,
to public View; the People are adorned with their Jewels; and in the
hottest Weather, when the Sun shines out in its full Lustre, they carry
lighted Torches in their Hands, which, with the Sun-beams over their
Heads, almost melt the superstitious Crowd.

Serenading seems to be a Diversion almost peculiar to the People.
Not a young Fellow scarce, when the Love-



him, but spends the best Part of the Night in such Amusements, tho' they had little more Knowledge of the Lady than *Quixot* had of the celebrated *Dulcinea*.

The *Spaniards* are enchanted with their Bull-seasts: How these Entertainments are not exhibited so frequently as formerly.

[CURIOSITIES.] In the City of *Granada* is a large sumptuous Palace of the *Moorish* Kings, said to contain Lodgings and accommodations for near Forty thousand People; the Walls thereof are lin'd with Jasper, Porphyry, and other beautiful Stones, which form a sort of *Mosaic* Work, with Abundance of Inscriptions in *Arabian* Characters.

Of PORTUGAL.

[CLIMATE.] THE Face of this Country is very rough, and the Mountains are some of the most barren Part of the Continent; however, towards the Bottoms of them, they are well planted with Vines, which yield excellent Wines. *Portugal* produces Abundance of Olives, Apples, Lemons, Citrons, Almonds, Chestnuts, Figs, Raisins, Pomegranates, and other Fruits common to us; but they are not reckoned so good as those in the Southern Provinces of

[GOVERNMENT.] This Kingdom, after several surprising Changes of Fortune, was seized upon in the Year 1580 by *Philip* King of *Spain*, and it continued a *Spanish* Province till

The *Spaniards* having been weakened by a long War with *France*, and the Revolt of the *Catalonians*, the *Portuguese* had a fair Opportunity of delivering their Country from the intolerable foreign Yoke; and as the Duke of *Braganza* was the next in Blood to their former Princes, they made him King of the Crown, which he accepted; but much Blood was shed to maintain him in it afterwards. The King of *Portugal* is an absolute Monarch, and his Crown hereditary. The Government of *Portugal* and *Spain* have a great Resemblance; for the *Portuguese* endeavour to imitate their Neighbours in all public Affairs.

[REVENUES.] The King of *Portugal's* Revenues arise chiefly from the Goods exported and imported: The whole clear Revenue, upon a moderate Computation, is about 1,200,000*l*.

[ARMED FORCES.] The Forces of the King of *Portugal*, according to the best Account, do not amount to 20,000; nor can they be thought to man and pay 30 Men of War of the Line.

If

If they have this Number of Ships, a Squadron of *English* or *Dutch*, of half the Number, would not be afraid to engage them. They serve chiefly for Convoys to their *British* Fleets, and are very often used as Merchant-ships to import Goods or Treasure from their foreign Settlements.

RELIGION.] The Tenets, grossest Errors and Corruptions of the Church of *Rome* are embraced by the *Portuguese*, who like the *Spaniards*, are exceedingly devoted to the Clergy.

CUSTOMS.] The Customs are in a manner the same with those in *Spain*.

CURIOSITIES.] In a Lake on the Top of the Hill *São* in *Portugal* are found Pieces of Ships, tho' it be distant from the Sea more than twelve Leagues. Near to *Rioja* there is a Lake remarkable for its rumbling Noise, which is commonly heard before a Storm, and that at the Distance of fifteen or sixteen Miles. About eight Leagues from *Coimbra* is a Fountain, which swallows up, or draws in, whatsoever Thing touches the Surface of its Waters; an Experiment of which is often made with the Trunks of Trees.

Of FRANCE.

CLIMATE.] THE Air of this Country, in general, is very temperate, pleasant, and healthy. The Soil extremely fruitful, particularly in Corn, Wine, &c. Fruits.

GOVERNMENT.] As to the Form of Government in *France*, the legislative, as well as the executive Power, is vested solely in the King: His Edicts are of the Force of Acts of Parliament with us, and he appoints the Judges and Officers who are to put them in Execution.

The Crown of *France* is hereditary; but all Females are excluded by the *Salique Law*.

REVENUES.] The Taxes usually levied in *France* are the *Taille*, or Land-tax, the *Taillon*, the Substinence-money, *Aides*, and the *Gabelles*. By the *Aides* are understood Duties and Customs on Goods and Merchandizes, &c. Salt. The *Gabelles* are Taxes arising from Salt. The other Taxes are, the Poll-tax; the Tenth of all the Estates in the Kingdom; the Fiftieth Penny, or the Fiftieth Part of the Produce of the Earth; the Tenth and Free Gifts of the Clergy. From these, and the Revenues arising from the Crown

ines, &c. and from the high Duties imposed on all Provisions brought into *Paris*, arise Fifteen Millions *Sterling*, and upwards, annually, to the Government. I cannot forbear mentioning those violent Methods sometimes practised by the *French* Court, in order to raise Money, to support her Projects and vast Armies; which are, raising the Value of the Coin, and compelling the People to take Paper for their Money, and then compounding with them to take Half, or perhaps a Quarter, of their respective Debts, when they come to be paid: And it is supposed, that the King makes much by these oppressive Methods as the above annual revenues.

FORCES.] The Armies of *France* were never so numerous in the Reign of *Lewis XIV.* In the War which preceded the Peace of *Utrecht*, they amounted to near *Land Forces*, 100,000 Men; and, 'tis said, they are not much less at present, when the Regiments are completed.

RELIGION.] The established Religion in *France* is that of the Roman Catholic; but the *Gallican* Church pretends to enjoy greater Liberties and Privileges, and to be less subject to the See of *Rome*, than any other Christian State of that Communion. The Nation is divided into two great Parties, one of them zealous in defending the Rights of the *Gallican* Church against the Encroachments of *Rome*, and the other equally zealous in asserting the Pope's Supremacy. The Protestants (commonly called *Huguenots*) were formerly allowed public Profession of their Religion, by several Edicts granted by the *French* Kings: But the Repeal of these restrictive Edicts occasioned Civil Wars; and, at last, *Lewis XIV.* ordered all their Churches to be destroyed, and violently persecuted the Protestants; which forced great Numbers to leave the Kingdom, and seek for Shelter in foreign

Customs.] The usual Diversions of the *French* are, either Plays, Gaming, Walking, or Taking the Air in Coaches. The Opera's in *Paris* are fine, and the Music admirable. The *Tuileries*, where Company walk in the delightful Gardens of that Palace, are very beautiful.

The *French* do not eat that Quantity of Flesh as we do, nor do they often dress it in the *Dist.* Manner: Soops, Fricassées, Ragouts, and other dishes, disguis'd with Onions, Herbs and Spices, are preferred before whole Joints boil'd or roasted. They hang up the Meat also before it is dress'd, till it is so very tender, that

that an *Englishman* would think it fit for the *Dunghil*. But if the *French* eat less Meat than we do, they are perfect Devourers of Bread, which is generally exceeding light and good. They have also great Variety of Wines, which are their ordinary Drink, and are supposed to contribute to the Sprightliness and Vivacity so remarkable in the *French*. *Cyder* is pretty much drank in the Northern Parts of *France*, which yield little or no Wine. This Nation is much more extravagant in their Dress than in Eating and Drinking. An *Italian Painter*, being desired to draw a *Frenchman*, represented him with a Pair of Sheers and a Piece of Cloth, intimating, that he was cutting out something new. This Levity in Dress is despised by their nearest Neighbours the *Italians*, *Dutch*, and *Spaniards*, who seldom alter the Fashion of their Cloaths.

Of ITALY.

ITALY is compos'd of several independent States, which we shall therefore mention separately, and then say a few Words of the Whole.

The four first Divisions of *Italy* belong to the King of *Sardinia*. The first is *Savoy*. 2. *Piedmont*. 3. *Montferrat*. 4. *Genoa*. The Revenues of the King of *Sardinia* are about 500,000 *l*. He keeps a good Body of Troops in Time of Peace, and can raise upwards of 30,000 good Soldiers. The Island of *Sardinia*, (belonging to the Duke of *Savoy*) one of the largest in the *Mediterranean Sea*, is 171 Miles from North to South and 96 from East to West. There are 44 little Islands dependent on it, of which *S. Antioco*, *S. Pietro*, *Travulera*, *Asinara*, are the chief; many of the others are uninhabited. *Sardinia* was given to the Duke of *Savoy*, and the Title of King, in lieu of *Sicily*, which was given him by the Emperor of *Utrecht* and *Baden*, and taken from him in 1718. The Soil of this Island is fruitful, when it is manur'd; the Summer is hot and sultry, and reckon'd very unhealthful. There are but few Towns of any Note, and but thinly peopled, and the Natives are an unpolished Generation. The Government of this Island is very rough. 5. *Genoa*, a Republick, whose Government is committed to the Doge or Duke, chosen for two Years, but lodg'd in the Senate. Revenues 200,000 *l*. 20,000 Forces. Navy 6 Gallies. 6. *Milan*, Dutch

Government is lodg'd in the Senate, subject to the Council of the Emperor. Revenues about 300,000 *l.* The Forces that can be rais'd are near 30,000. 7. *Mantua*, Dutchy. Government under the Emperor. Revenues about 30,000 *l.* 8. *Modena*, Dutchy. The Revenues of this Duke, who is absolute, amount to near 100,000 *l.* 9. *Parma*, belongs to the Infant Don *Philip* of *Spain*. Revenues near 30,000 *l.* 10. *Venice*. The *Venetian* Government is lodg'd in the Nobility; but conditionally committed to the Doge, who keeps this Post for Life. Revenues are 1,200,000 *l.* Forces, 24,000. Navy, 30 Men of War, and 100 Gallies. 11. *Tuscany*: divided into 1. the *Florentine*; 2. the *Pisan*; 3. the *Siennois*. Subject to its own Duke. Revenues are 500,000 *l.* Forces, small. Navy, 12 Gallies. 12. *Lucca*, Republic, to *Spain*. 13. *Delli Presidli*, to *Spain*. 14. *Piombino*, to *Spain*. 15. *S. Marino*, Republic. 16. *Pope's* Dominions. Government absolute as any in *Europe*. The Revenues of his Holiness very considerable. Forces, scarce worth Notice. Navy, but 20 Gallies. 17. *Naples*. *Naples* and *Sicily* were both given to Don *Carlos*, with the Title of King, in the Year 1736. Revenues, 1,000,000 *l.* Forces, about 20,000. Navy, but 20 small Men of War. 18. *Sicily*, which lies in a very warm Climate, but healthful Air, being refresh'd with cool Breezes from the Seas and Mountains. There is not a Country in *Europe* whose Hills and Plains are more fruitful than those of this Island, which has now the same Sovereign as *Naples*. 19. *Corfica*. 20. *Malta*, (subject to its own King and Master) is a small Island, about 20 Miles in Length, 10 in Breadth, nearly of an oval Figure; and of a white Rock, covered with a Foot of Earth, or thereabouts. The Air is generally clear and healthful, but excessive hot, so it is not refresh'd with cool Breezes from the Sea; the Climate is not so fruitful enough. The Island is stock'd with loose Women from *Greece*, who resort hither to accommodate the unmarried Knights, and others who despise a conjugal Life. Their Language is a barbarous *Arabic*. [CLIMATE.] The Air of *Italy* is generally pure, temperate, and healthful, except in the *Campania* about *Rome*, where it is very unhealthful from *June* to *September*; and in the *Appennine* Mountains it is exceeding cold; on the North Side of them, especially the South of *Naples*, the Heats are troublesome; the North Side of them is more healthful, and as cooler, than the Provinces on the South; but here are some unhealthful Spots.

Q

TRADE.]

TRADE.] *Italy* takes from *England* Broad-cloth, Long
ells, Bays, Druggets, Calimancoes, and divers other Stuffs
Tin, Lead; great Quantities of Fish, as Pilchard

Trade with
England.

Herrings, Salmon, *Newfoundland* Cod, &c. *Per-*
per, and other *East India* Goods. The Com-
modities *England* takes from them, are Raw, Thrown and
Wrought Silk, Wine, Oil, Soap, Olives, some Dyers Ware
Anchovies, Marble, &c. Formerly we received a consider-
able Balance from them; but the *French* now supplying them
with very great Quantities of Woollen Manufactures, and
having got Part of the *Newfoundland* Trade, and as we im-
port great Quantities of Thrown and Raw Silk from them

Trade with
other Coun-
tries.

to carry on our Manufactures, it is thought
Balance now against us is considerable. The
Commodities exported out of *Italy*, into other
Foreign Parts, are chiefly Corn, Wine, Rice,
Silks, Velvets, Taffaties, Grograms, Fustians, their
Manufactures; Gold Wire, Alum, Armour, Glasses, &c.

CHARACTER.] The *Italians* excel in a complaisant, ob-
ing Behaviour to each other, and Affability to Foreigners,
observing a Medium between the Levity of the *French*,
the starch'd Gravity of the *Spaniards*, and are by far the
sobrest People that are to be found in the Christian World,
though they abound in Plenty of the choicest Wines; nor
there any thing like Luxury to be seen at the Tables of the
Great. They are generally Men of Wit, and have a Taste
for Arts and Sciences; nor do they want Application. Music,
Poetry, Painting, Sculpture, and Architecture, are their
favourite Studies; there are no People on the Face of the
Earth that have brought them to greater Perfection.

RELIGION.] The *Italians* are zealous Professors of the
Doctrine of the Church of *Rome*. The *Jews* are here
rated in the public Exercise of their Religion. The *N*
either out of Fear of the dreadful Inquisition, or in Resentment
to the Pope, or by being industriously kept in Ignorance of
the Protestant Doctrine, entertain monstrous Notions of
the Dissenters from the *Roman* Church.

CURIOSITIES.] The Curiosities of this Country
chiefly these following. In *Rome* are Amphitheatres, parti-
ly that begun by *Vespasian*, and finished by *Domitian*, and
umphal Arches, as that of *Constantine* the Great, erected
him in Memory of his Victory obtain'd over the Emperor
Maxentius, with this Inscription, *Liberatori Urbis, et*
Pacis; that erected to *T. Vespasian*, upon his taking Jerusalem
and spoiling the Temple, of *Jerusalem*; add the Temple

Bridge, whose Ruins are still visible near *Port Angelo*, so much reputed formerly, that, by a Decree of the Senate, none of the meaner People were suffered to tread upon the same : Baths of *Antoninus Pius*, which were of prodigious Bigness ; those of *Alexander Severus*, the magnificent Ruins whereof are near the Church of *St. Eustachio* : The Pillar erected by *M. Aurelius Antoninus* the Emperor, in Honour of his Father *Antoninus Pius*, being as yet 175 Foot high ; another Pillar in Honour of *Trajan* ; another in Honour of *Julius*, upon his Naval Victory over the *Carthaginians* ; to these add the two Obelisks formerly belonging to the famous *Circus Maximus*, begun by *Tarquinius Priscus*, augmented by *J. Cæsar* and *Augustus*, and adorn'd by *Trajan* and *Heliogabalus* ; add the three Pillars of admirable Structure, which formerly belong'd to the Temple of *Jupiter Stator*, built by *Romulus*, upon his Victory over the *Sabines* : The Ruins of *Templum Pacis*, built by *Titus Vespasian*, adorn'd with some of the Spoils of the Temple of *Jerusalem* : Lastly, the very Plate of Brass, on which the Laws of the Ten Tables were written, is still to be seen in the Capitol. In the Kingdom of *Naples* are the Remains of a fair Amphitheatre, and *Cicero's* Academy, near *Puzzuolo* ; so, between this Place and *Baiæ*, are the Arches and Ruins of that prodigious Bridge, being three Miles long, built by *Augustus*. The Ruins of *Nero's* Palace, with the Tomb of *Virgilius Maro*, in the Gardens of *S. Severino*, near the Entrance of the Grotto of *Pausilipus*, near *Naples* ; which Grotto is a large Cartway, about a Mile long, cut under ground quite thro' a Mountain. To these we may add that prodigy of Nature, the terrible Volcano *Vesuvius*, about 7 Miles from the City of *Naples*. The very Stone upon which *Julius Cæsar* stood, when he made an Oration to his Men, persuading them to pass the *Rubicon*, and advance strait to *Rome*, may be seen at *Rimini*. Amongst the famous Roman Causeways, we may reckon that of *Flaminius*, reaching from *Rome* to *Rimini*, being five Days Journey, which employ'd the Soldiers during the Time of Peace.

Of GERMANY.

CLIMATE.] THE Soil of the *Netherlands* is, in general, so fertile, in Grain, Roots, and many Sorts of Fruits, that 'tis hardly to be parallel'd by any Spot of Ground in the same Climate. Towards the North of Germany it is very cold in Winter, but in the Southmost Province the Air is very temperate; and the Soil of *Germany*, in general, is very fertile. The Air of *Hungary* is, by many reckon'd very unhealthy; which is chiefly occasioned from the great Quantity of moorish Ground, and the many Lakes with which this Country abounds. However, the Soil, in general, is very fruitful in Corn, and various Sorts of pleasant Fruits, and also affords excellent Pasturage. *Hungary* produces valuable Mines of Copper, Iron, Quicksilver, Antimony, and Salt.

GOVERNMENT.] The Power of the *German* Emperors hath not been at all Times the same: For *Charlemain*, who laid the Foundation of this Empire, enjoy'd great Part of *Germany*, *France*, and *Italy*, of which he was absolute Monarch, and took the Liberty of disposing his Dominions to his Successor at his Death, as many succeeding Emperors did afterwards. The first Occasion of electing a King of the *Romans* proceeded from a Contrivance of some Emperors, to secure the Imperial Crown to their own Families; they, making use of their Authority while they were in Possession of the Throne, easily influenced the Electors to chuse a Son, a Brother, or a Relation, to be crown'd King of *Hungary*, afterwards King of *Bohemia*, and then King of the *Romans*. By this Custom the Empire seem'd to be intail'd on the Males of the *Austrian* Family, it having been much the same thing to elect a King of the *Romans* as to chuse an Emperor. But *Leopold*, the Emperor's Father, form'd a Design to settle the Succession on the Female Line, on the Failure of a Male Issue; this Scheme, about fifty Years ago, was communicated to the Diets of the Empire, where it receiv'd all the Validity that could give it, and was called the *Pragmatic Sanction*. The principal Members of the Empire, after the King of the *Romans*, are the Nine Electors, of whom the Three first are ecclesiastical, viz. the Electors of *Mentz*, *Triers*, and *Cologne*; the King of *Bohemia*, the Duke of *Bavaria*, the Duke of *Saxony*, the Marquis of *Brandenburg* (King of *Prussia*), the Elector Palatine of the *Rhine*, and the Duke of *Brunswick* (King of *England*). Every Elector is Sovereign in his Dominion; they can make Laws, establish Courts of Justice, coin Money,

pay Taxes, make Alliances among themselves, and also with Foreign States, provided they do not tend to the Prejudice of the Empire, raise Fortifications, and make Peace or War, under some Restrictions. Besides these Electors, there are many other Princes who exercise a Sovereign Power over those in their own Dominions. The General Diet, or Assembly of the Empire, consists of the *Diet.*

Electors, Ecclesiastical Princes, Secular Princes, the Representatives, or Deputies, of the Imperial or Free Cities, which are a kind of little Commonwealths: This great body comprehends above 300 different Sovereignties, which are the Subdivisions of the Nine Circles of the Empire. The Authority of the Emperor over the States consists, 1. In presiding at the Imperial Diets, and in having a Negative Voice therein. 2. In that all the Princes and States of Germany are oblig'd to do him Homage, and swear Fidelity to him. 3. That he, or his Generals, have a Right to command the Forces of all the Princes of the Empire, when united together. 4. That he receives a kind of Tribute from all the Princes and States of the Empire, called the *Roman Ments.* 5. That he can enfranchise Cities, institute Universities, and the like; and is the Fountain of Honour in his Dominions. But his Imperial Majesty has not the Power of making War or Peace, or of levying Taxes, without the Consent of the Electors, and other Princes of the Empire; neither can he make Laws, or suspend them, without Consent of the Diet, or Assembly of the States. Each of the thirteen Cantons of the *Switzers* forms a Republic; but all are leagued together, and constitute what is called the Commonwealth of the *Swiss*, or the *Helvetic* Body, from their ancient name, *Helvetii*. The Government, in some of the Cantons, is Aristocratical, and, in others, Democratical: The Seven Aristocratical Cantons are those of *Zurich, Bern, Lucern, Friburg, Soleure, and Schaffhausen*; the other Six are Democratical.

*Emperor's
Prerogatives.*

*Government
of the
Switzers.*

REVENUES and FORCES.] As to the Forces which the several Princes and Dominions of the Empire are, by their Revenues, or Taxes, able to maintain, they are computed to amount to upwards of 400,000 Men, whereof near 260,000 are usually kept in Pay in Time of Peace. As

to the Product, or Trade of *Switzerland*, which is considerable, the public Revenues are not great: But, as they are very frugal, they lay up something every Year; which, in a long Tract of Time, furnished

*Of Switzer-
land.*

nishes them with a considerable Treasure. Standing Forces have ever been thought inconsistent with the Welfare of the Republics, since their first Institution; but there is no-where in *Europe*, a better regulated Militia: With these they have from time to time, maintain'd their Liberties against all the Attempts of the Houses of *Austria*, and *France*. The Addition of *Silesia* to the King of *Prussia* Dominions, is a very considerable Acquisition, and this Prince may now maintain upwards of 50,000 Men for it has been calculated, that, before this Conquest, he could maintain 40,000 Men and upwards.

RELIGION.] The Laws of the Empire give free Toleration to the public Exercise of the *Popish*, *Calvinist*, and *Lutheran* Professions. The Doctrine of *Calvin* now bears a great Sway in *Prussia*, and some other Territories belonging to the Elector of *Brandenburg*. However, the greatest Part of the Empire still adhere to the *Popish* Religion. The prevailing Religion in *Hungary* is that of the Church of *Rome*; next to it is the Doctrine of *Luther* and *Calvin*, and besides these there are most Sorts and Sects of Christians, as also many *Jews* and *Mahometans*.

CUSTOMS.] Hunting the wild Boar, or Deer, is the Sport most generally follow'd in *Germany* by the Quality. There is no Nation more in Love with Travelling than the *German*, but this Passion frequently ruins their Estates, and impoverishes their Country; for a *German* Nobleman will not be seen at a foreign Court, without an Equipage suitable to his Quality, and often beyond it. In their Houses Fire is seldom seen, except in the Kitchen; but their Rooms are heated by a Stove or Oven, to any Degree they desire. In the Winter, they use one Feather-bed over, and another under them.

Of the UNITED PROVINCES.

THE Seven United Provinces are, *Holland*, 2. *Zeland*, 3. *Utrecht*. 4. *Overyssel*. 5. *Friesland*. 6. *Groenland*. 7. *Guelderland*.

CLIMATE.] The Air of this Country would be all Air and Mist, if it was not purify'd by the Sharpness of the Frosts, which never fail to visit them, with every East Wind, for about Four Months in the Year, and are much sharper than with us, tho' there is scarce any Difference in Latitude: For the Wind comes to them over a long tract of frozen Continent; but is moisten'd by the Vapours, or soften'd by the Warmth of the Sea's Motion, before it reaches us. This Country lies very low; and tho' the

naturally wet, yet the industrious Inhabitants do so drain it by vast Multitudes of artificial Canals, that the Ground is made very fit for excellent Pasturage and Tillage. They employ the greatest Part of their Land in grazing of vast Herds of Cattle. The natural Products of *Holland* are, chiefly, Butter and Cheese.

GOVERNMENT.] The *United Provinces* are a Confederacy of many independent States; for not only every Province is sovereign, and independent of any other Power, but there are, in every Province, several Republics, independent of each other, and which are not bound by the Decrees, or Acts, of the States of the Province, till such Decrees are ratify'd by each particular City, or Republic, which sends Deputies, or Representatives, to the Provincial Assembly. But all these, join'd together, make up one Republic, the most considerable in the World; which Republic is govern'd by the Assembly of the States General, consisting of Seven Voices, each Province having One. As these States General can neither make War or Peace, enter into new Alliances, or raise Money, without the Consent of every Province; so neither can the States Provincial determine these Things without the Consent of every Republic, or City, which, by the Constitution of the Province, hath a Voice in the Assembly: Which shews, that these Provinces and Cities are not united by so strong a Tye, as those who are govern'd by one Sovereign, except so far as necessity obliges them to keep together. This Commonwealth grew to that Grandeur in the Space of Fifty Years, as to rival the most formidable Powers in *Europe*; and to dispute the Dominion of the Sea even with *Britain*, which rais'd them from Obscurity.

TRADE.] There is not a Nation under the Sun, where the People apply themselves with more Diligence to all manner of mechanic Arts, than the Inhabitants of this Country. The Manufactures formerly peculiar to other Countries are here almost brought to Perfection; not so much by the Ingenuity of the *Dutch*, but, in Imitation of ancient *Rome*, this once distress'd People invited all others, in the like shatter'd condition, to join them, and set up the same Employments as they carried on in their respective Countries. In *Harlem* they make the finest Linen, and give it so pure a White, that they bring it from all the rest of the Provinces, and even from *Germany*, and other foreign Countries, to bleach it here: In this Place are also manufactured Fine Silks, Gauzes, coarse Flower'd Velvets, Gold and Silver Brocades, and other rich Stuffs. Their Woollen Manufactures flourish most in *Leiden*, where they make Broad and Narrow Cloths, Serges and

and Camblets; but still inferior to those of *Britain*, or they would not purchase our Woollen Manufactures to export to other Nations. Their Wool they have from *Spain*, *Germany*, and *Turkey*: Nor are the Silk Manufactures of *Holland* as good as those of *France* or *Italy*; but being cheaper, they go off better. As to the Navigation of this mighty State, it is frequently said, that the Number of large Ships, and Vessels of Burden, is nearly equal to that of *England*; for, to the *Baltic*, it is computed, the *Dutch* employ a Thousand more Ships than the *English*; but this is balanc'd by the Number of Ships we send to our Plantations in *America*, where the *Hollanders* have little or no Trade; but, however, in every other Country almost, whither the *English* and *Dutch* trade, more of our Ships are found than of the *United Provinces*. And, upon a late Computation, the Quantity of Shipping belonging to the *English*, amounts to 930,000 Tons; and to the *Dutch*, 900,000 Tons. The Trade of the *United Provinces* with the *British* Isles is very great: From *England*, particularly, they import Broad-cloth, Druggets, Long-ells, Stuffs of many Sorts, Leather, Corn, Coals, and something of almost every thing that this Kingdom produces; besides all Sorts of *India* and *Turkey* re-exported Goods, Sugars, Tobacco, Rice, Ginger, Pitch and Tar, and sundry other Commodities of the Produce of our *American* Plantations. *England* takes from *Holland* great Quantities of Fine Hollands, Linen Threads, Tapes, Incles, Whale-fins, Brass Battery, Madras Argol, Lint-seed, &c. The Trade is said to be considerable to the Advantage of the Subjects of *England*. The *Dutch* manage a prodigious Trade in most of the known Parts of the World; and so industrious are they, and so numerous, that *Holland* may very properly be compar'd to a large Bee-hive; the Multitude of Ships, daily going out and in, lively represent the Swarm of Bees, and the Hive is justly reckon'd the Warehouse of the richest and best Commodities of Nations.

REVENUES.] The Subjects of the *United Provinces* are liable to a great Variety of Charges and Impositions. Their Council of State draw up, every Winter, an Estimate of the Expences of the ensuing Year, which usually amount to 3,000,000 *Sterling* in Time of Peace. This Sum is rais'd by almost general Excise, and Customs, the chief of which are 1. A Duty upon Salt; 2. upon Beer; 3. upon Victuallers; 4. upon Candles; 5. upon Turf for Firing, and Coals from *England*; 6. upon *English* Cloth, the Third Part of the Value; 7. upon Wheat, Rye and Barley; 8. upon all Cattle, Sheep and

are kill'd, a Seventh Part of the Price; 9. for every
 mied Beast, above three Years old, Three-pence per Month;
 upon all Farms and Lands, One Pound in Sixteen; 11. upon
 up, Eleven Shillings the Barrel; 12. upon Houses, the
 th-part of the Rent. In short, there is not that Thing
 ce in the whole Country but some Duty or other is laid
 on it. Their extraordinary Taxes, in Time of War, are,
 Poll-money, which is usually Twenty-pence *per* Head:
 Chimney-money, Twenty-pence every Hearth: Or, 3.
 and-tax, being Ten Shillings for every Hundred Pounds *per*
 . The constant Charges, or Taxes laid upon them, to
 end their Country against the Seas and Floods, amount to
 y Pounds *Sterling* for every Rod of Sea-dyke; and, against
 Rivers also, the Charge of maintaining the Banks is very
 at: But the greatest Charge of all is the Draining the
 ntry, when it is overflowed, and their Dykes broken
 ough, as they frequently are.

[FORCES.] The Land Forces consist of 25,000 Men,
 opo'd of *Switzers*, *Scots*, and other Foreigners, as well
 ational Troops. To the Standing Forces we may add the
 ops they are obliged to keep in the Barrier Towns of the
 rian Netherlands. I shall not pretend to guess what Forces
 United Provinces are able to maintain; but, from their ex-
 ve Commerce, Riches, and Number of People, we may,
 esume, conclude, that there are not many Kingdoms in
 pe able to equip out larger Fleets, or more numerous
 es, than the States General.

[RELIGION.] The *Calvinists* are the establish'd Church;
 no Country in *Europe* can boast of more Religions
 this State; for here all Sects and Parties, in the open
 ssion of their respective Tenets, are tolerated for Trad-
 ke; and yet 'tis said that no Part of Christendom is less
 ous.

[CUSTOMS.] Their usual Way of Travelling is in Trecht-
 s, or cover'd Boats, drawn by a Horse, at the Rate of
 e Miles an Hour, for which the Fare does not exceed
 ny a Mile, and you have the Conveniency of carrying
 manteau or Provisions, so that you need not be at any
 ce at a Public House by the Way. A Person is not in
 st expos'd to the Weather in these Vessels, and can scarce
 y Motion; and a Passenger may read, or divert himself,
 his Journey as he thinks proper; and there is scarce
 n to which one may not go this Way every Day, and, if
 considerable Place, almost every Hour, at the Ringing
 Bell; but they will not stay a Minute afterwards for a
 Passenger,

Passenger, tho' they see him coming. The Natives are very dextrous at Skating; and, when the Rivers and Dykes are frozen up, both Men and Women skate from Place to Place, upon their Business: It is incredible how swift some of them move in their Skates; no running Horse, it is said, can keep Pace with them. When the Snow is upon the Ground, and frozen over, young Gentlemen and Ladies appear abroad in the most magnificent Sledges; each Sledge is drawn by a Horse, decked with rich and glittering Harness; in these they run Races upon the frozen Snow: Great Numbers of these being seen in the Streets together, especially at *Amsterdam*, make a very beautiful Shew.

Of DENMARK.

THERE are a great Number of Islands on the Coast of *Norway*, and others belonging to that Kingdom, at a Distance from it; the most considerable of which is *Iceland*, the Northern Part of which lies under the Arctic Circle. Its Mountains are always covered with Snow.

CLIMATE.] The North Part of *Denmark* is said to be very cold, and not very wholesome, especially near *Copenhagen*, which is supposed to proceed from its low Situation and frequent Fogs. There is scarce any Medium between extreme Cold and Heat; for the Spring and Autumn are of a very short Duration, and the Productions of the Earth are accordingly very speedy in their Growth. The Air, in the Southern Part, in general, is allowed to be good, and the Country pleasant enough. *Denmark* produces Corn, and several Parts abound in Cattle, Hogs, and Horses. The longest Day, in the Northmost Part, is about 18 Hours, and, in the Southmost about 17: Therefore this Country

Norway and Lapland. in the 10th, 11th and 12th Northern Climate. The Air of *Norway* and *Lapland* is so extremely cold, especially towards the North, that it is thinly inhabited. The Face of the Country is very much cumbered with Mountains, and formidable Rocks, which produce scarce any Food for Man or Beast, and are almost continually covered with Snow.

GOVERNMENT.] Tho' the King of *Denmark* is an absolute Prince, he is pleased, however, to act by Laws and Customs of his own and his Ancestors framing, which he takes Liberty of repealing and altering, as he thinks fit.

REVENUES.] The whole Revenues of the King of *Denmark* amount to about 500,000 *l. Sterling* upon the best

culations; which, in that Part of the World, will go near as far as three times that Sum with us, considering the Cheapness of Provisions and Labour in these Countries.

RELIGION.] *Lutheranism* is the established Religion in *Denmark*, and no other Denomination of Christians are tolerated. The established Religion in *Norway* is the same as in *Denmark*, only that, on the Borders of *Lapland*, they differ but very little from mere Heathens. The Inhabitants of *Iceland*, who own Allegiance to the *Danish* Crown, are generally the same in Religion with the *Danes*; but the uncivilized Natives, who commonly abscond in Dens and Caves, still adhere to their ancient Idolatry. Also in *Wardhuys*, or *Norwegian Lapland*, the Natives are generally Pagans still, tho' they are usually denominated Christians; and, by the Innocence of their Lives, perhaps deserve to be ranked in the first Class, but seem to have very confused Notions of its Doctrines.

In Norway.

In Iceland.

In Lapland.

CUSTOMS.] The *Danes* in their Funerals are exceeding magnificent; and it is not uncommon to deposit a Corpse in a Vault, in or near the Church, many Months together, in order to make Preparations to solemnize the Burial with the greater Pomp. The poor People, indeed, are buried with less Ceremony; but even they are attended to their Graves by a Set of Mourners, hired by every Parish for that Purpose. Holidays are observed as strict Sundays; and, in the time of Divine Service, the Gates of *Copenhagen* are shut. It is customary with the *Danes* to be contracted several Months and Years, and live in the most intimate Familiarity, before the Marriage is solemnized at Church, but then these Contracts are very solemn, before Friends.

Of the Danes.

A *Laplander*, when he intends to marry, looks for a Maid well stock'd with Rain-deer; for the Custom in *Lapland*, for Parents to give their Children, as soon as they are born, some Rain-deer, for ever after, with all their Increase, belong to the Children. The more Rain-deer a Maid has, the sooner she expects a Husband; for *Laplanders* do not regard Beauty, or such Qualifications as are valuable to others. It is natural to such as live in barren Countries, to be most solicitous for Subsistence, which because the Rain-deer chiefly afford, they look upon them as their greatest Riches, which they best secure them against Wants. The poorer Sort are content to marry a Man's Daughter, who lives in a convenient

Of the Laplanders.

ment Place for Hunting and Fishing. After a *Laplander* has pitched upon one he intends to marry, he, in company with two or three Friends, undertakes a Journey to her Father. Being come to the Hut, they are all invited in, except the Suitor, who stays for some time without, and passes away his Time in some trifling Employment or other, perhaps in clearing of Wood, till at last he also is invited in; for, without an express Invitation, it is looked upon as a great Piece of Rudeness for him to come in. After they have fortified themselves with a Dram, the Spokesman begins to declare his Suit, desiring the Maid's Father to bestow his Daughter in Marriage upon the young Man; and, if the Father consents, that the young Man may pay his Respects to the Virgin, he goes directly out of the Hut to his Sledge, and puts on his best Apparel, after which they salute with a Kiss, and not only press their Lips, but likewise their Noses together, otherwise it would not pass for a true Salute. After this, he makes her a Present of a Rain-deer's Tongue, and the like, which she refuses to accept in the Presence of others; but, being secretly called aside, without the Hut, if she accepts of the Present, the Suitor begs the Favour of her to let him sleep near her in the Hut, which if she grants, the Marriage is as good as concluded; but if she refuses, she throws the Presents at his Feet.

The *Laplanders* make use of Bows, in Hunting, of about three Yards long, two Inches broad, and one thick, made of two Pieces of Wood join'd within one another; and within the Piece of Birch, they put a Slip of Pine-wood, which, by reason of its resinous Substance, is flexible, and consequently the most proper for drawing together, and sending forth the Arrows. They make use also of Skates in Hunting, one of which exceeds the Length of the Person that wears it by one Foot, and the other is one Foot shorter, both turn'd upwards before, and somewhat broader than the Soles of the Feet. They fasten these Skates to their Feet with a With, run round on both Sides, but not thro' the Bottom, which would hinder their sliding, or wear soon out by continual using; this comes directly over the Midst of the Feet; and one half of the Skate is before, and the other behind. They use a Staff in Skating, at the End of which is a round Piece of Wood, which they force themselves over the frozen Snow. Those that are Masters of Skating are scarce ever tired, tho' they travel never far: They will pursue the Chace over the slippery frozen Snow with that incredible Swiftnefs, that they outrun the wild Deer and Wolves; and, by various twisting of their Bodies and Windings and Turnings in their Way, they ascend

highest Mountains, and likewise descend from the Top of these steep Mountains down to the Bottom, without any Danger of Falling. This seems next to an Impossibility; but I find it asserted by *Rheem*, and quoted by *Scheffer*. The *Laplanders* travel in Sledges during the Winter Season; he who sits in it governs the Rain-deer with a single Halter, which does not pass through the Mouth, but is only fastened to the Head and Horns; this he holds in his Right-hand, with a Stick at the End, and throws it sometimes on the Right, and sometimes on the Left-side of the Rain-deer, which turns to that Side where the Rope or Halter twitches. The Sledge, being of a semicircular Figure at the Bottom, is continually inclining to one Side or other, so that it wants a constant Balance, which must be done partly by the Body, and partly by the Help of the Hand of him who sits in it, for fear it should overthrow in the swift Course.

Of S W E D E N.

CLIMATE.] THE Air of this Country is very cold; but, if not too near Lakes or Marshes, so pure and wholesome to breathe in, that many of the Inhabitants live to a great Age. During the Winter, which in most Parts continues seven Months, and towards the North, the whole Country is covered with Snow a Yard or two thick, and the Lakes, Seas, and Rivers are all frozen up. The Air in the Northern Parts is so exceeding sharp, it is said, that Water sprinkled with one's Hand, will freeze before it comes to the Ground; and it is no uncommon thing, to find People who have lost their Noses or Fingers by the extreme Cold; but the Snow is so soon melted, than we see, on a sudden, Part of the Earth covered with green Herbs and Flowers. The Soil is not very fertile in Corn; but that Disadvantage is recompensed with pretty good Pasturage.

GOVERNMENT.] This Kingdom is very ancient, and was formerly elective; but after various Turns of Fortune, became hereditary under the Reign of *Gustavus I.* But it appears at present, that the *Swedish* Nobility and Gentry have of late not only fully recovered their ancient Liberties, but the States have vested themselves with sovereign Power, and made their King entirely dependent on them; and *Sweden* may now be look'd upon rather as an Aristocracy than a Monarchy. Where a Gentleman or Nobleman commits a capital Crime, he is shot to Death. By the Laws of *Sweden*, the Father's Estate, whether hereditary or acquir'd, is divided among his Children, every

every Son having an equal Share in it, and a Daughter half as much as a Son.

REVENUES.] The public Revenues of *Sweden* arise, either out of the demefne Lands of the Crown, or from the Customs of the Coin, Copper and Silver Mines, Tythes, Poll-moneys, Fines, stamp'd Paper, and other Duties on Proceedings at Law; all which are computed to amount to a Million *Sterling*, whereof the Customs produce about a Fourth-part, and the Demefne Lands a Third.

RELIGION.] The *English* assume the Honour of planting the Gospel among the *Swedes*, in the Beginning of the sixteenth Century. The Reformation was begun in *Sweden* in the Reign of *Gustavus Erickson*, at the Beginning of the sixteenth Century, who promoted it, as well upon politic as religious Views. The Clergy, in general, were his Enemies, and exceeding rich, which were two very strong Inducements to their Lands, and unite them to the Crown; and this he accomplish'd in his Reign, leaving the Clergy but a slender Maintenance. *Lutheranism* prevails here; nor will they suffer any other Denomination of Christians, whether Natives or foreigners.

CUSTOMS.] People of Condition of either Sex, are seldom married before Thirty, because their Parents, perhaps, cannot afford to make Settlements suitable to their Quality in this Country, where they live, notwithstanding, to the Height of their Income. Among the common People, it seems, they have much the worst of it, being put to all the Drudgery both within and without Doors, and looks upon herself rather in the Condition of a Servant, than a Companion to her Husband; and consequently there is very little Wrangling or Disputing between them.

Of MOSCOVY, or RUSSIA in Europe

CLIMATE.] THE Air of this Country must be very different, it being of a vast Extent: To the North, (as in *Swedish Lapland*, and the Northern Parts of *Sweden*) the Air is so exceeding sharp, that the Natives sometimes lose their Noses or Fingers; however, in many Northern Parts, it is so wholesome to breathe in, that the inhabitants live to a very great Age. The most Northern Provinces are very barren, producing very few of the Necessaries of Life. During the Winter, which in most of the Southern Provinces continues seven Months, and towards the North nine, the whole Country is covered with Snow; which

Place of Manure, rendering the Soil so fruitful in the Middle and Southern Parts, that the Snow is no sooner melted, than, in a sudden, the Earth is covered with green Herbs and Flowers, and the Corn is ready for reaping about two Months after it is sown. Travellers relate that, in the Heart of *Moscow*, the Summer Heats are almost as troublesome as the Winter's Cold; that, in the Summer-time, the Sun, raising the vapours in the Lakes, and marshy Grounds, about *Petersburg* (Lat. 60. occasions Tempests of Thunder and Lightning almost every Day, and that the Heat is then as troublesome as the severe Cold in Winter.

GOVERNMENT.] The Crown of *Moscow* is hereditary, and the Government truly despotical: The Lives and Estates of the Subjects are wholly at the Disposal of the Sovereign.

FORCES.] The *Moscovites* have very near 120,000 regular Troops, exercis'd and disciplin'd after the modern Way, commanded either by Officers which have been invited into their Service from Abroad, or such as have been taken out of the Nursery of the Guards, wherein the Czar, to induce others to imitate him, serv'd himself, first as a Drummer, then corporal, and afterwards Serjeant, till he gradually rose to be Captain, appearing at certain Times at their Head, and exercising them himself. The *Russians* imagin'd, that he did so only for his Diversion, and the ancient Troops of the Kingdom seem'd delighted with the Performance of their exercises: Whereupon this little Company (which consisted of Fifty Men) grew into several Regiments, and became a Match for the ancient Troops, which was not taken notice of by them till it was too late.

RELIGION.] The Religion of *Moscow* is that of the Shrine of the *Greek Church*. Christianity was first introduced among them about the Year 989, though, according to Tradition, St. *Andrew* first planted the Gospel in this Country.

CUSTOMS.] When any Person makes a Visit, on entering his Friend's House, he first looks about for the Saint, and, having discover'd it, makes a low Reverence towards the Image, and, if his Devotion be very warm, falls on his Face on the Ground before it, crossing himself, and saying, *Lord, have Mercy upon me*; after which he turns about, and salutes the Master of the Family, and the rest of the Company; and the Lady presents him with a Dram, and suffers him to kiss her Cheek; after which it was customary for her to withdraw, and appear no more during the Entertainment: But the late Czar introduced the Custom of Ladies conversing more

more familiarly with the Gentlemen, by which he entirely won the Hearts of the *Russian* Dames.

CURIOSITIES.] The strange Sort of Melon, found in the Southern Parts of this Country, may be reckon'd as one of the chief Rarities: It resembles a Lamb, and its Heat consumes all the Herbs within its Reach; as the Fruit ripen, the Stalk decays, and is covered with a Substance exactly like Wool, short and curling; the Skin being dress'd as Tanners usually do the fleshy Side of Lamb-skins without taking off the Wool, no Person can distinguish between the Skin of this Vegetable (if we may allow it to be such) and that of a common Lamb. The *Moscovites* use the Skin of this Thing, instead of Furs, for lining of their Vests. The stately Church in the City of *Moscow*, called the *Jerusalem*, seem'd to *Julius Basilides* I. then Czar, such an extraordinary Pile of Building, that he ordered the Eyes of the Architect to be put out, that he might never contrive or behold its Fellow.

Of POLAND.

CLIMATE.] THE Air of this Country is, in general, temperate and healthful, but excessive towards the North; and as it lies almost in the Middle of a large Continent, at a Distance from the Sea in most Parts, the Weather is more serene and settled, both in Winter and Summer, than in those Countries which border on the Ocean.

GOVERNMENT.] The legislative Authority seems to be lodg'd in the King, the Senate, and the Deputies or Representatives of the Nobility and Gentry. This Monarch reigns in great Splendor; but, if we consider his Power, which is circumscrib'd within very narrow Bounds, he is in Effect more than the chief Regent in a free Commonwealth.

The King is always chosen by a free Election, where every Nobleman there present has his Vote; and tho' the *Poles* have always inclin'd to keep to the Royal Race, yet have never been for declaring a Successor during the Life of the King. By the Laws of *Poland* the Father's Estate is equally divided among his Children; but here, as in most other Countries, the younger Children are encouraged by their Parents to go into a Monastery, to prevent the Estate from dwindling away to nothing, where the Issue is numerous.

RELIGION.] The establish'd Religion in *Poland* is the *Roman Catholic*; and few People possibly are more zealous or bigotted in their Way; which may perhaps arise from the

that constant Opposition, and the Provocations they meet with from the *Lutherans* and *Calvinists* among them, and in their Neighbourhood. In *Prussia*, and in *Courland*, particularly, the Majority of the Inhabitants are *Lutherans*; but the West of *Poland* being an Overmatch for *Prussia*, they have been frequently tempted to encroach upon the poor *Lutherans*.

CUSTOMS.] At an Entertainment the *Poles* lay neither Knives, Forks nor Spoons, but every Person brings them with him; and they are no sooner set down to Table, but all the Gates are shut up, and not open'd till the Company go away, and the Plate is taken Account of; for their Footmen are exceeding light-finger'd. 'Tis said to be no uncommon thing to see a Gentleman, at one of these Feasts, give his servant Part of his Meat, which he eats as he stands behind him, and to let him drink out of the same Cup with him. And tho' there is usually great Plenty of Provisions serv'd up, and much left after the Entertainment is ended, yet very little return'd to the Family, but the Gentlemens Servants seize what is left; and they have a Napkin on Purpose, to carry off the Sweet-meats for their Ladies. After Dinner Burns are freely taken off, as in *Moscovy*; nor will they easily excuse any Person from pledging them. The usual Way of travelling is on Horseback; a *Polish* Gentleman will scarce walk a Stone's Throw in a Town, without his Horse and Equipage. There are very few Inns upon the Roads; but, in case of Necessity, or where there are but poor Accommodations, the *Poles* are so extremely hospitable, that, upon applying to the Lord of any Village, he will supply the Traveller with Refreshment gratis. Their Exercises are Hunting and Feats of Horsemanship, on which they value themselves much. Leaping, Vaulting, and Jumping, are also much here; and Dancing is a favourite Diversion.

Of TURKRY in Europe.

GOVERNMENT.] THE *Turkish* Emperors are restrain'd by no Laws or Compacts, their Power is unlimited, and they look upon the Country as well as People to be their Property, and every Man's Life and Estate in the Empire to be at their Disposal. If any Vice-roy or Bassa, is charged, or but suspected, of Disloyalty or Misconduct, there seldom needs any further Conviction, it is enough to ruin him, all his Fortune.

tune devolving on the Crown: He is seldom acquainted with the Nature of the Offence, or the Names of his Accusers; but, without giving him the least Opportunity of making a Defence, a Capigi is dispatched, with an Imperial Decree, to take off the unhappy Bassa's Head. The Bassa receives it with the highest Respect, putting it to his Head, and, after he has read it, says, *The Will of God and the Emperor be done*, or some such Expression, testifying his entire Resignation to the Divine Will, and that of their Prince. Then he takes the Silken Cord, which the Capigi has ready in his Bosom; and having tied it about his own Neck, and said a short Prayer, the Capigi's Servants throw him on the Floor, and, drawing the Cord strait, soon dispatch him; after which his Head is cut off, and carried to Court, and shewn the Sultan. In general their Laws are equitable enough, if they were duly executed; but there is no Place in the World, where Justice is more frequently bought or sold; and tho' Bribery be so often practised, there is no Place where it is more severely punished, if the Sultan happens to be an active Prince, and concerns himself to inquire into the Conduct of his Officers.

Seraglio.

The Grand Seignior's Seraglio, at *Constantinople* is rather a Collection of Palaces and Apartments added to one another, than one single Palace.

The Number that inhabit this Palace must be very large; 'tis said, that annually there are spent here no less than 30,000 Oxen, 20,000 Calves, 60,000 Sheep, 16,000 Lambs, 10,000 Kids, 100,000 Turkeys and Geese, 100,000 Pigeons, and 200,000 Fowls and Chickens; besides Wild-fowl and Fish of the last of which they spend at least 130,000 Turbans. This Monarch never marries, or contracts himself to a Woman; nor are his Concubines ever the Daughters of *Mahometan* Subjects. These Ladies are scarce ever suffered to go Abroad, except when the Grand Seignior removes from one Place to another. When they travel by Water, they are convey'd to the Boats, which are inclos'd on all Sides with narrow Lattices, by a Troop of black Eunuchs; and when they go by Land, they are put into close Chariots, and sentinels are made at certain Distances to give Notice that they approach the Road they march. 'Tis said, there are not more than 10,000 Gardeners about the Gardens of the Seraglio. The great Officers of State, who are generally of the Number of these Royal Slaves, and receive their Education in the Seraglio, make up another Part of the Grand Seignior's Court: At the Head of these is the Grand Vizier, on whom the Emperor in a manner devolves his Authority, leaving

Adm.

Administration of Affairs intirely in his Hands. This Statesman is look'd upon to be much more secure in Time of War than in Peace, especially if he meets with but tolerable Success; for the Troops seldom lie idle long but they mutiny, and perhaps demand the Heads of those whom they imagine their Enemies: And we find these Sultans ready to give up any Minister, and even every Favourite they have, rather than run any Hazard on their Account. Adultery, on the Wife's Part, is a Capital Crime, if the Husband will proceed against her with the Rigor the Law allows; and the Man who is taken in this Crime with another's Wife may, on the Spot, be killed by the injur'd Husband.

[TRADE.] *England* sends to *Turky*, Cloth, Stuffs, Perpetuanas, Haberdashers Wares, Coney-skins, Clock-work, Tin, Lead, and some Iron; and the *English* Merchants frequently buy up *French* and *Lisbon* Sugars, and transport thither, as well as Bullion from *Cadiz*; all carried in our own bottoms.

[REVENUES.] To calculate exactly what Sums come into the Sultan's Treasure annually, is scarce practicable. As the Government is arbitrary, the Court can, in Cases of Necessity, command the Purfes of every Subject; and it is not uncommon, when the Treasure is low, to borrow of the great Officers, who are known to abound in Wealth; but it is scarce return'd again, in which they acquiesce without murmuring, lest their Master should proceed to demand the Whole, perhaps their Heads with it.

[FORCES.] The Militia of the *Turkish* Empire is of two sorts; the first have certain Lands appointed for their Maintenance, and the other are paid out of the Treasury. Those who have certain Lands amount to about 268,451 Troopers, and 50,000 Foot Men. Besides these, there are also certain auxiliary Forces raised by the tributary Countries of this Empire; as the *Tartars*, *Walachians*, *Moldavians*, &c. who are commanded by their respective Princes. The Kan of the *Crim* is obliged to furnish 100,000 Men, and to serve in person, when the Grand Seignior takes the Field; and the Princes of *Moldavia* and *Walachia* attend with about 6000 or 8000 Men each. In every War, besides the above Forces, there are great Numbers of Volunteers, who live at their own expence, in Expectation of succeeding the Zaims and Timars. These Adventurers do not only promise themselves an Estate if they survive, but are taught, that if they die in a Campaign against the Christians, they shall go immediately to Paradise. Those Forces which receive their Pay from the Treasury are called the *Spahis* and *Janizaries*. The *Spahis*

are in Number about 12,000. The Janizaries are esteem'd the best Soldiers in the *Turkish* Armies, and on them they principally depend in an Engagement; these amount to about 25,000 Men, who are quarter'd in and about *Constantinople*. They frequently grow mutinous, and have proceeded so far sometimes as to depose the Sultan. Besides the Janizaries of *Constantinople*, every Province of the Empire is fill'd with Foot Soldiers, who bear that Name, but these are not inrill'd with the others.

RELIGION.] The establish'd Religion of *Turky* in Europe is that of the *Mahometan*, so called from *Mahomet* the Author of it. They hold the Doctrine of Fate, yet allow of future Rewards and Punishments; and that God Almighty will personally make every Man render an Account of his Actions; and that they shall be weigh'd in a Pair of Scales, and all those, whose good Actions outweigh their evil ones, shall go instantly into Paradise; but on the contrary, those whose evil Actions outweigh their good ones, shall go into Hell. Their Paradise is a Place of all manner of sensual Pleasure, which true Mussulmans, or Believers, are to partake of. But those who are doomed to the Punishments of Hell, *Mahomet* assures us, will be tormented with unquenchable Fire, and boiling Water; and, being burnt and reduc'd to Ashes, God Almighty will create them anew, that the Torments may endure to Eternity. They admit of Circumcision, which they reckon necessary to Salvation. They fast, pray, and give Alms; and in these, perhaps, do not differ far short of Christians in general.

CUSTOMS.] The usual Salutation among the *Turks* is a little Inclination of the Head, and clapping the Right-hand on the Breast: But when they salute a Person of Distinction, they stoop so low, as to take up the Hem of his Vest, and kiss it. They usually sit in an open Hall upon a *Sopha*, which is a Bench about five Foot broad, and a Foot and an half high, covered with Carpets and Cushions to lean on. When they spread a Piece of Leather when they eat, and set wooden Tables about half a Foot high, sometimes, upon which they place their Provisions. They have no Beds, but sleep on the Floor, or the *Sopha*, which serves them to lie upon as well as to eat on. Their manly Exercises are shooting the Mark with Fire-arms, or Bows and Arrows, on Horseback in every Posture almost; and they are taught to dart a Staff, with which they attack and pursue one another on Horseback, and sometimes give and receive dangerous Blows. The Roads and Caravan-seras for Entertainment of Travellers.

Men are kept in Repair in *Turky*, by the Contributions and Labours of private People, who look upon it to be a Work of Charity, and highly acceptable to Heaven, to provide for the Necessities of the weary'd Traveller: Even those who live by their Labour, and have nothing else to contribute, will spend Part of their Time gratis in these Employments. Marriage in *Turky* is of two Kinds, the one for Life, if there be no just Cause of Divorce, and the other temporary, and upon such Conditions as the Parties can agree on. As to Concubinage, or their Commerce with their Female Slaves, that they breed up or purchase, and with whom no Contracts are made, these are not reckon'd among the Number of Wives. Of the first Sort of Wives, the *Turks* seldom take more than one, though they are allow'd four, unless upon the Account of advancing themselves by such Matches; for, as these Wives are all equal, it seems almost impossible to avoid a perpetual Contention, where there are several of them in one House. But a *Turk* usually takes one of these to be Mistress of the Family; and, if their Fancy for Variety induces them to take more Females to their Bed, they purchase some beautiful Slaves in the Market, if there be none they like among their own. These Concubines are far from attempting to rival their Mistress, though they share with her in their Master's Bed; but pay her the greatest Respect, and wait upon her with uncommon Diligence. By a Sign, or a Nod, imperceptible to Strangers, every thing is transacted in a Family without Noise and Contradiction. But if insuperable Quarrels, and intolerable Jars, sometimes happen, the *Turks* apply the common Remedy of a Divorce. As to the second Sort of Wives, those they contract with for a Time: This is usually done, where a Merchant or Traveller has Occasion to reside in some Place at a great Distance from home: In this case, the Terms are agreed on before a Magistrate, and the Woman is taken to his Bed with very little Ceremony; and dismissed with less.

Of ENGLAND.

TO give a satisfactory Account of *Britain* and *Ireland*, would take up too much Room for the Brevity of our Design. We have therefore chosen to be entirely silent on this Head, rather than present our Readers with an Account, which must have been very imperfect. We have however given a List of the several Counties of *England* and *Wales*, with their chief Towns, Square Miles, Distance and Bearing from *London*, and their Distance also from *London* in measur'd Miles.

Division of ENGLAND.	Square Miles.	Chief Towns.	Distance and Bear- ing from London.	Measure Miles.
<i>Bedfordshire</i>	323	<i>Bedford</i>	40 N	47
<i>Berkshire</i>	654	<i>Reading</i>	32 E	40
<i>Buckinghamshire</i>	548	<i>Buckingham</i>	44 NW	60
<i>Cambridgeshire</i>	708	<i>Cambridge</i>	44 N	52
<i>Cheshire</i>	894	<i>Chester</i>	140 NW	182
<i>Cornwall</i>	1192	<i>Lanceston</i>	172 W	214
<i>Cumberland</i>	1292	<i>Carlisle</i>	235 N	301
<i>Derbyshire</i>	845	<i>Derby</i>	98 NW	122
<i>Devonshire</i>	2385	<i>Exeter</i>	138 W	172
<i>Dorsetshire</i>	959	<i>Dorchester</i>	100 SW	123
<i>Durham</i>	758	<i>Durham</i>	200 N	262
<i>Essex</i>	1540	<i>Colchester</i>	43 NE	50
<i>Gloucestershire</i>	994	<i>Gloucester</i>	81 W	102
<i>Hampshire</i>	1481	<i>Winchester</i>	54 SW	67
<i>Herefordshire</i>	820	<i>Hereford</i>	100 W	130
<i>Hertfordshire</i>	560	<i>Hertford</i>	20 N	22
<i>Huntingdonshire</i>	306	<i>Huntingdon</i>	48 N	57
<i>Kent</i>	550	<i>Canterbury</i>	43 E	56
<i>Lancashire</i>	1429	<i>Lancaster</i>	187 NW	232
<i>Leicestershire</i>	695	<i>Leicester</i>	78 NW	98
<i>Lincolnshire</i>	2162	<i>Lincoln</i>	103 N	128
<i>Middlesex</i>	290	LONDON		
<i>Monmouthshire</i>	422	<i>Monmouth</i>	100 W	127
<i>Norfolk</i>	1426	<i>Norwich</i>	90 NE	108
<i>Northamptonshire</i>	683	<i>Northampton</i>	54 N	66
<i>Northumberland</i>	1702	<i>Newcastle</i>	202 N	276
<i>Nottinghamshire</i>	694	<i>Nottingham</i>	96 N	122
<i>Oxfordshire</i>	663	<i>Oxford</i>	47 NW	55
<i>Rutlandshire</i>	136	<i>Oakham</i>	74 N	94
<i>Shropshire</i>	1106	<i>Shrewsbury</i>	124 NW	157
<i>Somersetshire</i>	1335	<i>Taunton</i>	120 W	146
<i>Staffordshire</i>	1006	<i>Stafford</i>	103 NW	133
<i>Suffolk</i>	1236	<i>Ipswich</i>	60 NE	68
<i>Surry</i>	735	<i>Guilford</i>	25 SW	30
<i>Sussex</i>	1416	<i>Chichester</i>	52 SW	63
<i>Warwickshire</i>	832	<i>Warwick</i>	71 NW	88
<i>Wesmorland</i>	633	<i>Appleby</i>	197 N	276
<i>Wiltshire</i>	1088	<i>Salisbury</i>	70 SW	83
<i>Worcestershire</i>	671	<i>Worcester</i>	87 NW	109
<i>Yorkshire</i>	4684	<i>York</i>	150 N	190

Divide

Seaford
Miles.

47

40

60

52

182

214

301

122

172

123

262

50

102

67

130

22

57

56

232

98

128

127

108

66

276

122

55

94

157

146

133

68

30

63

88

276

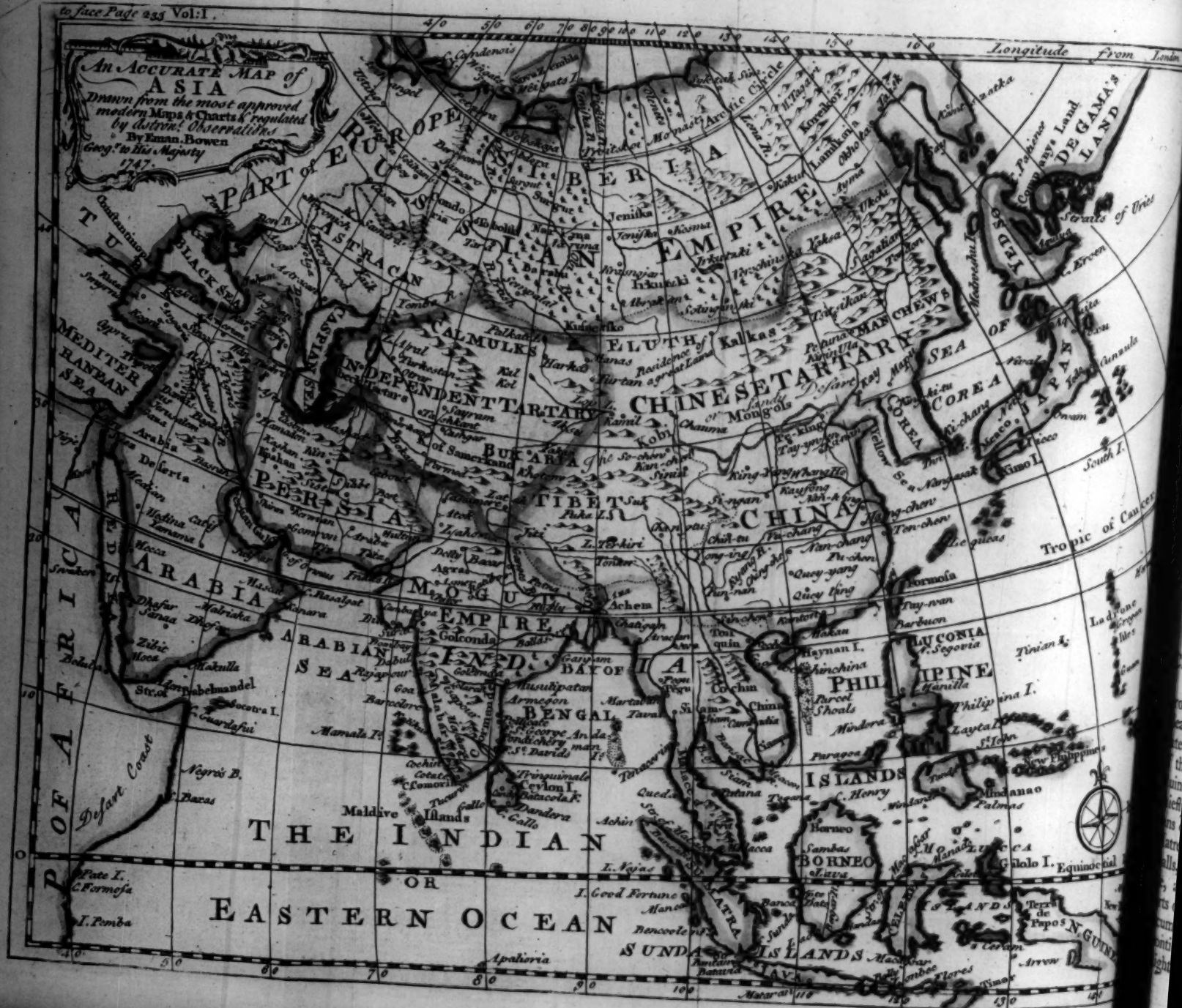
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109

190

Divide

An ACCURATE MAP of
ASIA
Drawn from the most approved
modern Maps & Charts & regulated
by Astronomical Observations
By Emanuel Bowen
Geog. to His Majesty
1747.



Division of ENGLAND.	Square Miles.	Chief Towns.	Distance and Bear- ing from London.	Measur'd Miles.
<i>W A L E S.</i>				
Anglesey Isle	248	Beaumaris	184 NW	241
Brecknockshire	770	Brecknock	124 W	160
Cardiganhire	646	Cardigan	162 W	214
Carmarthenshire	869	Carmarthen	175 W	228
Carnarvanhire	459	Carnarvan	200 NW	258
Denbighshire	509	Denbigh	160 NW	209
Flintshire	198	Flint	148 NW	194
Glamorganshire	670	Cardiff	126 W	163
Merionethshire	620	Harlech	160 NW	210
Montgomeryshire	695	Montgomery	122 NW	158
Pembrokeshire	520	Pembroke	195 W	254
Radnorshire	385	Radnor	113 W	151
Other Islands are,				
The Isle of Man	160	Castle Town	210 NW	
Isle of Wight	150	Newport	72 SW	
Jersey	43	St. Hilary	152 SW	
Guernsey	50	St. Peters	145 SW	
Alderney	7		128 SW	
Sark.	3 $\frac{1}{2}$		141 SW	

A S I A.

Of TURKEY in ASIA.

CLIMATE.] THE Air of *Natolia* is very different; being in some Provinces very fine; in others very gross and pestilential. It has been esteemed a) *Natolia*.
 pleasant fruitful Country, when it was well cultivated, and had several considerable Cities in it; but great Part of the Province lies unmanured at present, and the Towns in ruins, as in other Parts of *Turky*. The Produce of *Natolia* chiefly consists in Silks, Goats Hair, Twisted Cotton, Cordons of several Colours, Calicuts White and Blue, Wool for mattresses, Tapestries, Quilted Coverlets, Soap, Rhubarb, Sals, Valleneed, Scammony, Opium, &c. The Soil is fertile, abounding with Oil and Wine, and most sorts of Grain and Fruits. *Turcomania* is much *Turcomania*.
 lumber'd with Mountains, especially near the frontiers; but in the Mid-land Valleys the Soil is fertile and fruitful, producing Wine, Corn, and Pasture in abundance.

Syria proper.

The Air of *Syria proper* is healthful and very temperate, and the Soil deep, level, and fruitful, producing Corn, Grapes, Figs, Oranges, Lemons, Dates, Medicinal Herbs, Silk, and other valuable Commodities. The Soil and Climate of *Palestine* were incomparably

Palestine.

fruitful and pleasant, as we are inform'd in Holy Writ; but at present it is so ill cultivated, that, except a few Figs, Pomegranates, Palm-trees, Oranges, and some Wines, which grow in the Valleys, there remains none of that antient Plenty. *Diarbeck* in general

Diarbeck.

enjoys a good Temperature of Air, and the Soil also is very rich and fruitful, capable of producing the Necessaries of Life in abundance, if properly cultivated. The Soil of *Eyraca*, or *Chaldea*, or *Babylonia*, was anciently so fertile, that according to *Herodotus*, it yielded 200 fold and upwards. The

Eyraca, or Chaldea.

Blades of Wheat and Barley were four Fingers broad, as the same Author affirms: And by *Pliny* it is said of the *Babylonians*, that they mowed their Corn twice, and seeded it a third time, or it would be nothing but Blades. But tho' in general the Country was extremely fruitful, delightful, and healthful yet, in some Places, it was cover'd with a slimy Matter, which the Overflowing of the Water, and the Nature of the Soil together, produced in abundance: This slimy Matter, it seems they used instead of Mortar, than which nothing could be more durable and binding. The Nature of this once general happy Soil is still such, that, if the like Care and Diligence were used, it would produce the Necessaries of Life in surprising Abundance. There are numerous Herds of Cattle fed in the Pastures, and thence great Plenty of Milk and Butter. The Fruitfulness and Delights of this once famous Country were such, that herein Divines have placed the Garden of *Eden*, or the Habitation of the first Man, *Adam*, in his Creation. However, there is no Part of the World where the Fruits of the Earth are more subject to be destroyed by Locusts, than in the Territories of *Bassora*, or the Southern Part of this fruitful Country. Mr. *Taverner* relates, that, when he was at that City, there flew by twice such a prodigious Number of Locusts, that they appeared at a Distance like a Cloud, and darkened the Air. They pass over *Bassora* generally four or five times in a Year, being driven into the Desert by the Wind; they die there, or they would destroy all the Corn and Herbage in *Chaldea*. Add to this, that toward *Bassora* hot Winds have terrible Effects upon the Inhabitants: For the East Wind, blowing over a large Tract of parched Earth, occasions the Air to be intolerably hot, and thereupon brings

Distempers on the Natives. *Curdistan* or *Affyria* is a very pleasant and fruitful Country, diversified with Hills and Valleys: The Hills are adorn'd with the *Curdistan,* Oaks, and great Variety of other Timber *or Affyria.* Fruit-trees. The Valleys are well water'd, bear excellent Grain where they are cultivated; but being under the Dominion of the slothful *Turk*, or, which is the same thing, being a frontier Country between *Turky* and *Asia*, there is very little of it manur'd. However there are vast Flocks and Herds fed in this Country, the Owners live in Tents like the *Arabs*. Galls and Tobacco are the principal Produce of the Soil at present; but, it seems, it is fit for any thing, it being very deep: There are abundance of Meadows; however they make no Wine, but dry their Grapes.

The Soil of *Mingrelia* is diversified with Hills, Mountains, Rivers, and Plains, but over run with Woods, and here-and-there cultivated. The natural *Mingrelia.* Produce is but small for want of Tillage; and there are all kinds of Fruits that are found in *England*, growing wild, they have little Taste, and breed Diseases. Wine alone yields its Fruit to Perfection, tho' it be left to rot itself round the Bodies of Trees; and, did the People know the true Art of making Wine, that of this Country would be the best in the World; for as it is, with their Ignorance, 'tis pleasant to the Taste, good in the Stomach, and strengthens the Body. This Country abounds with Water: Rivers fall down from Mount *Caucasus*, which render the Country very damp. Wheat and Barley, and some Rice, are sown here, but in small Quantities, and is only used by the Poor. They have Beeves and Hogs in Plenty, Wild Stags, and other Venison, excellently good; as also Quails, Pheasants, and other Wild Fowl in Plenty. They have also Falcons, and even Eagles and Pelicans taken from Mount *Caucasus*; whence also they are sometimes visited by Lions, Leopards, Tygers, Wolves, and

The Soil of *Arabia Petrea*, too much exposed to many other Parts of *Arabia*, chiefly *Arabia Petrea.* sandy Deserts, craggy Mountains, and barren Lands: But this Country is in some measure better cultivated in the inland Parts, and more travelled thro' on account of Trade. The Sea-coasts and Banks of Rivers indeed have a rich Soil, producing aromatic Plants, and delicate Fruits, as Aloes, Cassia, Spikenard, Cardamum, Cinamon, Pepper, Dates, Oranges, Lemons, &c. Frankincense, Myrrh,

Myrrh, and other valuable Gums : They have great Plenty of Honey and Wax. The Air of this Country in the Summer is exceeding hot, especially in the inland Parts, and towards the East ; the Heavens being seldom or never overcast with Clouds.

Georgia is a mountainous woody Country, which has protected it from absolute Conquest. The Soil is

Georgia. very fertile in Grain ; the Fruits are excellent and of divers Sorts ; no Place in *Europe* produces better Pears and Apples ; nor are finer Pomegranates seen in any Part of *Asia*. There are also abundance of Cattle, Venison, and Wild Fowl of all Sorts ; also great Plenty of Fish. The Wine is so rich, that the King of *Persia* has many ways of it for his own Drinking. Silk is also produced in great Plenty. The Air of this Country is generally very pleasant, healthful, and temperate. *Georgia*, or *Susiana*, enjoys so pure an Air, that, towards the

Chusistan,
or *Susiana.*

Eastern Parts, the Stars shine with such Lustre, that one Man may know another very well by their Light : There are very seldom any Hurricanes or Tempests, and very little Thunder or Lightning ; nor is it subject to Earthquakes. The Air, in the most Eastern Parts, is so extremely dry in the fair Season, that the least Dew or Moisture is not found on any thing that grows abroad all Night, or even on the Grass ; and it very seldom rains in the Winter, except towards the Southern Parts of the Province. The Province of *Adirbeitzan*, or *Media*, enjoys a pure healthful Air, a temperate Climate, and a most prolific Soil. The Soil of *Adirbeitzan* is much encumbered with Mountains ; however, the Valleys are fertile and delightful, producing great Plenty of Fruits, Wine, and Corn in abundance ; and good Pasturage. The Island of *Cyprus* was formerly a rich and flourishing Country, but is now almost entirely ruined by the Plague, and the Earthquake.

Adirbeitzan,
or *Media*
Majer.

Erivan.

Cyprus.

Wine, Oil, Corn, Sugar, Cotton, Honey, Wool, and some Silk ; great Plenty of Flesh, Fish, and Fowl. They have several Kinds of Earth here fit for the Painter's Use, particularly Red, Yellow, and Black, and many other Commodities : The Air of this Country is, for the most part, hot and dry, and not very healthful : But the greatest inconvenience which *Cyprus* is subject to, is those Swarms of Locusts which visit them in the hot Season, appearing in great Numbers at a little Distance ; and were they not driven off by the Sea, by a North Wind, which happens about the Month of May, they would devour all the Fruits of the Earth. The

of *Rhodes* is very healthful, and the Country exceeding
 ant, adorn'd with Trees and Herbage always
 ; and a Day scarce ever happens, it is said, *Rhodes*.
 rein the Sun does not shine upon them. Their
 es are much admir'd ; and the Country affords such Plen-
 of all Things besides, which can render Life agreeable,
 it gave Occasion to the Fiction of Golden Showers. In-
 they do not abound in Corn, but then they are well sup-
 with it from the neighbouring Continent of *Natolia*.
 Island of *Lango* affords a pleasant Prospect
 approach it, being, for the most part, a fine *Lango*.
 Country, but rising gradually into Hills to-
 the East ; from whence there fall several little Rivu-
 to the Plain, which make the Soil extremely fruitful.
 Wines of this Island are much admir'd at *Rome*. Here
 great Plenty of Cypress and Turpentine-trees, and
 other beautiful and medicinal Plants. The Island of
 in general enjoys a healthful Air, except
 few Places ; and it is observed here, as *Samos*.
 other Islands of the *Levant*, that they
 have any Rain, Thunder, or tempestuous Weather,
 Winter ; whereas, in our Climate, we have most
 in Summer, and the heaviest Showers. This Island
 bered with Mountains, Rocks, and Precipices ; but
 are fruitful and pleasant. The Mountains are co-
 with Pine-trees ; and they have a sufficient Quantity of
 Olives, Pomegranates, Mulberry-trees, Figs, Corn,
 Wax, Scammony, &c. Their Muscadine Wine is
 admir'd by Travellers, and their Silk is fine. They
 considerable Herds of Cattle, Oxen, Sheep, Goats,
 Wild Hogs, Hares, Partridges, and other Game, in
 ty. The Island of *Scio* is a rocky mountainous
 without any Rivers or Springs but what
 up in a hot Summer ; when *Turks*, *Scio*.
Christians, frequently go in Procession,
 Rain from Heaven ; also this Island is subject to
 es. This Country does not produce Corn enough
 of the Inhabitants, but they have plenty of it from
Scio has great plenty of Wine : *Virgil* and *Horace*
 as the best Wine in *Greece* ; and *Cesar* regal'd his
 with it in his Triumphs, and Sacrifices to *Jupiter* and
 Gods. They have Olives in *Scio* ; and, notwith-
 Part of the Island is a barren Rock, yet, in
 there are abundance of Orange, Citron, Mul-
 grante, and Turpentine-trees ; and here is the
 best

best Mastich in the World. Among their Fruits we must forget their Figs, of which they make Brandy, and export great Quantities to their Neighbours. The Partridges of the Island are much taken notice of by Travellers; every Village has a Servant who leads a great many hundred Brace of them into the Fields in a Morning; and, upon his Call, they come together again in the Evening, and return to their respective Masters. The Island of *Meteline* not only produces

Corn, but is still remarkable for its excellent Wine; the Soil also produces very good Oil, Figs, and Pine-trees which produce black Pitch.

Meteline.

REVENUES.]

FORCES.]

RELIGION.]

CUSTOMS.]

} See these under the Article, *Turkey*
Europe.

Of A R A B I A.

CLIMATE.] THE Air, in the Northern Parts of Arabia, is very hot during the Summer, the Winds being seldom overcast; but it is more temperate in the Southern Parts, being qualified by refreshing Dews, frequently fall there. In the Northern Parts are found neither Men nor Beasts, Birds or Trees, Grass or Pastures, nothing to be seen but rolling Sands, or craggy Mountains. Rivers are but few in Number, and those shallow and dry. Rain is seldom seen there. But the Sea Coasts, and the Mouths of Rivers, in the Southern Parts, or *Arabia Felix*, have a better Soil: There the Ground yields Aromatic Plants, delicious Fruits, Aloes, Cassia, Spikenard, Cardamum, Clove, Namon, Pepper, Dates, Oranges, Lemons, &c. Frankincense, Myrrh, and other valuable Gums.

GOVERNMENT.] The Inland Country is under the Government of abundance of petty Arabian Princes, who march from Place to Place, and encamp according to the Wind, to find Water, and Pasture for their Cattle. As to the Government and Laws, what I can learn of them is, that the Princes of the Kingdoms lying upon the Coasts are both in Spirituals and Temporals, and the Succession is hereditary; that they have no other Laws than what are found in the *Alcoran*, and the Comments upon it. The Princes lying near *Turkey* are tributary to the *Turks*; and certain they receive large Gratuities from this Monarch, for protecting the Pilgrims that pass thro' their Country.

and Signior is always glad to have a good Understanding with them; for it is in their Power to do his Subjects a great deal of Mischief, by their Excursions and Robberies, and it is difficult to punish them for it: For tho' the *Arabians* are a Match for the *Turk* in open Field, yet it would destroy the best Armies to pursue them thro' their Deserts, where there are no Towns, no Provisions, and where there is scarce Water to be met with, and the Heat insupportable to the Natives; and this is the true Reason, that the best Part of *Arabia* was never conquer'd.

REVENUES.] As to the Revenues, 'tis said, the Kings demand the Purfes of their Subjects as the Necessity of Affairs requires.

CHARACTER.] The *Arabians* are said to be brave, of a frank and honest Deportment to all sorts of People; but this is want of those near *Muscat*. For the Natives in general of other Parts of *Arabia* are not more taken notice of for their robbing from Place to Place, than they are for their Thievery, which is both by Sea and Land; and that not in small numbers only, but by public Authority, in a manner, with their Swords at the Head of them.

RELIGION.] The sober Part of the *Arabians* profess the Religion of *Mahomet*.

CUSTOMS.] There are no Roads laid out in this Country, the Caravans travel over sandy Deserts, where there is no manner of Track, guiding themselves Travelling.

Compass, as at Sea, or else by the Stars;

They travel chiefly in the Night, on account of the Heats.

They choose to travel with the Caravans, in which are frequently two or three hundred Men, and, perhaps, a thousand

of all Kinds, in order to secure themselves from the

Arabs. There are no Wheel Carriages in this Coun-

try, all their Merchandizes are loaden upon Camels or Dro-

ves; both which will kneel down to take up their Bur-

den and will, upon Occasion, travel five or six Days with-

out stopping. Here are no Inns to bait at, but those who

travel with the Caravans carry their Provisions and Tents with

them. They also carry Water with them; for sometimes

they do not meet with any in several Days travelling. It is an

Observation among the *Arabs*, that wherever there are Trees,

Water is not far off; and when they draw near a Pool,

the Camels will smell it at a Distance, and set up their great

Noise till they come to it.

RELIGIOUS TIES.] At *Mecca* is a *Turkish* Mosque, so glori-

ous, that it is reckon'd the stateliest of any in the World; to

which

which every Mussulman is obliged, by the Mahometan Religion, to come once in his Life-time, or send a Deputy. *Medina* is also a stately Mosque, supported by two Pillars and furnished with 300 Silver Lamps, and call'd by the *Turks* *Most Holy*, because in it is the Coffin of their Prophet *Mahomet*, cover'd over with Cloth of Gold, under a Canopy of Cloth of Silver, curiously embroider'd.

Of P E R S I A.

CLIMATE.] **P**ERSIA extending from the 25th to 45th Deg. of Latitude, it is very reasonable to suppose, that the Air and Seasons are very different. In the Middle of the Kingdom their Winter begins in *November* and continues till *March*, with severe Frosts, and Snow, which falls in great Abundance on their Mountains, but not so much in the Champaign Country; from the Month of *March* to *May*, the Wind is usually high; and from thence to *September* they have a calm serene Heaven, without so much Cloud; and tho' it be pretty hot in the Daytime, the refreshing Breezes, which blow constantly Morning and Evening as well as in the Night, make the Summer very tolerable, especially since the Nights are ten Hours long. The Air is pure, and the Stars shine with that Lustre, that People see much more in the Night, than in the Day. In this *Persia* there are very seldom any Hurricanes or Tempests; very little Thunder and Lightning; nor is it subject to Earthquakes; and the Air is so extremely dry in the fair Season that there is not the least Dew, or Moisture, on any thing that is laid abroad all Night, or even on the Grass; and very seldom rains in the Winter. No Country is more healthy than the Heart of *Persia*, as appears by the complexion of the Natives. The Air in the Southern *Persia*, particularly about *Gombron*, is very unhealthy in Spring and Fall: The *European* Factors scarce ever live a Year without a dangerous Fit of Illness, which frequently carries them off. The Months of *June*, *July*, and *August* are healthful enough, but so very hot, that both Native and Foreigners get up into the Mountains at that Time.

GOVERNMENT.] The King of *Persia* is an absolute Monarch, and has the Lives and Estates of his Subjects at his Disposal: There is no Prince in the World more implicitly obey'd, let his Orders be never so unjust; notwithstanding the greatest Subject, if he determines to deprive him of Life, or Estate. The Crown of *Persia* is hereditary,

females are excluded : However, the Son of a Daughter may inherit, tho' his Mother could not. What seems most particular in the Laws of Succession in *Persia* is, that a blind Man shall not inherit; and as those Males who proceed from the female Branches, are as capable of succeeding as those who derive themselves from the Males, that cruel Policy of putting out the Eyes of all that are allied to the Crown, is executed upon every Male of the Royal Family, whether they proceed from Sons or Daughters. The Person the King pitches upon to execute this cruel Order, is not allowed to do it by holding out Iron to the unhappy Childrens Eyes, but the very Eyeballs are scooped clean out with the Point of a Knife, by which the Children are put to inexpressible Torture, and sometimes lose their Lives under the Hand of these Butchers. The *Persians* pretend to excuse this barbarous Practice of putting out the Eyes of the Royal Children, by telling us, that it prevents all disputes about the Succession, and a great deal of Bloodshed; and that they are much more merciful than their Neighbours the *Turks*, who destroy every Branch of the Royal Family.

[TRADE.] The Staple Commodity of *Persia* is Silk, raw and wrought, of which great Quantities are exported to *India*, *China*, and *Moscovy*; and formerly the *English* and *Dutch* took a great deal off their Hands, but little or none at this

[REVENUES.] What the Revenue of the Crown may amount to in the Whole, is very uncertain, it depending so much upon Casualties. Those who have attempted to calculate, say, that, one Year with another, the Revenues amount to 100,000 Pounds Sterl. which, considering that their Troops are paid by other Means, is a very considerable sum; but then, as the Splendor and Magnificence of the *Persian* Court is much beyond any thing we have in *Europe*, very little of it may remain in the Treasury at the End.

[ARMY.] The Army of *Persia* was never large, considering the Extent of the Kingdom. *Abbas* the Great, who made such considerable Conquests, had never more than 100,000 Men in his Service at once, in all the Provinces of the Kingdom.

[RELIGION.] The Inhabitants in general are strict Followers of *Mahomet's* Doctrine, as explain'd and interpreted by the Nephew and Son-in-law of *Mahomet*, and one of his Successors in the Empire. But the *Persians* and *Turks* differ much about the Interpretation of the *Alcoran*, as they do about the Successors of *Mahomet*. There are many

Nesto-

Nestorian Christians in *Persia*; as also several *Jesuits*, and many *Jews*. The Christian Religion was first planted in this Country by *St. Thomas*.

CUSTOMS.] The usual Salute in *Persia* is by bowing the Body a little, and clapping the Right-hand to their Breast; but they never stir their Cap or Turbant: Before the King, the great Men bow their Faces three times to the Ground when they approach him. As to *Europeans*, if they are clothed in the *Persian* Dress, they expect their Hats, and the same Reverence they shew to Men of Quality in their own Country. There are no Exercises which the *Persians* endeavour more diligently to accomplish themselves in, than Bow, and Horsemanship. Their greatest Kings have thought proper to be Witnesses of the Address and Activity of their Subjects, and frequently themselves have contended for the Prize. They begin with teaching the young Pupils to bend the Bow; afterwards he is taught to shoot forwards, backwards, sideways, and almost in every Posture; after this, they bring him to shoot at a Mark, and to deliver his Arrows without shaking. The next Thing they teach the Pupils to mount a Horse cleverly, to have a good Seat, to gallop in a loose Rein, to stop short, and turn swiftly to the Right or Left, upon the least Signal, without being disorder'd in the Saddle.

CURIOSITIES.] About 30 Miles North-East of *Gaza* is a most hideous Cave, which, for its frightful Appearance, is call'd *The Gate of Hell*. There are yet to be seen the noble Remains of the famous Palace of *Persopolis*: The Pillars now standing are of excellent Marble, and 15 Feet high: Even *Rome* itself, as 'tis said, has no building comparable to these venerable Remains of Antiquity: The glorious Palace, or Temple, with the whole City of *Persopolis*, the noblest and wealthiest City in the World, was brought to the Ground by *Alexander the Great*.

Of I N D I A.

CLIMATE.] THE Northern Part of *India* is temperate; towards the South this Country is subject to Heats, which would be intolerable, if it were not for the set Seasons of Rain and Wind, with which the Country lying in the Torrid Zone are cool'd and refresh'd. The regular Winds, which are call'd *Monsoons*, are observ'd constantly six Months one Way, and six Months another, namely, from *April* to *October*, or thereabouts, the

from the South-west; and from *October* to *April*, from the North-east, not exactly from those Points, but vary sometimes a Point or two on either Side. At the breaking up of either of these Monsoons, or a little before they shift, there are usually prodigious Storms of Wind, such as we do not experience, in this Part of the World, once in a great many years. This shifting of the Monsoons, and consequently the Storms, does not happen exactly at the same Time every year, but sometimes a Fortnight or three Weeks sooner, and, at other times, a Fortnight or three Weeks later, than the usual Time, which frequently occasions the Loss of Shipping. Besides these Winds we call Monsoons, they have Land and Sea Breezes, which shift once in twelve Hours, when the Monsoons are not violent; for then the Breezes are the way to the Hurricane.

GOVERNMENT.] *Malacca, Cambodia, and Laos*, lately some Provinces, and great Part of them tributary to the King of *Siam*; but the remote Provinces have lately thrown off their Allegiance, and are now set up for petty Sovereigns. *Siam* has

Siam, Malacca, Cambodia, and Laos.

undergo'd several Revolutions, according to *Loubière*; the King's Usurper, who possessed the Throne when he was there, was overthrown, and not so much as of the Royal Family, this Usurper having dragg'd his unfortunate Sovereign out of the Temple, whither he was fled for Refuge, and afterwards beheaded him. This Usurper reign'd thirty Years, and was succeeded by his Brother, to the Exclusion of the Usurper's

The Kings of *Siam* sometimes starve their Relations, and put them to other Deaths: Indeed they are sometimes so cruel, that they only burn their Eyes out, or cripple them, to prevent their aspiring to the Throne. The Government of *Tonquin* is one of the oddest we have heard of; for the Usurper Prince, it seems, enjoys little more than the Title of King; the General, or Prime Minister, is

Tonquin.

the Master of all the Treasure and Forces of the Kingdom, and to him the Subjects make their Court; thus it has been for the last hundred Years. As to *Pegu, Asem*, and many inland Parts of *India*, we have very few Accounts of them. In the Dominions belonging to the Great Mogul, some Malefactors are hang'd, others beheaded, some impaled on sharp Stakes, some torn to pieces by wild Beasts, or kill'd by Elephants, others bitten by Snakes. If an Elephant be sent to dispatch a Criminal immediately, the King sends upon the Wretch, who lies trembling

Punishments in the Great Mogul's Dominions.

before

before him, with his broad round Foot, and crushes him to Death in a Moment; if it be intended he should feel his Death and die in Torture, the Elephant breaks first the Bones of his Legs, then his Thighs and Arms, and leaves him to die in the Wounds he has given him. Sir *Thomas Roe* relates, that when he was at the Mogul's Court, a hundred Thieves were brought before that Monarch, who order'd the chief of them to be torn in Pieces by Dogs, and the rest to be put to Death in the ordinary Way: Accordingly the Prisoners were divided into several Quarters of the Town; and the chief of them was torn in Pieces by twelve Dogs; and thirteen of his Gallies at the same Place, had their Heads tied down to their Feet, and their Necks being chopped half off with a Sword, were left naked and bloody in the Street, where they became

*The Mogul's
Haram or
Seraglio.*

great Annoyance to the Neighbourhood. The Women of the Haram or Seraglio, as is usually call'd, are either Wives or Concubines, Princesses of the Blood, Governantes, or Slaves.

Those that are call'd Wives, and contracted with Ceremony seldom exceed four; the Number of Concubines is very uncertain, but it is generally agreed they amount to about 100. The first Son the Great Mogul has by any of his Wives look'd upon to be Heir to the Empire; tho' the longest Son usually carries it; and whoever possesses himself of the Throne commonly destroys all his Brothers, and their Male Issue. The Number of Jewels, and precious Stones, which 'tis said the Ladies of the Seraglio wear, exceeds all Belief. The Governantes of the young Princesses, and those who spy upon the Conduct of the King's Women, are a considerable Body in the Seraglio; and, 'tis said, have a Share in the Government of the Empire. If this Mogul has any Council, it is compos'd of these Ladies; for it is their Influence the Great Officers of State and Government are dispos'd of, and all Business of Consequence is effected. These Ladies having better Opportunities of representing Things to the Emperor, than his Ministers have by their Doors. This Prince is serv'd altogether by Women in Retirement, and has a Guard, 'tis said, of Tartar Warriors arm'd with Scymetars and Bows, who have the Care of his Person. The Government of the Great Mogul is very arbitrary, having both the Purse and Persons of his Subjects wholly at his Disposal: His bare Will is the Law, and his Word a final Decision of all Controversies. His Letters and Orders are receiv'd with the utmost Reverence; and the Governor, to whom they are sent, having Intelligence

upon the Road, rides out with all his Officers to meet the Messenger who brings them : He no sooner sees the Packet, but he alights from his Horse, and falls down on his Face to the Earth ; then he takes them from the Messenger, and lays them upon his Head, whereon he binds them fast ; and returning back to the Court where he usually dispatches his business, he reads them. This mighty Monarch shews himself to the People three times a Day ; the first is at Sun-rising in a Gallery, at which time Crouds of People resort thither, to give him the usual Salam, crying out, as soon as they see him, *Long Life and Health to the great King.* At Noon he shews himself again ; and, lastly, at about Sun-set ; being always usher'd in and out with Drums, Trumpets, and other Wind-Music ; and at any of these Times, if any Man, tho' ever so mean, has a Petition to the Emperor, it is receiv'd. His Monarch administers Justice himself in capital Cases, as Viceroy's do in their respective Provinces. The King of Siam, according to the Custom of the East, is an absolute Monarch ; he gives the Land to whom he pleases, and takes it away when he will :

*The King of
Siam.*

Therefore no Families can be ennobled by Estates ; nor is there any Nobility but by Offices, which the King confers and takes away at Pleasure ; whence 'tis not uncommon to see the Son of a Lord tugging at the Oar. Only one of the King's Women has the Honour of being call'd Queen ; and in the Seraglio they take the Daughter of any Subject. The Laws of Siam require an unlimited Obedience

Laws.

Parents ; any one who should presume to oppose and contradict his Parents, would be look'd upon as a Monster. Lying is punish'd by sewing up the Mouth. Sometimes Criminals are toss'd by one Elephant to another, without killing them ; for this, 'tis said, the Elephants will obey a Sign, they are so extremely tractable. But their Government is usually adapted to the Crime : One who has been guilty of Extortion has melted Gold or Silver pour'd down his Throat.

[The Army of the Great Mogul consists, 'tis said of 300,000 Horse, and 400,000 Foot ; beside 3000 Cannon : But, according to the best Accounts, there is allowed Pay for a Million of Horse ; not that the whole Number is ever brought into actual Service ; for the respective Regiments seldom keep up above half the Number, and the rest goes into their own Pockets. Notwithstanding this the Great Mogul has such a vast Extent of Sea Coast, that he has no such thing as a Man of War, or a Ship of Force,

to be found in *India*; not but the *Indian* Merchants have Ships of 400 or 500 Tun of their own, built after the *English* Model; but their Sailors would make but a poor Defence if they should be attacked; and their Skill in Navigation is very mean, insomuch that they are glad when they can find an *Europeoan* Commander. An *English* Sailor, with very ordinary Qualifications, serves for a Captain of one of the *Mogul's* Merchant-ships.

CHARACTER.] The *Indians* are of a good Stature, well shaped, and agreeable Features; and it is generally observed that there are hardly any deform'd or crooked People among them. Those that inhabit the Northern Parts of this Empire are of a deep tawny Complexion; and those in the South are black as Jet; those of the Mountains, in the middle Parts of the *Peninsula*, are all Coal-black to a Man: Indeed the *Indians* on the Coast, who are mixed with the *Portuguese* and other *Europeans*, are generally of an Olive-colour; in any Part of the Country, the Natives have long black Hair and black Eyes, let their Complexion be what it will. The *Indians* are to be distinguished into *Moors* or *Moguls*, and *Malabars* or original *Indians*. The *Moors* or *Moguls* are a mixture of *Tartars*, *Persians*, *Arabs*, and almost every *Malabarian* Nation. These having the Power in their Hand behave like Lords of the Country, and treat the ancient Inhabitants with some Contempt, and seem to have still a greater Contempt, or rather Aversion, to all Christians in general, they are serviceable to the *Moguls* as Engineers, Mathematicians, &c. and frequently give great Pay to those who enter into their Service. The *Siamese* are of a small Stature, well-proportion'd; their Complexions are swarthy, and the Faces of both Men and Women are of the broadest, with high Cheek-bones, dark small Eyes, large Mouths, and thick pale Lips, Noſes, and round at the End, and large Ears. The *Siamese* have a ready and clear Conception, and their Report is quick and very smart; they imitate any thing at Sight well; and are neither lascivious or intemperate, nor will any Discourse pass for Wit, or be taken for Sublimity of Genius; drinking strong Liqueurs is counted innocent amongst them, and Adultery is hardly heard of at present. They are polite and courteous, and their Minds are as their Heaven, having the good Fortune to have them free from the Command of their Passions. They are great Lovers of their Wives and Children, and as well belov'd by them. Their Children are said to be exceeding engaging, and of

*Natives of
Siam.*

Temper. The *Tonquinese* are of a middle Stature, and clean-limbed; their Nose and Lips are proportionable and well-made, but their Faces are a little flat-fish, and of an oval Form. The People are courteous and obliging to Strangers, especially the trading Part of them, and mighty fair Dealers. However, the Magistrates are said to be proud and imperious; their Soldiery insolent; and their Poor, who are very numerous, given to robbing. They are reckon'd very ingenious and diligent; patient in Adversity; universally addicted to Gaming from the highest to the lowest, from which nothing can restrain them.

*Natives of
Tonquin.*

[RELIGION.] The original Natives of *India*, who are by far the most numerous, are Idolaters: There are reckon'd three hundred several Tribes or Casts among these Pagans, but the chief are the *Bramins*, the *Rajaputes* or *Rashboots*, and the *Banians* or *Chintres*. The *Bramins* teach, that there is but one God infinitely perfect, and that their Images represent the Heroes, and virtuous Persons, who formerly dwelt on Earth, and are now exalted to Heaven, where they apprehend them to be Mediators for them, which is the Reason they give for paying their Devotion before these Images. They have some confused Notion of the Creation, and Destruction of Mankind by a Flood: They believe a pre-existent God, and that the good and bad Fortune we meet with in this World, is either a Reward or Punishment for what we have done in a former; and those who behave themselves well in this Life, shall be rewarded in another.

The *Siamese* believe the Form of the Soul to be eternal; all visible Objects they consider upon as so many rational Beings, who have lived and died in a former State, and must die and revive again; and the Heavens, the Earth, Plants, and all Things else, have their Period, and will be succeeded by new Heavens, and new Earth; &c. They allow the Soul to be material, and will not admit, that it is perishable; but that it animates another Creature, and knows Pain or Pleasure according to its deserving, till it enters a human Body again, whose Circumstances will be suitable to the Behaviour of the Soul in its former Transmigrations.

The Siamese.

[COSTUMES.] The general Dress of the *Indians* is a white Cloth of Calico, Silk, or Muslin, which folds over before, and is tied with Strings either on the Right or Left Side; the Sleeves are close to their Arms, and are so long, that they sit in Wrinkles about

Habit.

the Wrist; the upper Part is close to their Bodies, and shews their Shape; from the Middle downwards it is gathered, and sits full in Plaits, reaching a little below the Knees. The usual Compliment in *India* is the lifting the

*The usual
Compliments.*

Right-hand to the Head, and sometimes both and, if it be to a Person of Distinction, bowing the Body a little. When the *Mahometans* meet the usual Compliment is, *God give you Health*

or, *I wish you the Prayers of the Poor*: The deep Compliment to a Prince, is bowing the Body low, putting the Hand down to the Ground, then to the Breast, and afterwards lifting it up to the Head, and this repeated three times. Upon a Visit, the Person visited does not move to meet his Guest, but intreats him to sit down by him on the Carpet: They are very reserv'd, seldom or never talk fast or loud. Tumblers and Jugglers go from

Diversions.

Town to Town as in other Countries, and are so dexterous in their Tricks, that some of their own Countrymen have imputed them to Magic, and the Power of the Devil. One of the Great Mogul's favourite Diversions is the Fighting of Elephants, and other Beasts; and the seeing Men engage with Lions and Tygers.

*Way of
Travelling.*

The Roads are generally a deep Sand, which is so hot in the fair Season about Noon, that it would burn their Feet, if they were not as hard as a Shoe-sole; and there is no such thing as

walking in the Sand with Shoes on. When a Man of distance travels, he usually hires ten or twelve Chairmen to carry his Palanquin, which is a well-contriv'd Couch with Pillars and an arched Canopy over it: In these they sit or lie, as they think fit; and it is carried by four of the Men at a time, two before, and two behind, who lay the Pole upon their Shoulders and run at the rate of four or five Miles an Hour, their Horses relieving them at certain times without standing. A little before they design to bait, some of the Men are sent to the Villages, where they buy Provisions, and they do so as they go along. Oxen are used to ride on, as well as Burdens; they will trot on at a pretty round rate, and sometimes they run Races with them. It is very troublesome travelling in the rainy Season, the flat Countries being overflowed, and innumerable Torrents falling from the Mountains; but this does not hinder the common People from making Journeys at this Time of the Year; for they will take without any Difficulty, and swim with incredible Speed

across broad Rivers, which run very swiftly. As to the Marriages of the *Indians*, the Fathers make the Bargain before the young People come to the Use of *Marriages*. Their Reason; nor does either the Boy or the Girl, when they come of Age, ever imagine they have any Right to dispute the Matter, but look upon themselves as much obliged to obey their Parents in this Particular, as in any other Command: However, the young Man, if he does not like the Girl his Father has provided him, may take another, and have as many Concubines as he pleases; but the Woman has no Remedy, and if she murmur at her Husband's Conduct, he may reduce her to the Condition of a Slave. They constantly marry into their own Tribe or Cast; a Merchant must marry into a Merchant's Family, a Smith into a Smith's, a Carpenter into a Carpenter's, and so of every other Trade or Profession. The Wives never bring any other Fortune than their Clothes; and among those who are wealthy, it is said, the Father of the Husband advances a considerable Sum to the Wife's Friends; and, 'tis thought, never eats with the Husband, but waits till he has done. The *Indians* never swaddle up their Children, but let them go perfectly naked, both Boys and Girls, till they are six or seven years old, and 'tis not to be imagin'd how soon they will crawl about the Floor. The *Moors* and *Mahometan Indians* allowed four Wives, and as many Concubines as they can keep. As to the Solemnization of a Wedding, nothing can be more splendid: The Bridegroom is carried by Night through the Streets, dressed with the richest Clothes and Jewels they can procure; the Streets are made as light as Day by a great Number of Torches, with Flags, Streamers, Music, marching before them, and a Croud of their Friends and Acquaintance, who come to express their Joy on the happy Occasion: Being come to the Bride's House, where the Marriage is celebrated, he takes the Bride home with him; and, from that time, she is seldom ever suffer'd to see her nearest Male Relations, but in the Presence of her Husband.

Of CHINA.

[MATE.] China, like other Countries, consists of Hills and Valleys; but both the one and the other are made as level as possible, and laid out in like Gardens, by the Industry of the Natives. The Country in general, is very rich, abounding in Corn, and Wine, and

and all Kinds of Fruits and Provisions necessary to render Life agreeable. This Country is esteemed one of the finest and most fruitful in the whole World; and was a great Surprize to the *Europeans*, in the unexpected Discovery of so fine a Nation, and so polite a People, which were unknown to these Parts of the World till the Discovery of the *Eagle-Indies*: It is exceeding populous, supposed to contain near 70,000,000 of People: Not only the stately Cities, but even the Towns and Villages are crowded with Inhabitants; and the Roads, as well as Streets, are continually full of Passengers. The chief Products of this Country are, Quicksilver, Silks, Porcelane Dishes, Ginger, *China* Ware, Cotton, Rhubarb, Sugar, Camphire, Musk, Ginger, *China* Wood, Linen, Oil, Ebony, Sandal Wood, Canes, Tea, &c. There is a Plant peculiar to this Country: It usually grows at the Foot of some Mountain; the Root resembling that of a Peach-tree, and its Flower that of white wild Roses. The Tree is of all Sizes, from two Feet to an hundred in Height. The three Sorts of Tea, commonly brought to *Europe*, are of the same Plant; and only the Seasons of the Year when it is gather'd, and the Soil, make the Difference. Bohea is the very first Bud, gather'd in the Beginning of *March*, and dried in the Shade; the Imperial or Bing Tea is the second Growth, in *April*; and the common Green Tea, or Sing, in *May* and *June*, which are both dried, in little Pans, over the Fire. The *Chinese* have Mines of Gold and Silver; but those of Gold are never suffer'd to be open'd. The Gold which they have in such Plenty, is wash'd down by Torrents from the Mountains in the rainy Seasons, and is said to require no refining. They have also Mines of Tin, Iron, Copper, and some Lead. Several of the *Chinese* Emperors have thought it worthy of their Royal Care, to promote and improve their Subjects Husbandry, the Invention of the Plough; and several Instruments, and Books of Husbandry, they have attributed to some of their greatest Emperors. The longest Day, in the most Southern Part of *China*, is about 13 $\frac{1}{2}$ Hours; and in the Northmost Part, about 15 Hours; therefore this Country lies in the 3d, 4th, 5th, and 6th Northern Climates.

GOVERNMENT.] The Histories of *China* begin with two or three hundred Years after the Flood, and shew a succession of Monarchs down to this Time.

The Crown of *China* is said to be hereditary by some; but it is agreed by all, that the Emperor has a Power of altering the Succession, and declaring one of his Subjects his Successor, tho' he be not the eldest Son.

Form of Government.

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relation to the Royal Family ; but then this must be pass'd and ratified by the Great Council, which consists of the Princes of the Blood, and Ministers of State ; and there have been instances where the Emperor's Resolution has been oppos'd, and his Design of setting aside those who were look'd upon to be next Heirs defeated.

[TRADE.] The *Chinese* hardly ever heard of any other Part of the World but *Asia*, till the *Europeans* discovered the Passage thither by the *Cape of Good Hope*, tho' we are assur'd they had the Loadstone, and the Use of the Compass, long before us ; and the Reason they never made long Voyages, is said to be, that they look'd upon the rest of Mankind as little better than Brutes, and believ'd that they themselves possess'd the greatest, as well as the best Part of the World. When the *Europeans* gave them to understand how very small a Part of the World the *Chinese* enjoyed, in comparison of the whole inhabited Earth, and that there were many Kingdoms, which surpass'd them in several Arts and Sciences, they stood amaz'd ; and the Surprise, on the Part of the *Europeans*, was very great, in discovering so fine a Country, and so polite a People. There is a fine Communication from one large Province to another, for the Conveniency of Trade : For through every Province of *China* there is one grand Canal, which serves as a high Road ; from this are cut several smaller, which again branch'd out into Rivulets, that generally end at a Town, or Village. Over the Canals are stately Bridges, of three, five, or seven Arches ; the middle Arch so high, that Vessels may go through, without taking down their Masts. Nothing can afford a more agreeable Prospect, than these fine Canals, adorn'd with noble Bridges, built chiefly of Marble ; with a prodigious Number of Cities, Towns, and Villages, upon the Banks ; and a Multitude of Vessels, sailing different Ways upon them, through the most fruitful Parts of *Europe*, 'tis said, has nothing to boast of comparable to this : But, to return from this agreeable Digression, to the Trade. Silks, and other rich Merchandize, are transported upon these Canals, from Province to Province ; and sent to *India*, *Japan*, the *Philippines*, *Java*, and other Parts in the *Indian Seas*. Goods imported from *China* are Quicksilver, Vermilion, *China Root*, Rhubarb, Raw Silk, Fought Silks, Copper, Camphire, Sugarcandy, Fans, Lacquer'd Ware, Porcelane, or *China Ware*, So, Lapis Lazuli, and several other Merchandizes. The Goods usually brought from *Europe* to *China* are Bullion, Cloth-Rask, Perpetuana's, Camlets, and Lead.

CHARACTER.]

CHARACTER.] It is generally agreed, that a Majority of the *Chinese* are squat, well-set Men; have broad Faces, black Hair, little dark Eyes, short Noses, and thin Beards. They were anciently revered throughout *India*, *Tartary*, and *Persia*, as Oracles; and the greatest Objection, we are told, that the *Japanese* made to the Christian Religion, was, that so wise a Nation as the *Chinese* had not receiv'd it. Avarice and Ambition, it seems have a large Stroke in all Affairs of *China*, notwithstanding their boasted Politeness, and equitable Rules they pretend to be govern'd by.

RELIGION.] The prevailing Religion in *China*, is Idolatry, or Paganism. There are three Sects of Idolaters at this Day, first, the Followers of *Li Laokum*, who liv'd, as they say, above five hundred Years before Christ. He taught, that God was corporeal, and had many subordinate Deities under his Government. The second Sect is that of the Learners, who are the Disciples of the so much celebrated *Confucius*, who left many admirable Precepts of Morality, and instructed the People in Philosophy. He speaks of God as a most pure and perfect Principle, the Fountain and Essence of all Being, and, tho' we are told he prohibited Idolatry, he has Temples and Images erected to him, and is worshipped with the profoundest Adoration. There is a third Sect, much more numerous than either of the former, who worship the Idol, whom they style the only God of the World. This Religion was imported from *India*, about thirty-two Years after the Death of our Saviour.

CUSTOMS.] The Men wear no Hats, but a Cap, with a Bell, made of fine Mat, which does not come so low as their Ears: They carry a Fan in their Hands, to shade them from the Heat of the Sun. They shave their Heads except one Lock behind, which the better Sort make into a little Roll. They wear a Vest, which reaches to the Ground, and folds over their Breasts; the Sleeves are wide at the Shoulder, but narrow towards the Wrist. The Vest is tied with a Silk Sash, which hangs down to their Knees. Over this Vest they wear a loose Coat, or Gown, much longer than the rest, with short Sleeves. They have a kind of Boots, quilted with Cotton an Inch thick, and Slippers. The Women dress usually in their Hair, which is a Roll, it made up in a Roll, and fasten'd with a Pin. The rest is divided into two Locks, which hang gracefully upon the Neck. They wear, besides, a long Vest of Sattin; they have over this a loose Coat with wide Sleeves, so long, that they would reach to the

Dress.

Ground, if they were not held up. But what is most remarkable is, their little Feet, in which their principal Beauty is thought to lie: As soon as a Girl is born, her Feet are bound up so hard, that they cannot grow; which makes them walk a little awkwardly, the Foot of a grown Woman being bigger than a Child's of three Years old. The *Chinese* are far from superstitious in their Diet; they do not only eat all Kinds of Flesh, Fish, and Fowl, as the *Euro-*
peans do; but Horse-flesh is in great Esteem *Diet*.
 Amongst them; nor are Dogs, Cats, Snakes, Frogs, or scarce any sort of Vermin refus'd: But Rice, Roots, Herbs, and Garden-stuff, are the Common Food. They use neither Cloth, Napkins, Knives, Spoons, or Forks; but two round Sticks of Ebony, or other Wood, with which they take up their Meat very dexterously. They use high Chairs, and Tables, contrary to all the People of the East Indies, who sit cross-legg'd upon the Floor. Every Person, at an Entertainment, has a little laquer'd Table to himself, on which is set his Treat and Rice, in little *China* Dishes, or Saucers; and sometimes Plate is used. Tea is the principal Liquor; Wine they have none, tho' the Countreys abound in fine Grapes; neither do they brew Beer of any, but have strong Liquors, which they make of Rice, Wheat. People generally eat their Meat cold, *Ceremony at*
 they drink their Liquors hot. At an Enter- *an Entertainment.*
 tainment, whenever a Mouthful of Meat is taken or a Cup of Liquor drank, it occasions a hundred Reverences: The Master of the Feast gives the Sign, when they sit down, by taking up the two Sticks, and making a Circle with them; after which, they strike them into the Ground. They are to take as much Care as possible, that their Seats all move together, that one may not have done better than another; for either to be beforehand, or make the rest wait, is reckon'd a great Piece of Rudeness, and throws all into Confusion. When this is done, they flourish their little Sticks again; and, having taken two or three Mouthfuls of a Dish, the Master of the House gives a Sign to lay down their Sticks, which they do in the same Order they found them, and comes the Liquor, which is drank off with great Cer-

OF GREAT TARTARY.

CLIMATE.] THE Air of this Country is very different, we may expect, in so vast a Tract Land. The Products of this Country are chiefly Skins, Foxes, Sables, Hyenas, Ermins, Lynxes, and other Fur Musks, Rhubarb, Flax, and some Cinnamon.

GOVERNMENT.] For the Government of *Muscovite Tartary*, and *Chinese Tartary*, see the respective Heads.

RELIGION.] The *Samoieds* say, that they believe there is a God, and that they are convinc'd nothing is greater and more powerful than God, and that all Things depend on him; that we had one common Father, and that good Men will go to Paradise. But, notwithstanding this, they worship the Sun, Moon, and Planets, together with several Kinds of Beasts and Birds, from whom they hope to receive some Benefits. Images they also worship, in human Shape, but so very ill carved and dress'd, that it would be difficult to discover what they represented. They have Priests among them, who pretend to the Magic Art, and to foretell future Events. As to the Religion of the *Ostiacks*, I do not find it differs much from that of the *Samoieds*.

CUSTOMS.] The *Samoieds* eat the Flesh of Horses, Oxen, Deer, Sheep, and Fish, indifferently; but prefer the Flesh of Animals to any other Part of them. Their Houses are built with Poles, and the Branches of Trees, and covered with Bark: They are almost in the Form of a Bee-hive, and have a Hole in the Top to let out the Smoke; for the whole House is but one Room, with a Hearth in the Middle, on which they sit or lie upon Rain-deer Skins, their only Furniture, except the Horse-flesh, and other Carrion, which they eat round the Huts; for they seldom eat it while it is sweet, but make their Habitation insupportable to any but themselves, and 'tis said, the Fumes, that arise from their own urine and Hides, are almost as disagreeable as those which proceed from the Carrion their Diet. The Diversions of the *Samoieds* and *Ostiacks* are chiefly hunting the Elks and Rain-deer. They will venture over high Rocks of Ice, lying in the Sea, called *Waigats*, or *Nova Zembla*, in Pursuit of their Game. The People are shod with wooden Scates, with which they run over Mountains, with incredible Swiftnefs, upon the Ice, and, having a kind of Shovel in their Hands, fasten it to a long Staff, with this they throw Snow at the wild

deer, to force them into the Place where they have set their
 nets. They carefully observe the Wind, which they guess
 the Alteration of, by certain Signs; for, if the North Wind
 blows in, there is no enduring the open Country; if they can-
 not escape to some Cave, and shelter themselves, till it is
 over, they certainly perish; from whence we may conclude,
 there are no constant Inhabitants about there, tho' some pre-
 tend to have seen them. The Diet of the *Ostiacks*
 chiefly Fish, Venison, Wild Fowl, and Roots: *Diet of the*
 and they have none: Their Drink, for the *Ostiacks.*
 most part, is fair Water, and sometimes the Blood of a Rain-
 deer, or of any other Beast they take; and it is said, they
 dispense with a Draught of Train Oil. Tobacco they are
 moderately fond of; but, instead of blowing the Smoke
 out of their Mouths, they hold a little Water in their
 Mouths, with which they swallow the Smoke down;
 which so intoxicates them, that they soon lose their
 senses, and throw up the Phlegm; and this they will repeat
 several times a Day. In Winter, they set up
 their Huts in Woods and Forests, where there *Houses.*
 is the greatest Plenty of wild Beasts and Game;
 they dig deep in the Ground to secure themselves from the
 cold, laying a Roof of Bark, or Rushes, over their Huts,
 which are cover'd with Snow in the hard Season. In the
 Summer, they build above Ground, on the Banks of Rivers,
 for the Convenience of Fishing. The *Ostiacks*,
 the *Samaieds*, purchase their Wives of their *Marriages.*
 Sons, for three or four Rain-deer; and take
 away as they please, returning them again to their Friends,
 who do not like them, and their Loss is only the Rain-deer
 given for them. And, in some Parts of the Country,
 they take the Liberty of selling their Wives for Slaves, when
 they are offended with them. They bury their *Funerals.*
 dead in the Clothes they wore when alive,
 hanging by them, on the next Tree, their Bows,
 Arrows, Hatchets, and other Utensils. The
Tartars, who live along the River *Irtis*, South
 of *Tobolsky*, are wealthy in Cattle, having
 great Herds of Horses and Herds. These People live chief-
 ly on dried Fish, Venison, and Barley-meal:
 they drink Mares Milk, as most of the *Tartars* do, and some-
 times Tea, but mix it with Flour and Butter. At great En-
 tertainments, they usually dress a young Horse, which is their
 most delicious Food. Their drink they make of Oatmeal, and
 distilled from Mares Milk, with which they often get
 drunk,

*Dress.**Nostrils.**Barabinsky
Tartars.*

they remove

Diet.

a little Tobacco,

*Dress.**Bratsky
Tartars.**Diet.**Dress, &c.**Toys.**Parts of Siberia,**Horses, or Oxen,**Nagaian
Tartars.*

venience of Pasture:

made of Camels or Horses Hair:

*The Circassian
Tartars.**Diet.**The Circassian
Tartars.**Diet.**The Circassian
Tartars.**Diet.**Calmuck
Tartars.*

than eight

*Manner of
Life.*

but easy Journeys,

the Country they have pass'd through.

drunk, and behave themselves very brutish

Their Habit resembles that of the ancient

Russians, and the Women wear Rings in the

Beyond these People, in the great Defart

Baraba, live certain Herds, or Tribes, call'd*Barabinsky Tartars*: In the Winter, they

hunt in this Defart for Sables; but in Summer

they remove to the Banks of their Rivers, and are busied

Fishing. The Defart affording no other Water,

they drink melted Snow, and eat dried Fruits

and Barley-meal, like their Neighbours.

but they scarce know the Use of Money. Their

Cloaths, Caps, and Stockings, are made of Pieces

of Fur patched together. The *Bratsky Tartars*

live chiefly on Venison, but Value Horses

much more. Their Women wear long plain

Gowns; and the Virgins distinguish themselves

by adorning their Hair with Braids, and glittering

They also purchase their Wives, as in some

Parts of *Siberia*, with their Cattle; and often give a hundred

Horses, or Oxen, for a Virgin they admire; and fifteen

twenty Camels, besides Sheep. The *Tartars*about *Astracan*, call'd *Nagaian Tartars*, are

constantly moving from Place to Place, for the

convenience of Pasture: They cover their Tents with

made of Camels or Horses Hair: The Floor is laid

fine Mats, or Carpets; their Furniture consists

of fine Cabinets, Trunks, and Boxes. The

Circassians have Plenty of Wild Fowl, Venison,

Mutton, and Beef; but a Piece of a young

is preferred before any of these. Their usual Drink is

Mares Milk, like the other *Tartars*: They all

Tobacco, Men and Women, Young and Old; they

cross-legged, and have a Carpet, or a Piece of

Leather, spread before them, and little wooden Tables

for their Meals; but neither Linen, nor Paper

far as I can find. The *Calmucks* also remove

Place to Place, during the fair Season,

who drive large Flocks and Herds before them

They begin their March usually in the

when the Grass is come up; and, as the

but easy Journeys, leave scarce any Herbage behind

the Country they have pass'd through. In the latter

Year, when there is a second Crop of Grass, they usually return the same Way they came; and remain in a more substantial kind of Houses, during the Winter Seasons, than they inhabited in the Summer; but the People and the Cattle frequently lie in the same Room. They eat indifferently of all Kinds of Meat almost, except Hogs *Diet.* Fish; and, for their Drink, they have commonly Water; they have also Tea, and Spirits extracted from Hares Milk. In the Winter, they hunt Sables, Martens, Minks, and other Beasts, which afford Furs.

[CURIOSITIES.] For want of Curiosities, I shall present the Reader with the best Account I can meet with of that odigious Wall, which separates *Tartary* from *China*, built by the *Chinese*, to hinder the frequent Incurfions of the *Tartars*. This Wall begins in the Province of *Xenfi*, which is on the North-west of *China*, in about 38 Degrees of Latitude, and is carried on over Mountains and Valleys; it extends towards the North-east to the Latitude 42, and then turns south-easterly to the Latitude 39; and terminates at the *Sea*, between the Provinces of *Pekin* and *Leotung*. The whole Course of it, with all the Windings, is about 1500 Miles: It is almost all built with Brick, and such a temper'd Mortar, that it has now stood above 1800 Years: There are no Breaches in it, except in the Province of *Pekin*, North of the City *Suven*, where, instead of the Wall, are very high and inaccessible Mountains. By the Account that was sent from *Muscovy* to *China*, and Travellers who have lately seen it, we learn that it is about ten Yards high, and about five Yards thick. It is fortified all along by square Towers at a Mile Distance, say some; and at the Distance of two Bow-shots from one another. It was formerly guarded by a Million of Soldiers; but now there are only placed at such Parts of it, as are easiest to be defended.

Of the Asiatic ISLES.

[RE.] FROM the Situation of the Islands, belonging to the Kingdom of *Japan*, extending from the 30th to the 38th Deg. of North Lat. and some say to the 40th, it may be expected the Air should be moderate; but to the North of the Mountains, the Air is very severe, and they have great Quantities of Snow. The Mountains of *Formosa*, it is

Japan
Islands.

Formosa.

said,

*Anian.**The Philippine Islands.*

said, are full of Brimstone; which makes the Island subject to Earthquakes. *Anian* is a plentiful Island, and has Mines of Gold and Silver and a Pearl Fishery. The *Philippines* are a great Number of Islands; some say a thousand, extending from the 5th to the 19th Degree of North Latitude. These Islands are subject to great Earthquakes; and the burning Mountains have, 'tis observed, all those Effects which *Pliny* ascribes to the burning Mountains of *Italy*; namely, that they cast out their Flames, shake the Earth, driving from them the neighbouring Rivers and Seas, and scattering their Ashes round the Country, rending the Rocks, which sometimes gave a Report like a Cannon. From these subterraneous Fires proceeds a great Variety of Baths; and some of the Rivers and Streams are so hot, that they immediately kill any Animal that falls into them. Within

Island of Manila.

half a Mile of one of these hot Rivers, *Manila*, there runs another, which is exceedingly cold. No Country in the World can appear more beautiful; there is a perpetual Verdure; Buds, Blossoms, and Fruit, are found upon the Trees all the Year round, as well on the Mountains as Gardens.

Products of the Philippines.

This Country produces Pearls, Ambergris, Civet, and is rich in Gold Mines, seldom wrought; they have vast Quantities of Gold which are wash'd down from the Hills by the Rains,

Amboina Cloves.

found mix'd with the Sand of their Rivers. Products of *Amboina* are Cloves, Oranges, Lemons, Sugar-canes, Coccoes, and other Fruits.

Moluccas, their Produce.

they have also Potatoes, and some Tobacco. In the *Moluccas*, they have neither Corn or hardly any Butchers Meat, but Goats.

Here are also Almonds, Oranges, and Lemons, and delicious Fruits; but what is peculiar to these Islands, in Return for which, they were once furnish'd with the

Banda Isles, Nutmegs.

produce of every other Country, is their Cloves. *Banda Isles* are as famous for Nutmegs, as the *Moluccas* and *Amboina* are for Cloves.

Nutmeg-tree is like the Peach, only its Leaves are rounder and something less: The fruit is inclos'd in a thick

Mace.

like a Walnut; under this a Leaf, which is the Shell, and is what we call *Mace*; and within this lies the Nutmeg. It seems the Dutch have

rooted up all the Cloves in the *Moluccas*, properly for

because they lay expos'd to the Attempts of other Nations ; for this Reason they have encouraged the Planting of Cloves in *Amboina* only, which have increased to such a Degree, that this Island alone is now sufficient to serve the whole World with Cloves. The Air in the Island of *Celebes* is hot and moist, the whole Country ly-

Celebes.

ing under or very near the Line, and subject to great Rains. It is most healthful during the Northern Monsoons ; if they fail of blowing their accustomed Time, which is very seldom, the Island grows sickly, and great Numbers of People are swept away. They have Mines of Copper, Tin, and Gold ; but I do not find they are much wrought : The Gold they have is found chiefly in the Sands of their Rivers, and at the Bottom of Hills, wash'd down by Torrents. This Country produces many venomous Drugs and Herbs, the very Touch or Smell of which occasions present Death. The Cattle have that Sagacity, it is observ'd, that they seldom touch a noxious Herb ; and if they happen to tread near one, immediately fly from it. The Air in the Island of

Borneo is not excessive hot, considering it is *Borneo Air.*

situated under the Equinoctial, being refresh'd almost every Day with Showers and Sea-breezes, as all other Countries are under the Line. Gold and Precious Stones, which abound in this Island, make *Products.*

our Adventurers slight Death in every Shape, rather than not possess them. As to their Monsoons, or periodical Winds, they are Westerly from *September* to *April*, or thereabouts ; during which Time is their wet Season, when heavy rains continually pour down, intermix'd with violent Storms of Thunder and Lightning ; and, at this Time, it is very rare to have two Hours fair Weather together on the South Coast of the Isle, where the *Europeans* principally resort. The dry Season begins usually in *April*, and continues till *September* ; and, in this Part of the Year too, they seldom have a Shower every Day, when the Sea-breeze comes in. This Island also produces Pepper, and many other valuable Commodities. The Air of *Sumatra* is *Sumatra Air.*

generally very unwholesome ; for, from the hot and sultry Weather, it often suddenly changes to a chilling Cold. The low Grounds also, near the Coast, where Natives, as well as Foreigners, principally inhabit, being continued Morasses, the same Kind of stinking Fogs arise as in *Borneo*, and render this Country no less unhealthy especially to Foreigners. The principal *Products.* of *Sumatra* is Pepper, and Gold Dust ; it

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also

also affords good Camphire, and the Bezoar-stone is also found here. The Monsons and Seasons are the same in the Island of *Ceylon*, as on the neighbouring Continent, and the Rains begin to fall much sooner on the Western Coast than on the Eastern. The Northern Part of the Island is subject to great Droughts for several Years together; which is the more sensible Affliction, because they have scarce any Springs or Rivers in that Part of the Island, but must be supplied, with Difficulty, with Water, as well as Food, from the South: This often renders this Part of the Country very sickly, but the rest is esteem'd very healthful. The Tree peculiar to this Island, and more valuable to the Dutch than any of the Mines of *Potosi* to the Spaniards is the Cinnamon: This Tree is as common as any other, in the Woods, on the South-west Part of the Island.

GOVERNMENT.] The *Japan* Isles are under the Government of fifty or sixty petty Kings, vested with Sovereign Power in their respective Territories but subject to one grand Monarch, who can depose and punish them as he sees fit. The *Philippine Islands*, being mostly subject to the King of *Spain*, are rul'd by a Viceroy, or Captain General who keeps his Court in the City of *Manila*. The Isle of *Borneo* is divided into several petty Kingdoms; and, when any Prince grows more powerful than the rest, he usually brings his Neighbours into a State of Dependence, and sometimes obtains the Name of Sultan, or King of the whole Island. *Sumatra* seems to be very differently constituted; and most of them have experienced great Alterations and Revolutions in the last Century. The King of *Ceylon* is absolute, being restrained by no Laws or Customs from doing what he thinks fit. When he goes abroad, his Guards are very numerous, and is preceded by Drums, Trumpets, and Wind-music, and with Singing-women. When his Subjects come into his Presence, they fall three times upon their Faces; and then do not stand, but sit upon their Legs before him, and address him in Terms little inferior to those used in Divine Worship; and when they go out of his Presence they creep backwards till they are out of Sight. His Counsellors while they are in Waiting, are not permitted to come

their Wives; nor will he so much as suffer their Wives to remain in the City, insomuch that if they are taken with a Lady, while they are in his Service, it is capital. This Prince manages most of his Affairs by two great Ministers, to whom the Subjects may appeal from inferior Judges, or Governors. The Cinnamon Plantations are wholly in the Power of the Dutch, and they have oblig'd the King to retire farther up into the Country, and suffer him to entertain no Commerce or Correspondence with the rest of the World: This Island may be said, in general, to be under the Dominion of the *Hollanders*.

TRADE.] As to the Trade of the *Japonefe*, they have very little at present, but with *Jesso*, the *Chinese*, and *Dutch*. The Inhabitants of *Mindanao* trade *Of Mindanao*, chiefly to *Manila*, whither they transport Gold, and Bees-wax; and bring back Calicoes, Muslins, and *China* Silks: they maintain a Trade also with *Borneo*; the *Dutch* come hither, in Sloops, from *Ternate* and *Tidore*, and purchase Rice, Bees-wax, and Tobacco. The Island of *Manila* lies so conveniently between the rich *Manila*, Kingdoms of the East and West, that it has been esteem'd the best Situation for Trade in the World, especially when the *Molucca* Islands were under the same Government; when the *Spaniards* might be said to have the best Share of the East as well as the *West-Indies*: Hitherto Silver was brought from *New Spain* and *Peru*; Diamonds, and other precious Stones, from *Golconda*; Cinnamon from *Ceylon*; Pepper, from *Sumatra* and *Java*; Cloves and Nutmegs, from the *Moluccas*; Silks, from *Bengal*; Camphire, from *Borneo*; *China* Ware, and Silks, from *China*, &c. Two ships sail yearly to *Acapulco*, in *New Spain*, loaded with the riches of the East; these Vessels are returned to *Manila*, laded with Silver, and make four hundred per Cent. Profit, as is said. The Goods our Merchants deal in, in *Borneo*, are chiefly Pepper, Gold, and Precious Stones; though it affords several other valuable commodities. Goods proper for Exportation thither (besides Guns, Sheet-lead, showy Calimancoes, Knives, other Cutlers Wares, but not Forks; Iron Bars, small Bars, Hangers, Nails, Graplings, Red Leather Boots, Stacles, Clock-work, Fire Arms, Gunpowder, and Looking-glasses. The *Dutch* suffer no *Europeans* to trade in *Java*; but there come to *Batavia* *Java*, ten or twenty Sail of *Chinese* Junks every year, from three to five hundred Tons apiece, which furnish the

the *Hollanders* with all the Merchandize of *China*, at an easier Rate, than they could by sending their Fleets thither. *Batavia* is the great Magazine of the *Dutch East-India Company*: Hither they import the Merchandizes of *Japan*, of the Spice-Islands, *Persia*, *Surat*, *Bengal*, and the Coast of *Malebar* and *Cormondel*, as well as every thing that *Europe* affords. One sort of Goods they barter for another all over the *Indies*; and having furnished themselves with what is most valuable in the *East*, transport it into *Europe*, where all is converted into Money. The Trade of *Sumatra* is chiefly carried on at the Port of *Achen*, where there is seldom less than ten or fifteen Sail of Ships of different Nations. The principal Merchandize of this Country is Pepper and Gold Dust; and, notwithstanding they have greater Quantities of Gold here, than in any other Country in *India*, the great Demand for it keeps it at a very high Rate.

RELIGION.] The *Japonefe* are Idolaters, and worship the Heavens and the Planets, with several monstrous Idols. The Natives of the *Philippine Islands* retain some Traditions, in their Songs concerning the Genealogy and heroic Acts of their Gods or ancient Heroes. By these it appears, they formerly worshipped one Supreme Being, the Maker or Father of all their subordinate Deities. They adored also Birds and Beasts, like the *Egyptians*; and the Sun and Moon, like the *Affyrians*: And indeed there is not a Rock or Stone, a Mountain or River, but what they sacrifice to in its present. The Religion of the People of the *Indies* is *Paganism*, which they received from their Ancestors the *Chinese*, who first planted this Idolatry; but all the Sea Coasts are *Mahometans*, being the Posterity of these Colonies which transported themselves from *Arabia*, and *Persia*, to the *Oriental Islands*, between two and four hundred Years since; invited hither by the Spice and other rich Merchandizes, for which the *East* has been famous many Ages past. The Natives of *Ceylon* worship one Supreme God, the Creator of Heaven and Earth; they fall down before Images of their Saints, or Heroes, whom they suppose have liv'd upon the Earth, and are now become Angels, ministering Spirits, to the great Creator: But the principal of their inferior Deities is their God *Buddou*, who they

Here, came from Heaven, to procure the eternal Happiness of Mankind, and ascended into Heaven from the Top of a Mountain, leaving the Impression of his Foot there in the Rock, which is now become the Object of their Worship.

CUSTOMS.] The *Japonefe* wear several Vests one upon another, with a loose Gown over all, not much unlike the *Chinefe*; they have Drawers also, *Dress*, which come down very low upon their Legs;

and Slippers without Heels, like the *Chinefe*; but wear no Caps, though their Heads are shaved: They have Fans and Umbrellas to defend them from the Weather; they wear a short Dagger in their Sash, and a heavy Broad-sword on the Right Side. They eat little Beef or Mutton, or

of the Flesh of any tame Beast, but chiefly that *Diet*.

which they take in Hunting: Some Sects look upon themselves to be prohibited, by their Religion, to kill any thing, or eat any thing that has Life; and will not so much as eat Milk, Butter, or Cheese. Their common Food is Rice, Pulse, and Herbs, as it is in most Eastern Nations.

The Generality of the People drink a Liquor made of Wheat, and draw a Spirit from Rice; but the usual Liquor is Tea.

They eat with two little round Sticks, like the *Chinefe*, and use neither Linen, Knives, Forks, or Spoons. These People,

as observ'd, spend great Part of their Night in Eating and Drinking, which others spend in Sleep: And because their

Manners and Customs are acknowledg'd to be different from the rest of the World in many Instances, some Writers affirm, that they resemble

in nothing; and particularly, that, instead of bowing, to shew their Respect to their Betters, they stand up as stiffly as they can: But I find, by the best Writers, that they bow their

bodies as we do, and never approach their Magistrates, but on their Knees. They delight much in Mas-

terades and Plays, at which the King and Court are often present; the Ministers of State, and

great Men, being frequently the principal Actors. When they celebrate their annual Festival of visiting the

Tombs of their Ancestors, every House is illuminated; and they march out of the Town at

night, in a solemn Procession, to the Graves of their deceased Friends, where they eat, drink, and make merry, for several Nights successively: At the Conclusion of the Feast,

they march round the Town with Flags, Streamers, and Banners; beating upon Brass Pans before the Temples of their

Idols

Idols, and at the Doors of the great Men. When *Entertainments*, a great Man makes an Entertainment, it is usual, at the End of the Feast, to call his Servants together, it is said, and demand which of them will kill themselves before the Guests, for his sake; and thereupon they contend who shall first rip up their Bowels: This is also common, it is said, upon the Death of their Masters, or upon the laying the Foundation of a Palace, or magnificent Building. In *Japan* they burn their dead Bodies, as in *India*.

Funerals.

the Day appointed for the Funeral, a large square Pile of Wood is erected without the Town, and, the Friends and Relations of the Deceased being assembled, the Women first move forward, cloath'd in White, which is the Colour used in Morning here, as well as *China*. The Women, of any Quality, are carried in Litters of Cedar; after these follow the Men, richly dress'd; then come the Priests, cloath'd in Linen, one of them with a lighted Torch, singing, with his Brethren, all the Way to the march: Some carry Brass Basons, which they beat upon, and others Baskets of Flowers, which they strew in the Way, signifying that the Soul is gone to *Paradise*. Several Banners with the Names of their Idols, and Lanterns full of Lights are carried before the Corpse; which is set upright, in a Chair of a Couch, cloath'd in White, and his Hands join'd together in a praying Posture; and is follow'd by his Children, the eldest carrying a Torch to light the Fire. Having several times surrounded the Funeral-pile, about which are placed Tables, with Meat and Drink upon them, the Chief Priest begins a Hymn; and, having wav'd a lighted Torch several times about his Head; signifying that the Soul is without beginning or End, he flings the Torch away; which the Children of the Deceased taking up, kindle the Funeral-pile, burning on Oil, and costly sweet Woods, till the Corps is reduced to Ashes. After which the Children offer Incense, and pray to their Father, as being become one of the heavenly Spirits. The next Day they return to the Place, and bury the Bones and Ashes in a gilded Urn, which is hung up in the

Furniture.

House for some time, and afterwards interred with much Solemnity. They use neither Tables nor Chairs; but sit on Mats when they eat, and lie on them when they sleep. The Natives of

Borneo Diet.

the Coasts of *Borneo* eat chiefly boil'd Rice, hard Eggs, Fish, and Venison; their Liquor is Water, or Tea. They sit cross-legg'd, on

eat their Meals, as they do at other times, being seldom seen in any other Posture. They live in a hospitable, friendly Manner, their Houses being always open to their Acquaintance. Both Sexes are fond of Tobacco, which is usually mix'd with Opium: The Master of the House usually lights the Pipe first, (for they use but one) which, after he has smok'd two or three Whiffs, he gives to his Neighbour, and he to a third, till it has gone round the Company, who sit cross-legg'd in a Ring upon Mats: When they have continu'd smoking some time, they grow exceeding chearful; but, when they sit too long at it, they grow mad, or stupid. The ordinary Way of Salutation is by joining their Hands, and lifting them up towards their *Salutations*, Breast, or Head, and bowing the Body a little; but when they appear before a great Man, they lift their join'd Hands to their Forehead, falling down on their Faces and Knees; and if it be before a Prince, they begin to creep towards him at a considerable Distance; and in the same manner they retire, after they are dispatched. And whoever has Occasion to petition his Superior, lies in this humble Posture till he is spoke to, which is sometimes a considerable Time. These People frequently marry *Marriages*, their Daughters at eight or nine Years of Age, and they have Children soon after; but are usually past the age by that time they are Five-and-twenty. The ordinary Food, in *Sumatra*, is Rice, and *Sumatra*, but those who can afford it, eat Mutton, Swine-flesh, Buffalo, Beef, and Venison. Their usual Liquor is Water, or Tea; Arrack, or Spirits drawn from Rice Sugar-canes, is very common here; they have also Palm Wine, and a Liquor drawn from the Branches of the Cocoa-tree. The ordinary Salutations are *Salutations*, form'd by bringing one or both Hands to their Faces; but, before any great Man, they prostrate themselves, their Faces to the Ground; and, like other *Asiatics*, sit cross-legg'd on the Floor at their Meals, and whenever they meet, or converse together. Gaming they love immoderately, both Cards and Dice; which were *Gaming*, probably introduced here by the *Chinese*; and Days pass without a Cock-match: They do not trim the Cock for the Engagement, as in *Europe*, but produce them all their gay Plumage, and fasten such murdering Instruments to their Heels, of the Shape and Length of a Pen-Blade, that the Battle is over in an Instant: One Stroke brings down the stoutest Cock; but the Conquest is not admitted,

admitted, unless the Victor will strike or peck his Enemy, after he has dispatched him; for, if he does not, they draw Stakes. They will stake their whole Fortunes upon one of these Encounters. As to the Inhabitants of the Inland Country, and Mountains, we have no Account of their Customs;

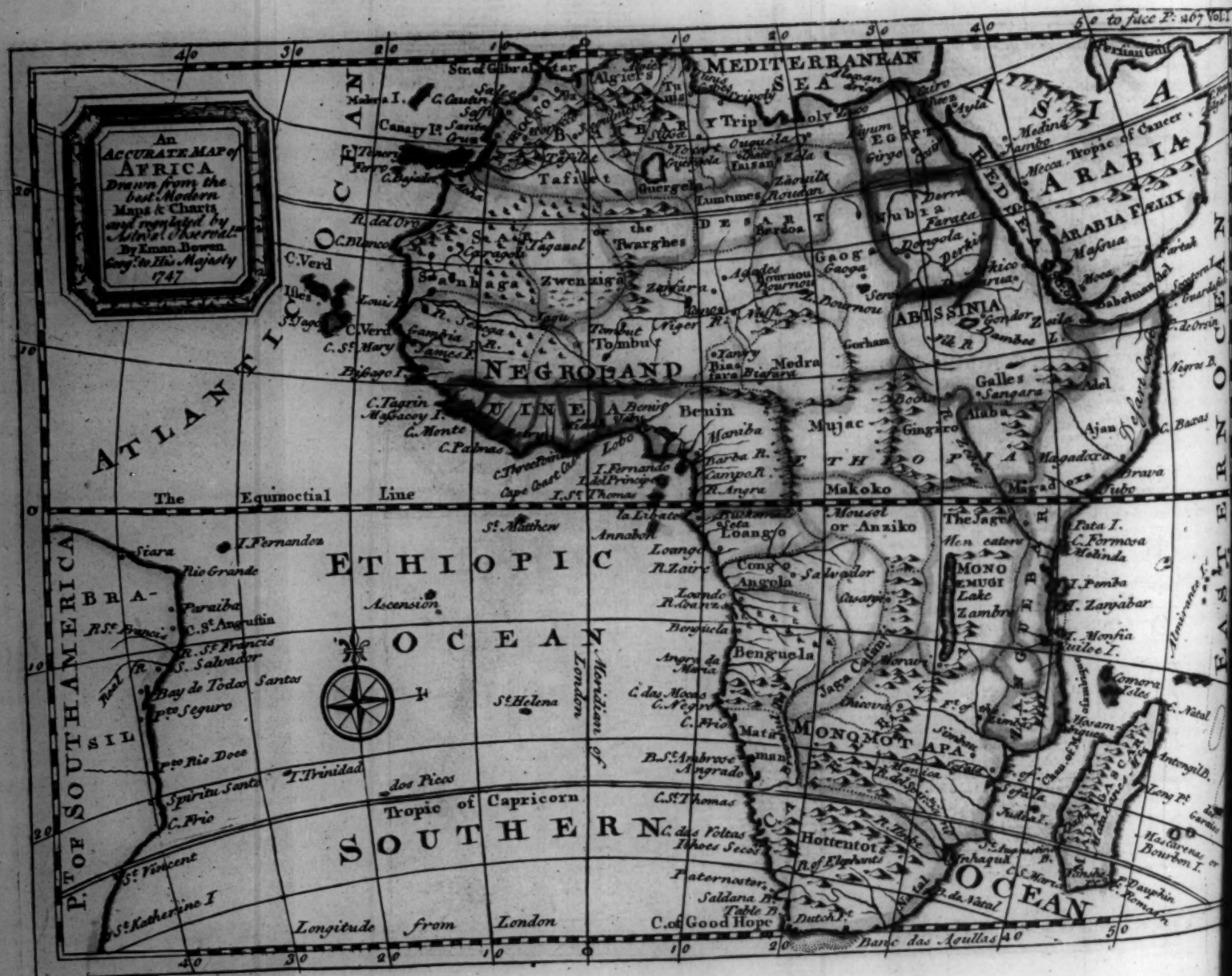
but, as they are descended from the *Chinese*, they probably retain many of their Customs. The Dress of the *Ceylonefe* is usually a Waistcoat, of blue or white Calico, and a Piece of Calico

wrapped about their Middles, with a Sash over it, in which they stick their Knife, which has usually a fine wrought Handle; they have a Hanger also, and usually walk with a Cane; but the common People go naked to the Middle, about which they wrap a Piece of Calico, which reaches down to their Knees. The Women go in their Hair combed behind their Heads; they have a Waistcoat flourished, which sits close to their Bodies, and shews their Shape: They wrap a Piece of Calico about them, which falls below their Knees; and is longer and shorter, according to their Quality: They have Jewels in their Ears, in which they bore great Holes, and stretch them out to a great Length. When they

Salutations and Visits. salute their Acquaintance, it is by holding out both their Hands with the Palm upwards, and bowing their Bodies; but one of a superior

Quality holds out but one Hand, or perhaps nods his Head. The Women salute, by clapping the Palms of their Hands together, and carrying them to their Foreheads. When the nearest Relations visit, they sit very reserv'd and silent, and are at no time addicted to talk much. The

Diet. principal Food is Rice, with some savoury Soup made of Flesh, or Fish: The better Sort will have six or seven Dishes at their Tables, but they are most of them Soup, Herbs, or other Garden-stuff; seldom more than one or two of Flesh or Fish, of which they eat very sparingly. The Meat is cut in little Pieces, and laid by the Rice so that they use no Knives or Forks, but they have Ladles and Spoons: They have Brass and *China* Plates to eat on; the poorer Sort, who want these, make a shift with broad Leaves instead of them. Their usual Drink is Water, which they pour into their Mouths, holding the Bottle at a Distance from their Heads. If they have Rice and Salt in the House, the Poor look upon themselves to be well provided for: But I think, they are prohibited to eat, if they are inclin'd to it, and, for Pork and Fowls, they choose to sell these to Foreigners amongst them; and would think themselves hardly



they were compelled to make a Meal of either. The
 e dresses the Food, and waits on the Husband while he
 ; and then sits down with her Children, and takes what
 eaves.

Of EGYPT.

MATE.] THE Air of *Egypt* is not healthful, the
 Situation being very low ; and the Mud,
 ch covers the best Part of it, after the overflowing of the
 sending up a noisome Vapour. The sandy Defarts,
 ch inclose *Egypt* on three Sides, render it excessive hot :
 are there more than two Springs in the whole Country,
 refresh the parched Inhabitants. It seldom rains here in
 Summer ; but, in the Winter, modern Travellers assure
 rains plentifully sometimes, especially in *Lower Egypt* ;
 hilstanding it was universally believ'd formerly, that it
 rain'd here at all. The Fertility of *Egypt* has been
 since observ'd, to be ascrib'd chiefly to the overflowing
 e River *Nile*, which leaves a fattening Slime behind it ;
 e Soil is naturally a barren Sand, but the Fields the
 covers are, some of them, so very rich, that the Hus-
 men are forced to mix Sand with the Earth, or their
 would be too rank.

VERNMENT.] The *Egyptians* are certainly a very an-
 Nation ; for it is generally agreed, that *Cham*, the Son
 b, was the same with *Jupiter Hammon* ; and *Misraim*, his
 son, the same with *Osiris*, the great Deity of the *Egypt*-
 and from him, 'tis said, descended that Race of Mo-
 who had the general Denomination of *Pharaohs*. *Egypt*
 resent a Province of the *Turkish* Empire ; and is govern'd
 particular Bassa, or Beglerbeg, whose Post is generally
 d the most honourable Government of any belonging
Turkish Empire, having under him fifteen different
 ments.

IGION.] As to the Religion of the *Mahometans* of
 it differs but little from that of the *Turks*.

OMS.] The hatching Chickens in Ovens is one of the
 ble Customs related of this Country.

ut their Eggs in Ovens, which are heat-
 so temperate a Warmth, and imitate so
 natural Heat, that Chickens are formed
 ched in them. These Ovens are under-
 and the Hearth of them covered with Cotton, or
 lay the Eggs upon. They begin to heat their Ovens
 about

Hatching
 Chickens
 in Ovens.

about the middle of *February*, and continue to heat them about four Months. They will lay in sometimes eight thousand Eggs in an Oven; and, after eight or ten Days, they pick out the Good from the Bad, and then put out the Fire; and, having shut up all close, they let them lie ten Days longer, when the Chickens are hatched; but there are few of them, which have not some Defect. It is observed, that nice People can distinguish one of these Pullets from another by their Palates.

CURIOSITIES.] Between three and four Leagues to the West of *Grand Cairo*, stand those three vast
Pyramids, so justly the Admiration of all that view them; That which has suffered the least by Time and Weather, contains these Dimensions; viz. the Side of the Square Base is 693 Feet, according to the *English* Standard; its perpendicular Height is 499 Feet; consequently the whole Area of the Basis of this Pyramid is eleven Acres and upwards. But, notwithstanding the Height of this Pyramid has been so much admired, the Spire of *St Paul's* in *London*, before it was burnt, exceeded the Height of this celebrated Pyramid; for, according to *Camden*, the perpendicular Height of it from the Ground was 534 Feet. It is observable, that *Thales Milesius*, above two thousand Years ago, took the Height of these Pyramids by their Shadow according to *Pliny* and *Laertius*. The Dimensions of the second Pyramid, both as to Height, and the Area of the Basis are equal to the first; but there has been no Entrance yet discovered into it; nor is it known, whether there be any Room or Apartments within, though it is highly probable there is. The third Pyramid stands about a Furlong distant from the second, upon an advantageous Rising of a Rock, which makes it seem equal to the former at a Distance: But the perpendicular Height is only about 300 Feet, and the Area of the Basis is something more than 90,000 square Feet. There are twenty more Pyramids dispersed about the *Libyan* Desert, most of them inferior in Bulk to the former; except one, which stands twenty Miles South-west of those above described, and which is of the same Dimensions with the first, but more decayed. It has also an Entrance on the North Side, but blocked up so that there is no getting in to see the Apartments. These Pyramids are supposed, by many, to have been built by *Israelites*, and were the Sepulchres of the *Egyptian* Monarchs.

Of BARBARY.

BARBARY contains 1. *Barca*. 2. *Tripoli*. 3. *Tunis*.
4. *Algiers*. 5. *Fez*. 6. *Morocco*.

CLIMATE.] *Barca* is scarce any thing else but a parched barren Defart, with very little Water; there being only some Spots near Villages, which afford a little Corn, and a few Dates, of which they exchange a small Quantity with their Neighbours for Sheep and Camels, having no Forage to breed them. That Part of *Tripoli*, contiguous to *Tunis*, is tolerably fruitful; but all the rest Eastward is very barren. This Country produces very little Corn, but Plenty of Dates, Olives, Saffron, and exceeding fine Wool. The Soil of *Tunis* is generally fruitful towards the West, being watered by several Rivers; but very poor towards the East, for want of Water: The Southern Part is all Hills and Valleys, producing good Fruits, Corn, and Sugar: The Air is reckon'd wholesome, being cooled by the Sea. *Algiers* is very mountainous towards the *Mediterranean* Sea; but both Hills and Valleys are exceeding fruitful, where they are cultivated, abounding in Corn and Fruits; such as Dates, Olives, Figs, Grapes, and Almonds: They have also good Store of Wax and Honey; and their Coasts afford great Quantities of Salt. The Country, containing *Fez* and *Morocco*, produces abundance of Corn, Wine, and Oil, Olives, Dates, Almonds, Figs, Raisins, Lemons, Oranges, &c. also Hemp, Flax, and Copper; and is also finely diversified with Mountains, and vast extended Plains, most of them very fruitful, and very well inhabited. The Air of *Fez* and *Morocco* is generally temperate, especially on the Mountains, and near the Sea-coasts, where they oftener complain of Cold than in the Defart.

GOVERNMENT.] The Government of *Algiers* is, in Reality, an absolute Monarchy to this Day, though it has some Appearance of a mixt Government; because the Dey or Sovereign sometimes assembles a Divan, consisting of the Officers of State, and the Janizaries, and demands their Advice in Matters of Importance: But this, it seems, is only to screen him against popular Discontents; for he acts by his Authority, whenever he pleases. The Dey is indeed elective; his Son never inherits by Descent, and this Election is by the *Turkish* Army. The *Moor*s of *Spain*, having been

been driven from that Country in the Year 1492, and transported to the Coast of *Barbary*, and revenging themselves on the *Spaniards* by plundering the Towns on the Coasts, surprising and carrying off Multitudes of People into Captivity, were the Cause of erecting the Kingdom of *Algiers* by the *Turks*. The Porte governed the Kingdom of *Algiers* by their *Bassias* till the 17th Century, when the Janizaries or Militia found Means to persuade the Grand Signor to let them elect one of their own Officers, with the Title of *Dey*, to be their Governor; promising to raise Supplies sufficient to maintain their Forces, which would save the Porte a immense Sum, and that they would always acknowledge the Grand Signor for their Sovereign. However, the Emperor's Orders were very little regarded afterwards in the *Algerine* Territories, which are, at present, no otherwise under his Dominions, than as he is looked upon to be the Head of their Religion; for the *Dey* of *Algiers* acknowledges no Superior. The Government of *Tunis*, *Tripoli*, and *Barca*, is the same with that of *Algiers*, only in that one Instance, that the *Dey* in the former is under some Subjection to the *Turkish* *Bassa*.

TRADE.] The Trade of *Algiers*, by which they principally subsist, is Piracy and Manstealing. In their Prizes they find all the Merchandize of *Europe*.

CHARACTER.] The *Moors* are said to be a covetous, inhospitable People, intent upon nothing but heaping Riches; to obtain which they will be guilty of the meanest Things, and stick at no manner of Fraud; and, as they know themselves to be such treacherous, deceitful Wretches, they are very suspicious of Foreigners. But, with all these bad Qualities, they are observed to be very dutiful and obedient to their Parents, their Princes, and every Superior; and they are certainly to be commended for their Reverence to God and Religion, and whatever is esteemed sacred among them: They will not suffer these to be burlesqued, and make a Jest of, by profane Fools; which is too often connived at among Christians, and sometimes encouraged by those who ought to set a better Example. The *Arabs*, amongst them, have always had the Character of a thievish, pilfering Generation; and 'tis said, will even rob and destroy one another when they have nobody else to prey upon; and, as they perpetually lead a rambling Life, are observed to be of a more tawny Complexion, and much thinner and leaner, than the *Moors*.

RELIGION.] The establish'd Religion in *Barbary* is *hometanism*; but the Inhabitants of *Morocco* differ from the *Mahometans* in several considerable Points.

The Government of *Tripoli*, *Tunis*, and *Barca*.

CUSTOMS.] They express their Reverence both to God and Man, by putting off their Slippers, which they leave at the Door of the Mosque, or Palace, when they enter in; and, when they attend their Prince in the City, they run bare-foot after him, if the Streets are never so dirty. They smoke pretty much, and play at Draughts and Chefs; but never for Money, this being a Prohibition of their Law.

Of Biledulgerid, Zaara, Negroland, and Guinea.

CLIMATE.] THE Air of *Biledulgerid* is very hot, but generally esteem'd very whole- *Biledulgerid.*

some; the Country is very barren, with scarce any Town in it: However, there grows some Corn, and great Quantities of Dates. The Chief of their Commodities are Cattle and Indigo. The Air of *Zaara* *Zaara.*

is much the same as in *Biledulgerid*, only somewhat hotter. The Soil is generally dry and sandy, and not very fertile either for Corn or Fruit. If there happens

to be any Wind, both here, and in *Biledulgerid*, the Travellers are frequently lost in terrible Mountains of Sand.

The Commodities of this Country chiefly consist in a few Cattle and Dates. The Air in *Negroland* is *Negroland.*

very hot, but generally reckoned exceeding whole- some; and the Soil very rich, especially towards the River

Niger, which overflows a great Part of the Country, producing great Plenty of Rice and Millet, Palm-trees, Cocoa-

nuts, and other Fruits; they have also Gold, Elephants Teeth, and Drugs, but no great Quantities.

The Face of the Country, on the *Guinea Coast* *Guinea.*

in general, is agreeably diversified with Mountains, Valleys, Woods, and open Fields; the Hills are adorned with

groves of an extraordinary Height, and the Valleys between them large, rich, and proper for the Cultivation of all man-

ner of Corn and Fruits, with Villages every-where agreeably interspersed, the Country being exceeding populous. Travel-

lers make but two Seasons in this Country; namely, Winter and Summer: From *April* to *September* inclusive, is their

Winter, or rainy Season; and from *October* to *March* inclusive, is their Summer, and their hottest, as well as fairest weather.

GOVERNMENT.] *Biledulgerid* has remained unconquered, except a Part of it by the *Romans*, till the Year *Biledulgerid.*

636, when it was subdued by the *Saracens*, but afterwards left again; so that it is now under several Princes

of *Arabian* Chiefs, many of whom pay some Acknowledgment

ledgment to the Emperor of *Morocco*, and some to the Grand Signor. As to the History and Government of *Zaara*, we can give very little Account of it.

However it is at present, it seems, under several petty Princes, and inferior Lords, with some *Arabian* Chiefs and many Places have very little Signs of any Government the Inhabitants wandering about from Place to Place, for the Conveniency of Hunting. As to *Negroland*, we are very much in the dark concerning the inland Parts.

Negroland. for it is certain, they are perfectly unknown to the *Europeans*, unless what they have gathered from the Report of the Natives, who are but poorly qualified to give Description or History of their Country. Neither is the Language of several of the *Negro* Nations, who come down to the Mouth of the River *Niger* to trade with the *Europeans*, understood by them, or even by the Natives of the Coast; and consequently all the Descriptions we have of *Negroland*, above 300 Miles to the Westward of *Cape Verd*, and the *Atlantic* Ocean, must be imperfect. There may be forty Kingdoms and Nations of different People, for aught we know, comprehended in that vast Tract assigned to *Negroland*, which Geographers continue under that Name. However, we are told, this Country is subject to several Kings, who are absolute; but all, or most of them, are tributary to the King of *Tombut*. In *Guinea* there are some Sovereign Princes, whose

Guinea. Dominions are very extensive, rich, powerful, and arbitrary; Monarchs limited by no Laws, or other Restraints: And there are a Multitude of others, whom the *Europeans* have given the Name of Kings, whose Dominions do not exceed the Bounds of an ordinary Prince, and whose Revenues and Power are proportionably mean. These are, in Reality, all subject to some of the superior Monarchs first-mentioned, and no better than their Vassals, obliged to attend them in their Wars, to quarter their Soldiers, and to submit to such Duties and Impositions as are imposed upon them.

RELIGION.] The Natives of *Biledulgerid* and *Zaara* are generally *Mahometans*, being probably the Descendants of those *Arabs*, or *Saracens*, who over-ran all the North of *Africa* in the Seventh Century. The chief Deity of the *Ida*ians, a considerable Kingdom of *Guinea*, is a Serpent, a particular Species, whose Bite is not mortal. To this Animal they address themselves on the most important Occasions, for the Preservation of their State, seasonable Weather, and Blessings of Life. They have also a grand Temple erected at *Fidah*, dedicated to this Serpent; and a lesser almost in the

Village, with Priests and Priestesses to officiate in them. In this great Temple, 'tis said, they always keep a Serpent of a monstrous Size, worshipping the Creature in Person, and not in Effigy. Such is the Reverence they bear to these adored Serpents, that, should any Person hurt one of them, or but touch him with a Stick, we are assured he would be condemned to the Flames. We have an Instance of this in a *Negra*, who was a Stranger at *Fidah*; for he only took one of these Animals gently on a Stick, and carried the Creature out of his House without hurting it; and yet the Natives set up their great Howl, as they usually do in case of a Fire; immediately alarmed the whole City; and it was with great Difficulty, that the King of *Fidah*, being made sensible of the Stranger's Ignorance, saved his Life. They will not hear any thing spoken in Derision of these crawling, and to us terrible Animals; but stop their Ears, and run away, if any *Euro-*pean pretends to laugh at their superstitious Reverence for these serpents. *Bosman* relates, that a Hog happening to devour one of these Snakes, a Proclamation was immediately issued for destroying all the Hogs in the Country, and abundance of them were slaughtered on that Occasion; but at the Instance of some of the rich Owners, and some Presents made to the King, the severe Decree was revoked. The next day the *Fidaians* pay divine Honours to, are fine lofty Trees and Groves: To these they apply in their Sickness, or any private Misfortune. The Sea is another of their principal Objects, to whom they sacrifice when the Winds and Waves are tempestuous, that no foreign Merchant can visit their Coast. On this Occasion they throw in all Manner of Goods, Meat, Drink, and Cloathing, to appease the enraged Element. Besides these public Objects of Adoration, every Man has a numerous Set of Gods, of his own chusing, at *Fidah*.

Of ETHIOPIA.

THERE are not any two of the Learned that agree in the modern Division of *Africa*; for scarce any Traveller has penetrated into the Heart of the Country, consequently we must acknowledge our Ignorance of the Geography of several of the Midland Nations: But I shall endeavour to give the Reader a just Abstract of the few though slender Accounts we have concerning them; and shall beg leave to comprehend the remaining Part of the Continent under the general Name of *Ethiopia*. [CLIMATE.] *Ethiopia*, comprehending so many Empires, Kingdoms, and Sovereignties, cannot be supposed to enjoy the

the same Nature of Air in all its Parts ; and the Soil must be very different. The chief Commodities of the Dominions (as far as we know of them) are Gold, Silver, Musk, Ambergris, Rice, Millet, Cattle, Lemons, Citrus, Ivory, Oil, Sugar-canes, Flax, Salt, Corn, &c.

GOVERNMENT.] The King of *Abissinia* is, or rather was, absolute, and his Throne hereditary ; but as he has lost so much of his Power and Prerogative, which the great Men of the Country have usurped, he is now frequently controuled by his Lords.

RELIGION.] The Religion of the *Abissinians* is a Mixture of Christianity and Judaism ; but, in their Christianity, they approach nearer the *Greek* than the *Latin* Church : They keep both the *Jewish* and *Christian* Sabbath, and make each of them more like a Fast than a Festival. As to the Natives of *Zanguebar*, some of them are *Mahometans*, some Pagans. The *Hottentots* believe a Supreme Being, Creator of Heaven and Earth, and all Things therein, the famous Governor of the World, thro' whose Omnipotence all things move and live : And that this Being is endued with incomprehensible Attributes and Perfections ; that he is *Gounja Gounja*, or *Gounja Triquoa*, God of God. That he is good, and does nobody any Hurt, and is far above the Moon : And yet, pay no divine Worship to this Supreme God ; because, say they, their first Parents grievously offended the Divine Being, who thereupon punished them, and all their Posterity, with Hardness of Heart, so that they now know little of him, and have less Inclination to serve him : However, they worship several subordinate Deities, particularly the Moon ; for, when it is at full, they assemble in great Numbers, and dance in Circles, clapping their Hands, crying *Ho, Ho, Ho, Ho*, raising and increasing their Voices, and raving all Night long : They throw themselves into surprizing Distortions of Body, stare wild towards Heaven, extend every Feature, and cross their heads with a red Stone. When they are spent with the Violence of the Action, they squat down upon their Elbows holding their Heads between their Hands, and resting their Elbows on their Knees ; and after a little time they rise up again, and fall to dancing as before, with increased Might. The Moon, they say, has the Direction of the Weather, and therefore they pray to it when it is favourable. They also worship a Fly about the Bigness of a Hornet : It is scarce possible to express the Agony the People are in, if any *European* attempts to take or kill it.

these Insects, as the *Dutch* will sometimes seem to attempt, to put the superstitious Natives into a Fright: They will beg and pray, and fall prostrate on the Ground, to procure the Liberty of this little Creature. Whenever the *Hottentots* see this Fly approach their *Kraal*, they all assemble about it, and sing and dance round it while it remains there; and, if it happens to light upon a Tent, they look upon the Owner of it for the future as a Saint, and pay him more than usual Respect: The best Ox of the *Kraal* also is immediately sacrificed, to testify their Gratitude to the little winged Deity; and, to honour the Saint he has been pleased thus to distinguish, they present him with the Entrails, the Fat and Cawl of the Ox, the choicest Morsels of the Beast in their Opinion: The Caul being twisted like a Rope, the Saint ever after wears it like a Collar about his Neck Day and Night, till it putrefies, and rots off; and, with the Fat, he anoints his Body from time to time, till it is all spent. Nor are the Women less revered by the Neighbourhood, or intitled to the like Privileges, when the adored Fly lights upon their Head.

[CUSTOMS.] The *Hottentot* Men cover their Heads with Handfuls of Grease and Soot mixed together; and, going without any thing else on their Heads in Summer-time, the Dust sticks to it, and makes them a very filthy Cap; which, they say, cools them, and preserves their Heads from the scorching Heat of the Sun: And, in Winter, they wear flat Caps of Cat-skin or Lamb-skin, half dried, which they tie with a Thong of the same Leather under their Chins. The Men also wear a mantle made of a Sheep-skin, or other Skin, over their shoulders, which reaches to the middle: In Winter they turn the woolly or hairy Sides next their Flesh, and in Summer the other. They wear a greasy Pouch about their Necks, in which are kept a Knife, Pipe, and Tobacco, and some *Archa*, which intoxicates like Tobacco, and a little Piece of Wood burnt at both Ends, as a Charm against Witchcraft: They wear also three large Ivory Rings on his Left Arm, to which he fastens a Bag of Provisions when he travels, carrying then a Stick blunt at both Ends, and about three Feet long, also a Dart, to throw at an Enemy, or wild Beast; which he seldom misses, if he be within Distance. There is nothing peculiar to the Men; and that is, the Bladder of any wild Beast they have killed, being blown up, is pinned to the Hair, as a Trophy of their Valour. The

Hottentots.

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Women.

Women wear Caps, the Crowns whereof are a little raised; and these are made also of half-dried Skins, and tied under their Chins: They scarce put them off Night or Day, Winter or Summer: They usually wear two Mantles, one upon another, made of Sheep-skins, or other Skins, which are sometimes bordered with a Fringe of raw Leather; and as these are only fastened with Thongs about their Necks, they appear naked down to the middle; but they have an Apron larger than that of the Mens, to cover them before, and another, of still larger Dimensions, to cover their Back-sides. About their Legs they wrap Thongs of half-dried Skins, to the Thickness of a Jack-boot, which are such a Load to them, that they lift up their Legs with Difficulty, and walk very much like a Trooper in Jack-boots. They serve for a Distinction of Sex, and Ornament; but this is not all their Finery; for, if they are Women of any Figure, instead of Sheep-skins, they wear a Tyger-skin, or a Mantle made of wild Cat-skins: They have also a Pouch hanging about their Necks, in which they carry something to eat, whether they are at Home or Abroad with their *Dacha*, Tobacco, and Pipe. The Arms of both Men and Women are sometimes covered with Bracelets made of Glass or Brass Beads, from the Wrist to the Elbow. A Part of their Dress, or Ornament, we may reckon the Custom of daubing their Bodies, and the Inside of their Caps and Mantles, with Grease and Soot; for, from their Infancy and almost every Day of their Lives after, they practise this not only to render them of a deeper Black, but to make

Diet. their Limbs pliable and supple. Nor are they more cleanly in their Diet, than in their Dress: for they chuse the Guts and Entrails of Cattle

and of some wild Beasts, with very little cleansing, rather than the rest of the Flesh, and eat their Meat half-boiled with the Blood of the Beast, or broiled; but their principal Food consists of Roots, Herbs, and Fruits: They seldom kill any of their Cattle, unless at a Festival; they only feed on what they find as die of old Age, or Diseases, or what they take in Hunting. And, when they are hard put to it, they will eat the Leather that is wound about the Womens Legs, and the Soles of Shoes; and, as the Mantles of the poorer are always well stocked with Lice of an unusual Size, they are not ashamed to sit down in the publick Streets at *Cape*, pull off the Lice, and eat them. The usual Drink of these People is Cows Milk, and the Women sometimes drink Ewes Milk; but this the Men never touch:

since the Arrival of the *Europeans* amongst them, the Natives
 are very fond of Wine, Brandy, and other spirituous
 Liquors. Their Furniture consists of little more Furniture.
 than their Mantles, which they lie on, some
 other Skins of wild Beasts they have killed, or purchased, an
 earthen Pot they boil their Meat in, their Arms, and perhaps
 some other trivial Utensils. As to the Mar-
 riages of these People, every young Fellow has Marriages.
 such a Regard to the Advice of his Father, or
 rather the Customs of the Country require it, that he always
 consults the old Man, before he enters into any Treaty with
 his Mistress. And, when the Match is approved of on all
 Sides, the young People retire together, and, without any
 farther Ceremony, become Man and Wife. The next Day
 the Bridegroom kills a fat Ox, or more, according to his
 Circumstances, for the Wedding Dinner, and the Entertain-
 ment of their Friends, who resort to them on this Occasion,
 bringing abundance of good Wishes for the Happiness of
 the married Couple, as is usual in politer Countries. The
 Ox is no sooner killed, but all the Company get some of the
 Fat, and grease themselves with it from Head to Foot, pow-
 dering themselves afterwards with a Dust they call *Bachu*;
 and the Women, to add to their Charms, make red Spots on
 their black Faces, with a red Earth or Stone, which is
 thought to add to their Beauty by the Natives; but in the
 Eyes of the *Europeans*, render them more frightful and
 shocking than they naturally are. The Entertainment being
 ready, the Men form one Circle in the *Kraal*, and the
 Women another; the Bridegroom sitting in the middle of the
 Mens Circle, and the Bride in the Centre of that of her own
 Sex. The Priest, as he is called, enters the Mens Circle,
 and p—s upon the Bridegroom, which the young Man rubs
 in very joyfully: Then the old Fellow goes to the Ladies
 Circle, where he does the Bride the same Favour, and she
 rubs in the Urine in the like manner: and thus he goes from
 the Bride to the Bridegroom, till he has exhausted all his
 store, bestowing on them many good Wishes all the time;
 "That they may live long and happily together; that
 they may have a Son before the Year's End; and that he
 may prove a brave Fellow, and an expert Huntsman, and
 the like." After which the Meat is served up in Earthen
 pots glaz'd with Grease; and the greatest Part of them make
 use of their Teeth and Claws, pulling it to pieces, and eating
 voraciously as so many Dogs; having no other Plates or
 napkins, than the stinking Corners of the Mantles they wear.

When the Feast is over, each Circle lights a Pipe of Tobacco, which is handed round, and, when it is out, another: Thus they continue smoking, and talking merrily on the Occasion, till towards Break of Day, when the Company disperse.

Of the African ISLES.

SITUATION.] THE chief of the *African* Islands are the *Azores*, the *Madeira*, the *Canary* Islands, the Island of *Cape Verd*, the Island of *Ascension*, *St. Matthew*, *Annaboa*, *St. Thomas*, *Princess* Island, and the Island of *Fernando Po*; all these lie on the North-west and South-west of *Africa*: Also *Badmandal*, *Zocotara*, the Islands of *Comorro*, *Prince Maurice's Island*, or the *Mauritius*, the Island of *Bourbon*, and that of *Madagascar*; all which lie in the *Indian Ocean* East-ward of the Continent of *Africa*.

CLIMATE.] *Madagascar* is a fruitful Country, abounding in Cattle, Corn, Fish, Fowl, Herbs, Roots, and Flowers; and almost all manner of Animals and Vegetables, that are to be found on the neighbouring Continent of *Africa*, may be met with here. As to the Face of the Country, it is universally agreed, that it affords a pleasing Variety of Hills and Valleys, Woods and Champain, and is well watered with Springs and Rivers; and that there are several good Harbours on the Coast. But still it is found not to produce any kind of Merchandize, which can induce any one *European* Nation to attempt the Conquest of it, or fix any considerable Colony here. *Bourbon* is finely diversified with Mountains and Plains, Forests and champain Fields.

It has Plenty of Wood and Water, and a fruitful Soil, except one Part of the Island, which has been burnt up, and rendered barren, by a Vulcano, or subterraneous Fires. The Island produces Black Cattle, Hogs, Goats, Tortoises, and wild Fowl, Oranges and Lemons, and other Fruits, Roots and Herbs. The *Mauritius* abounds in Woods of various kinds, particularly Ebony.

There are also abundance of very high Mountains, from whence their Rivers fall in Torrents. The Soil does not seem proper for Corn or Wine; however, Rice and Potatoes, Sugar-canes and Tobacco, are raised here, though in no great Quantities. The Island of *Joanna* is one of the Islands of *Comorro*, the most frequented by the *Europeans*, produces great Plenty of Black Cattle and Goats; Fowls, Rice, Potatoes, Honey, Wax, Oranges and Lemons.

Lemons, Pine-apples, Cocoa-nuts, and other Fruits. Notwithstanding *St. Helena*, on every Side, appears to be a hard barren Rock, yet, on the Top, it is covered with a fine Earth a Foot or a Foot and a half deep, which produces all manner of Grain, Grass, Fruits, Herbs, Roots, and Garden-stuff: And the Country, beyond the Ascent of the Rock, is prettily diversified with rising Hills and Plains, adorned with Plantations of Fruit-trees and Kitchen-gardens, among which the Houses of the Inhabitants are interspersed: They abound in Cattle, Hogs, Goats, Turkeys, and all manner of Poultry; and their Seas are very well stored with Fish. But the Misfortune is, they have neither Bread nor Wine of their own Growth; for though the Soil is extremely proper for Wheat, yet the Rats, which harbour in the Rocks, and cannot be destroyed, eat up all the Seed, before the Grain is well out of the Ground: And though their Vines flourish, and afford them Grapes enough, yet the Latitude is too hot for making Wine; for, it seems, neither cold nor very hot Countries agree with this Liquor. *St. Jago* is rocky and mountainous; but the Valleys produce *Indian* Corn, Cocoa-nuts, Oranges, and such other Fruits, Plants, and Roots, as are common to hot Countries; also Hogs, Goats, and Poultry, in great abundance. *Teneriff* affords Corn, Wine, and Fruits, in great abundance, though 'tis pretty much incumbered with Rocks and Mountains. *Madeira* consists of fine rising Hills, and fruitful Valleys, well watered by the Rivulets, which fall from the Mountains, though abounding much more in Wine, than Corn. The Climate here is much more temperate than that of the *Canaries*; but they do not enjoy so clear a Sky, or that Plenty of Corn and Fruits. The Island of *St. Michael* is pretty mountainous, but produces Plenty of Corn, Fruits, Cattle, Fish, and Fowl, and they have a thin sort of Wine; their greatest Wants are Oil and Salt. *Tercera* is also pretty much incumbered with Rocks and Mountains; but affords, however, Plenty of good Corn, Pasture, and an excellent Breed of Cattle; and has also pretty many Vineyards.

[RELIGION.] The Religion of the Natives of *Madagascar*, is a Mixture of *Mahometanism*, *Judaism*, and *Paganism*.

[CURIOSITIES.] The Isle of *Teneriff* is remarkable for its prodigious Pike, which is thought by curious Naturalists, to have been raised by some terrible Conflagration in Nature.

It is said, that the Top of it, which is in the Form of a Sugar-loaf, may be seen plainly above the Clouds at 120 Miles Distance. My Author affirms, that after twenty-four Hours Sail from it, with a brisk Gale of Wind, he saw it with the naked Eye, as plainly as if it had lain within half a Mile of him. By all Accounts it is a surprising Heap in Confusion: Broken and calcin'd Rocks lie three or four Miles round the Bottom of this amazing Ruin.

A M E R I C A.

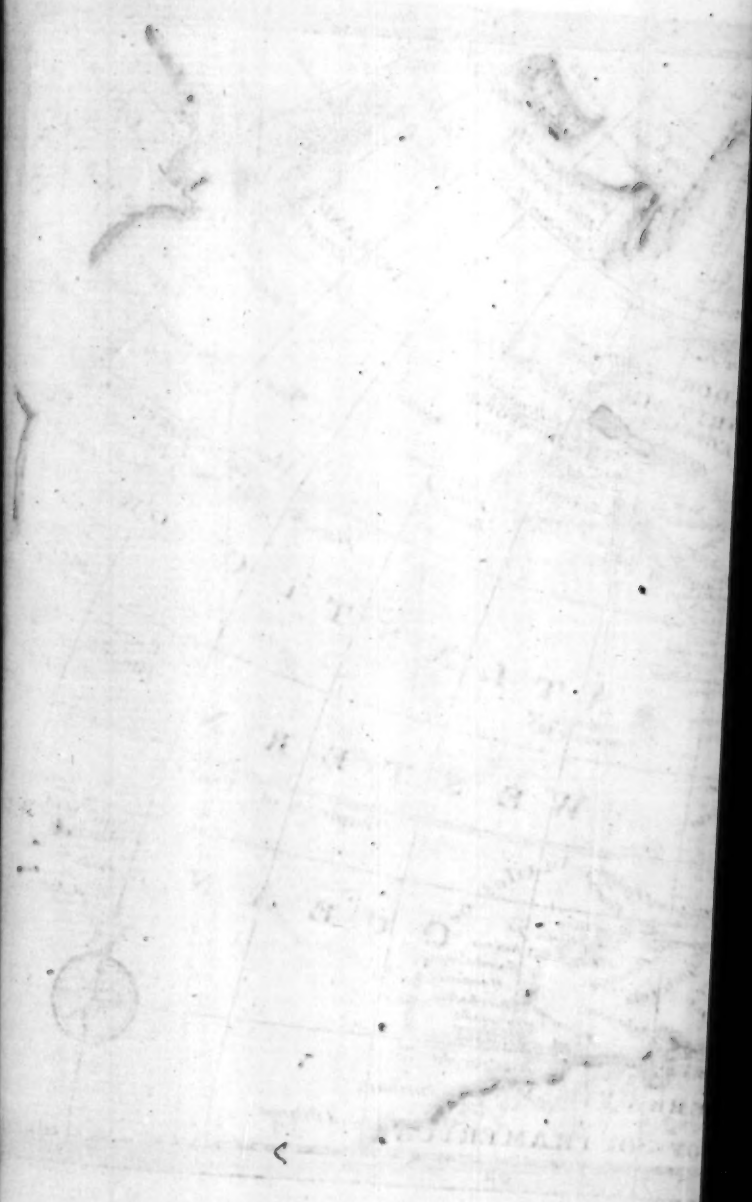
BEFORE I proceed to Particulars, I shall present my young Reader with a short Account of the Discovery of America by the Spaniards.

Christopher Columbus, a Native of the State of *Genoa*, was in several Sea-Engagements against the *Turks*, the *Venetians*, and other Nations; in one of which, the Ship he was in being burnt near the Coast of *Portugal*, he had the good Fortune to escape to Shore upon a Plank; and, coming to *Lisbon*, found several of his Countrymen and Acquaintance settled in that City; with whom he resided some time, and afterwards made several Voyages with the *Portuguese* to the North and South, and particularly to *Guinea* on the Coast of *Africa*. He apply'd himself chiefly to the Study of Cosmography, Astronomy, and Geography; and, from his Youth, appeared to have a more than common Passion to understand the State of all Countries upon the Face of the Globe, and to make new Discoveries; which probably was his Reason for settling at *Lisbon*, - no Nation having pushed their Discoveries farther than the *Portuguese* at that Time. And here he was perpetually drawing Maps and Charts, in which he received great Encouragement from that enterprising People: *Columbus*, having sailed a long time in the *Portuguese* Service, married and settled at *Lisbon*, and advanced his Fortune there. By his persisting long in the Resolution of sailing in Search of a Country beyond the *Atlantic* Ocean, and applying to so many Princes and States for their Assistance, one would be inclined to think *Columbus* had some Certainty, or at least a very high Probability, of his succeeding in this Attempt; otherwise for a Man to sail so many thousand Miles upon an Ocean till then esteemed boundless, must have been looked upon rather as rash Temerity, than Wisdom. But, whatever Inducements *Columbus* had for his attempting these Discoveries

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Westward, he propos'd finding out a Way to the *East-Indies* by the Western Ocean, to King *John of Portugal*; and gave such substantial Reasons for the Attempt, that the King seem'd to think the Thing very probable, though he did not like the Terms this Adventurer propos'd. At several times he made Application to the *Genoese*, and *Henry VII. of England*, to grant him some Ships, in order to make a Discovery of these new Countries, and to bear the Expence of his Voyage; but the Courts he apply'd himself to, would have treat'd him no better than they usually do a common Projector, had he not obtained some Reputation for his Knowledge in Cosmography and Navigation. As he was a Person of Prudence and Temper, he was not discourag'd either with the Refusal he met with, or disobliging Behaviour to him; but apply'd himself to *Ferdinand and Isabella*, King and Queen of *Castile and Arragon*, who, in the Year 1492 provided him with Money, and entrusted him with the equipping and fitting out three small Ships for the Expedition: He also obtained a Grant from their Majesties to be Admiral of the Western Seas, that all Civil Employments, as well as Governments, in the Continent or World to be discovered, should be wholly at his Dispos'd; and, besides the Revenues of the Posts of Admiral and Viceroy, he should enjoy a tenth of all the Profits arising by future Conquests in those yet unknown Lands. All things being ready, his little Squadron, manned only with ninety Men, set Sail from *Palos* for the *Canaries*, the third of *August* 1492, and arriv'd at those Islands the twelfth, and sail'd from thence the first of *September* upon his grand Design. He had not sail'd a Fortnight in this wide Ocean to the Westward, before his Men began to murmur at the Enterprize; for they observ'd the Wind constantly set from East to West, and apprehend'd there would be no Possibility of returning, if they miss'd the Land they were made to expect. But on the nineteenth, observing some Birds to fly over their Ships, and, on the twenty-second, abundance of Weeds driving by them, they began to be better satisfied, and concluded they were not far from Land. But, continuing their Course still several Days farther Westward, and meeting with no Land, the Seamen mutiny'd to that degree, that they had almost agreed to throw the Admiral over board, and return Home; when, fortunately for him, they saw some Birds, Weeds, Pieces of Board, Canes, and a Crab with the Berries upon it also swim by them, which made them conjecture there must be some Islands thereabouts. It

*Land first
discovered.*

was on *Thursday* the eleventh of *October* 1492, about ten at Night, that the Admiral first discovered a Light upon the Islands of *Guanahania*, or, *St. Salvador*, as the Admiral named it, in Consideration that the sight of it delivered him and his Men from the Fears of perishing. The Day appearing, the Ships came to an Anchor very near the Island; when the Natives came down crouding to the Shore, and beheld the Ships of these new Comers with unspeakable Astonishment. The Admiral, believing there was no great Danger to be apprehended from them, went ashore in his Boat with the Royal Standard, as did the other two Captains with their Colours flying, and took Possession of the Country in the Name of their Catholic Majesties, with great Solemnity. The *Indians* in the mean time stood gazing at the *Spaniards*, without attempting to oppose them, while they were thus taking Possession of their Country. The Admiral ordered some Strings of Glass, Beads, Caps, and Toys, to be distributed amongst the Natives, at which they seemed infinitely pleased: The principal Ornament about them was a thin Gold Plate, in the Form of a Crescent, which hung from the Nose over the upper Lip. The Admiral, demanding, as well as he could, by Signs, from whence they had their Gold Plates, they pointed to the South and South-west; whereupon he rowed in his Boats about the Island, to discover if there were any thing worth his settling there, being followed by the Natives every-where, who seemed to adore him and his People, as if they were come from Heaven. From this Island he sailed to *Cuba*, and from thence to *Hispaniola*, and departed thence towards *Europe*; and arrived at *Palos* in *Andalusia* on the thirteenth of *March* 1492-3, having set out from thence the third of *August* before, making his Voyage to the New World in seven Months and eleven Days. Here the People received him with a solemn Procession and Thanksgiving for his Return, most of his Seamen, it seems, belonging to the Port. Their Catholic Majesties being at *Barcelona*, when the Admiral drew near the City, the Court went out to meet him, and he was received with the Honours due to a Sovereign Prince; nor was it easy to determine, whether the Admiral had greater Satisfaction in relating, or their Majesties in hearing, the Discoveries he had made in the New World. As to the Time and Manner of Peopling *America*, all that we know certainly is, that it has been planted many hundred, or rather thousand of Years, from the Number of People found there when the Country

Country was discovered. It is highly probable also, that those Parts were planted very early, because they seemed Strangers to almost every Art and Science, when the *Spaniards* came amongst them; and, for the same Reason, we may be assured, no Adventurers arrived there in these latter Ages, before the celebrated *Columbus*. Men might pass from the *Canary* or *Cape Verd* Islands to *America*, in Shipping, by being driven by the constant Easterly Winds; but how Beasts, and other Animals, came hither, remains difficult to account.

Of the British Empire in AMERICA.

THE British Empire in America contains, I. On the Continent. 1. *Carolina* and *Georgia*. 2. *Virginia*. 3. *Maryland*. 4. *Pensylvania*. 5. *New-Jersey*. 6. *New-York*. 7. *New-England* and *Scotland*. II. British Isles in America. 1. *Newfoundland*. 2. *Jamaica*. 3. *Providence*. 4. *Barbadoes*. 5. *Tobago*. 6. *Antegoa*. 7. *St. Christophers*. 8. *Bermudas*. 9. *Long-Isle*. 10. *Rhode-Isle*.

CLIMATE.] *Carolina* is happily situated between the Extremes of Heat and Cold; but the Heat is more troublesome in Summer, than the Cold in Winter. At a Distance *Virginia* appears to be a low Land, insomuch that the Trees seem to grow out of the Water; and, for an hundred Miles up in the Country, there is scarce an Hill, or a Stone, to be met with; only, in some Places, Rocks of Iron ore appear; and, in others, there are Banks of petresified Shells, some of them above twenty Yards deep. The whole Country, before it was planted, was either Forests, or Swamps and Morasses; and such the greatest Part is at present. The Air and Seasons depend very much on their Winds, as Heat and Cold, Dryness and Moisture. The Air of *Maryland* is excessive hot some Part of the Summer, and equally cold in Winter, when the North-west Wind blows. The Air of *Pensylvania* is sweet and clear; the Heavens are like the Southern Parts of *France*, rarely overcast. The Air in *New-Jersey* and *New-York* is colder in Winter, and hotter in Summer, than in *England*. The North and North-west Winds are extremely cold; but the Air both in Winter and Summer more settled and serene than with us: Indeed the Weather is always more variable in Islands than

than on the Continent, and usually warmer in Winter. The Winds in *New-England* are variable as with us, and very boisterous in the Winter Season: The North and North-west Winds are exceeding cold, blowing over a long Tract of frozen Countries. Their Winters are much severer, and some Months

New-England.

longer, than ours, though they lie nine or ten Degrees nearer the Sun than we do; however, their Heaven is usually brighter, and their Weather more settled, than in *England*, both in Winter and Summer; and the Summer, though shorter than with us, is much hotter while it lasts. Notwithstanding

Islands, viz. Newfoundland.

the Island of *Newfoundland* lies more to the Southward than *England*, the Winters are much colder, and the Ground covered with Snow for a great Depth for four or five Months annually, in somuch that it is scarce habitable, when the Sun is in the Southern Signs. The outward Face of *Jamaica* seems to be

Jamaica.

different from what is observable in *Europe*; the Valleys in this Island being very level, with little or no rising Ground, or small Hills, and without

Rocks or Stones. The mountainous Part is generally very steep, and furrowed by very deep Gullies on the North and South Sides of the highest Hills. Earthquakes are too common here. In 1692 one of these dismal Events happened, and in two Minutes, destroyed most of the Town of *Port-Royal* and near 1500 Souls perished: The Fall of the Mountain made a terrible Crack, and at the same time dreadful Noises were heard under the Earth. This Earthquake was general over the Island, and, on the North Side of the Island above a thousand Acres were sunk with the People in the Place appearing like a Lake, was afterwards dried

Barbadoes.

but no Signs of the Houses were to be seen. *Barbadoes* is a plain level Country for the most part, with some small Hills of an easy Access.

They have generally fine serene Weather here; their Rain fall as in other Parts of the Torrid Zone, chiefly when the Sun is vertical: Their Heats are not so excessive as in the same Latitude on the Continent, being constantly refreshed by the Sea-breezes in the Day-time, which increase as the Sun advances, and abate as the Sun declines. The Temperature of the Air, and the Fruitfulness of the Soil

Tobago.

in *Tobago*, is much commended. The *Barbadoes* enjoy a pure Air, and temperate Climate, their Heat being moderated by constant Sea-breezes

William I.

whole Year is like the latter End of a fine *May* in *England*; and the Islands are resorted to for Health, as the *Montpelier* of *America*; nor are they more remarkable for their Health, than their Plenty.

GOVERNMENT.] As to the Government of the *English* in *Virginia*, this is formed upon the same Model as that of *England*, and has a very near Resemblance of it. The Colonies of *Carolina* are Royal Governments, and modelled now after that of *England*. A Patent passed the Seals in 1732, appointing several Gentlemen Trustees for the Planting of a new Province called *Georgia*, to be taken out of the South Part of *South-Carolina*. In November 1732, Mr. *Oglethorpe*, one of the Trustees, sailed with several *English* Families to *Georgia*, and, arriving at *Fort-Royal* in *Carolina* with his People, thence proceeded to found out the Town of *Savannah*. Lord *Baltimore*, in the year 1633, went over in Person to plant *Maryland*. But, at the Revolution, the then Lord *Baltimore* was deprived of the Power of appointing a Governor, and other Officers; and the Government of that Province fell under the same Regulations as other Plantations, and are immediately subject to the Crown: The *Baltimore* Family also were in Danger of losing their Propriety, on account of their Religion, by the Act which requires all *Roman Catholic* Heirs to profess the Protestant Religion, on pain of being deprived of their Estates: But that Family thought it better to profess the Protestant Religion, rather than lose their Estates; and the present Proprietor enjoys one of the best Estates belonging to the Subjects of *Great Britain*. The Government of the *Indians* in *Pensylvania* is by the Kings, and those by Succession, but always on the Mother's Side. King *Charles II.* in the late War, transferred all those Countries, then in Possession of the *Dutch*, viz. *New-York*, the *Jerseys*, and the Northern Part of *Pensylvania*, to his Brother *James Duke of York* afterwards King *James II.* And Sir *Robert Carr* was sent over with a Squadron of Men of War, and a Body of Forces, to reduce them; and, on his Appearance before *Amsterdam*, now *New-York*, the *Dutch* Governor thought proper to surrender the Capital, and the rest of the Towns in the Possession of the *Hollanders*; and the *Swedes* followed his Example. The Duke of *York* parcelling out these Countries to Proprietors, among whom *William Penn, Esq*; Son of *William Penn*, Admiral in the *Dutch Wars*, was one, all

all the rest of the Proprietors some time after surrendered their Charters again to the Crown; whereby *New-York* and *New-Jersey* became Royal Governments, while *Penn* remained Proprietor of that Part of the Country which had been granted to him; King *Charles II.* making him another Grant in the Year 1680, of that Part of the Country, which now constitutes the rest of *Pennsylvania*, in Consideration of Money due to his Father, Sir *William Penn*, from the Government. Mr. *Penn*, notwithstanding the Grants he had obtained, from the Crown, and the Duke of *York*, did not look upon himself, it seems, to be real Proprietor of the Lands granted him till he had given the *Indians* what they esteem'd a valuable Consideration for their Interest in them. The Colony increased prodigiously in a very few Years; which Success was owing to their humane and friendly Treatment of the *Indians* with whom the *Pennsylvanians* scarce ever had a Quarrel.

New-York
and *New-*
Jersey.

of State; and the People only elect the Representatives,

New-Eng-
land.

New-York and *New-Jersey* have usually the same Governor appointed by the King, the Colony immediately depending on the Crown; also the Majesty appoints the Council, and other Officers of State; and the People only elect the Representatives, as in *England*. By the Constitution of the *Massachusetts* Colony, the most considerable of the *New-England* Colonies, the Appointment of the Governor, Lieutenant-Governor, Secretary, and all the Officers of the Admiralty, is vested in the Crown; the Power of the Militia is wholly in the Hands of the Governor, as Captain General; all Judges, Justices, and Sheriffs, to whom the Execution of the Law is entrusted, are nominated by the Governor, on the Advice of the Council; and the Governor has a negative on the Choice of Counsellors peremptory and unlimited, and he is not obliged to give a Reason for what he does in Particular, or restrained to any Number: All Laws, made by the General Assembly, are to be sent to the Court of *Great Britain* for the Royal Approbation. By these Reservations, said, the Prerogative of the Crown, and the Dependence of the Colony, are effectually secured. *New-York* was claimed as Part of the Dominion of *Great Britain*, by virtue of *Cabot's* Discovery, in the Reign of *Henry VII.* and some Voyages were made thither in the succeeding Reigns by *English* Discoverers; but they making no Settlements there, the *Portuguese* and *French* used to fish upon the Banks; whereupon the *English* revived their Claim to the Country again, and seized several *Portuguese* Ships on the Coast of *Newfoundland*.

Newfound-
land.

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bringing them to *England* as lawful Prizes. In the Year 1610, King *James I.* made a Grant to the Earl of *Northampton*, and others, of that Part of the Island, which lies between *Cape Bonavista* and *Cape St. Mary's*; and the Grantees, being incorporated, and formed into a Company, sent a Colony thither; but the Severity of the Weather, Sickness, and Scarcity of Provisions, obliged the Planters to return to *England*. But the *English* still insisted on the Sole Right of Fishing on the Coast; and, having a Squadron of Men of War sent thither for their Protection in the Reign of King *James I.* drove all others from thence: But in the Reign of King *Charles II.* the *French* were suffered to settle in *Placentia*, and afterwards possessed themselves of great Part of the Island, *Jamaica* was discovered by *Columbus* in his second Voyage to *America*, and planted by the *Spaniards* *Jamaica*. Some few Years afterwards; and remained in the Possession of the Crown of *Spain* till 1656, when *Admiral Penn*, and General *Venables*, being sent by the Usurper *Cromwell* to reduce *Hispaniola*, and being disappointed in that attempt, to save their Credit, invaded *Jamaica*, and made a complete Conquest of it; and the *Spaniards* have yielded and confirmed it to *Great Britain* by a subsequent Treaty of Peace. The Government of *Barbadoes* resembles that of *Jamaica*, and the rest of our *American* Islands, *Barbadoes*. which we shall have occasion to mention under the Head of Trade.

[TRADE.] I shall here inquire into the Trade and Importance of the *British* Dominions in *America*. The chief Exports of *South-Carolina* are Rice, *Carolina*. Deer-skins, Pitch, Tar, Turpentine, Tobacco, Pork, tanned Leather, Cedar Wood, Deal Boards, Staves, Timber of all Sorts, Masts, Yards, &c. They load and ship off yearly about 60,000 Barrels of Rice, containing about four Hundred Weight neat; they have shipped off also about 70,000 Deer-skins at a Medium for many Years past. They have very little Shipping of their own in *Carolina*; however, they load about 200 Sail of Ships at *Charles-town*, and at some other Towns, they trade with the *Indians* for Deer-skins, and Bear and Buffaloe-skins, which they give them Guns, Powder, Knives, Scissars, Looking-glasses, Beads, and many other Trifles; and some Cloths, Strouds, Duffields, and coarse Calicoes, &c. for the *Women*; and they carry them on Pack-horses for 5 or 6 Miles to the Westward of *Charles-town*: Tho' they go so

so far 'tis but seldom) the most of their Trade being confined within the Limits of the *Creek* and *Charokee* Nations, which is not above 300 Miles. It seems, that *North Carolina* produces a good Quantity of Tobacco, and but little Rice; and *South Carolina*, on the contrary, produces vast Quantities of Rice, and little Tobacco; but as to the rest of the Produce they are pretty much the same. *Carolina* produces also most

Sorts of Fruits, and Variety of *English* Grain, in great Abundance. *Virginia* produces most Sorts of Roots, and desirable Fruits, with physick

Plants and Herbs, in great Plenty; but, above all, great Quantity of Tobacco, so much used all the World over. The only foreign Trade worth mentioning, is that to *England* and that indeed is very great, and very profitable to *England*. They have also a Trade to the *Leeward Isles*, whither they send Lumber, Corn, and Fleesh; for which they take Rum, Sugar, and Melasses, in Return. *England* takes from them not only what Tobacco we use at Home, but very great Quantities for Re-exportation, which may properly be said to be the surest Way of enriching this Kingdom. They take from *England* their Clothing, Household Goods, Iron Manufactures of all Sorts, Saddles, Bridles, Brasses and Copper Wares, and also Turners Wares; so that it is a very great Number of People in *England*, that are employed to provide a sufficient Supply of Goods for the Tobacco Plantations. Besides Tobacco, we take from the *Virginians* Pitch and Tar, Deer Skins, and Furs of several Sorts, Snake-weed, Walnut-

Plank, Pipe, Hogshhead, and Barrel Staves, some Iron in Piggs. As the Province of *Maryland* seems not to be behind, or inferior to *Virginia*,

as little can be said of one Province, which the other does not deserve, or is not capable of, I will say something of both together; for though they do not both belong to the Crown immediately, yet they seem to be of equal Value to this Kingdom. Let us suppose, what is within Bounds, that from these two Colonies we receive 60,000 Hogshheads of Tobacco yearly; then the Shipping employed to bring Home this Tobacco will be at least 24,000 Tons: The neat Produce of the Tobacco will be 225,000 Pounds, which we will suppose ordered to be returned in Goods; yet out of that there will remain at least Five per Cent. Commission and petty Charges, which will be 11,250 Pounds. The Value of Lumber annually imported from those two Provinces is not less, it seems, than 100,000 Pounds; and the Skins and Furs from thence we estimate at 50,000 Pounds only.

estimate at less than 6000 Pounds per *Annum*. The Produce of the delightful Country of *Pensylvania* is chiefly Wheat, Flour, Bread, Barrel-Beef, Pork, Hams, *Pensylvania*, Bacon, Cheese, Butter, Soap, Myrtle-Wax, Candles, Starch, Hair-Powder, Cyder, Strong Beer, Tanned Leather, Linseed Oil, Cordial Waters, Deer-skins, Beaver, Otter, Fox, and other Skins, and some Tobacco. They export also Lumber, as saw'd Boards, and Timber for building Houses, Cypress, Pipe, Hoghead, and Barrel Staves; Masts, Yards, &c. Drugs, as Sassafras, Snake-root, &c. To shew the Advantage arising from this Province to this Kingdom, let us suppose, what is a pretty constant Practice: A *Londoner*, or any *Englishman*, lays out here in our Manufactures to the Value of 500 Pounds; it will purchase there 6666 Bushels of Wheat; which, sent to *Lisbon* at 4 Shillings per Bushel, will come to 1333 Pounds, 4 Shillings, which is sure to be sent Home to *England* at least, if not immediately, and it is of the same Advantage for Remittance or Exchange, as any such Sum produced by Goods or Merchandize sent from hence directly. It is pretty common for the Captain, if the Ship be Plantation-built, to have Orders to sell the Ship, if he can get a certain Price for it, which often happens; and in that Case, generally, the whole Produce of Ship and Cargo is sent to *England*; and, if it was not the Property of *Englishmen* residing in *England*, it is always ordered to be laid out in Goods of all the Manufacture of this Kingdom, or such as are imported here, and sent to *Pensylvania*. In another Branch this Province is also of signal Advantage to us; for all the Money they get by trading with the *Dutch*, *French*, *Spaniards*, or any others, which are not inconsiderable Sums, are sent directly hither. It is computed, that as many of their Sloops make several Trips in the Year, they cannot export less annually than 12,000 Tons of their own Commodities. Besides their own Produce, they frequently send us Logwood, Sugar, Rice, Pitch, Tar, and Train-Oil; in fine, whatever they think we want, or they can spare: And as there are in the City of *Philadelphia* many Merchants of Ability, and good Capacity, they carry their Trade into all Parts, where Gain and Advantage are to be made. It has been computed, that 60,000 Pounds in Cash have been annually remitted into *England*, for which there are always ordered Goods and Manufactures from this Kingdom only. Whatever is said above of *Pensylvania*, with regard

*New-York
and New-
Jersey.*

regard to its Produce and Trade, may be said of *New-Jersey* and *New-York*, except that they do not build so many Ships: They send fewer Ships to *England* it is thought, yet those richer, as they deal for more Skins and Furs with the *Indians*. These Countries send us all the Money which they can by any of their Trades; they do not take less from us than *Pensylvania*

*New-Eng-
land.*

and are, in all respects, of equal Advantage to us. *New-England* takes from us all Sorts of Woollen Manufactures, Linen, Sail-Cloth, and Cordage for Rigging their Ships, Haberdashery, &c. To raise Money to pay for what they want of us, they are forced to visit the *Spanish* Coast, where they pick up any Commodity they can trade for: They carry Lumber and Provisions to the Sugar plantations; exchange Provisions for Logwood with Logwood cutters at *Campechey*: They send Pipe and Barrel-Staves, and Fish, to *Spain*, *Portugal*, and the *Streights*. It is computed that, by the *New-England* Trade, there are not less than 6000 Sail of Ships and Sloops employed; one half of which trade to *Europe*; and also, that, by the Fisheries, and in the Shipping together, there are not less than from Five to Six thousand Men employed. It is presumed, that the Trade we have to *New-England* is advantageous and profitable to *England* for it seems, they take from us annually, of our Manufactures, and Linens imported here, also *India* Goods, &c. the Value of 400,000 Pounds, for which they remit to us their Gold and Silver; and we also take from them Pitch, Tar, and Turpentine, with some Skins, &c.

*Newfound-
land.*

Newfoundland is of prodigious Advantage to us. It is computed, that we take, one Year with another, about Two hundred thousand Quintals of Fish the which will sell for One hundred and twenty thousand Pounds clear of all Charges, and which may be reckoned clear Gain to this Kingdom; for the Oil would pay for Salt, &c. and this Sum is actually got by our Labour, and is of more Service to the Kingdom, by breeding useful Seamen, than what much were to be dug out of the Mine by a thousandth Part of the Labour. From *Newfoundland* we have great Quantities of Skins and Furs, namely Seal, Deer, Fox, Otter, Mink, and Bear-skins, likewise some Beaver, &c. We

Jamaica.

be able to form some Judgment of the Importance of *Jamaica*, by the Quantity of its Produce shipped off annually to us; namely

Sugar, 10,000 Tons; in Cotton, Indico, Ginger, Pimento, Rum, Lime-juice, Cocoa, Mahogany-Wood, &c. 2000 more. By this it will appear, that there is not less than 12000 Tons of our own Shipping constantly employed in that Service only, over and above what is employed between that Island and the Northern Plantations. They take from us all Sorts of Cloathing, both Linen, Silks, and Woollen, wrought Iron, Brasses, Copper; all Sorts of Household Furniture, &c. The Trade of the other Sugar Colonies is vastly profitable, of which *Barbadoes* is an Instance; for it appeared to the Parliament in 1730, that this Island exported 22,769 Hogheads of Sugar into *England*, valued at 340,396 Pounds; and that this was the net Profit, because it was admitted, that the Rum and Melasses of a Sugar Plantation bear the Charges of it. We may from hence conclude, that the net Product of all the Sugar Colonies

Barbadoes, and the other Sugar Plantations, viz. Antegoa, St. Christopher, Nevis, Montserrat, &c.

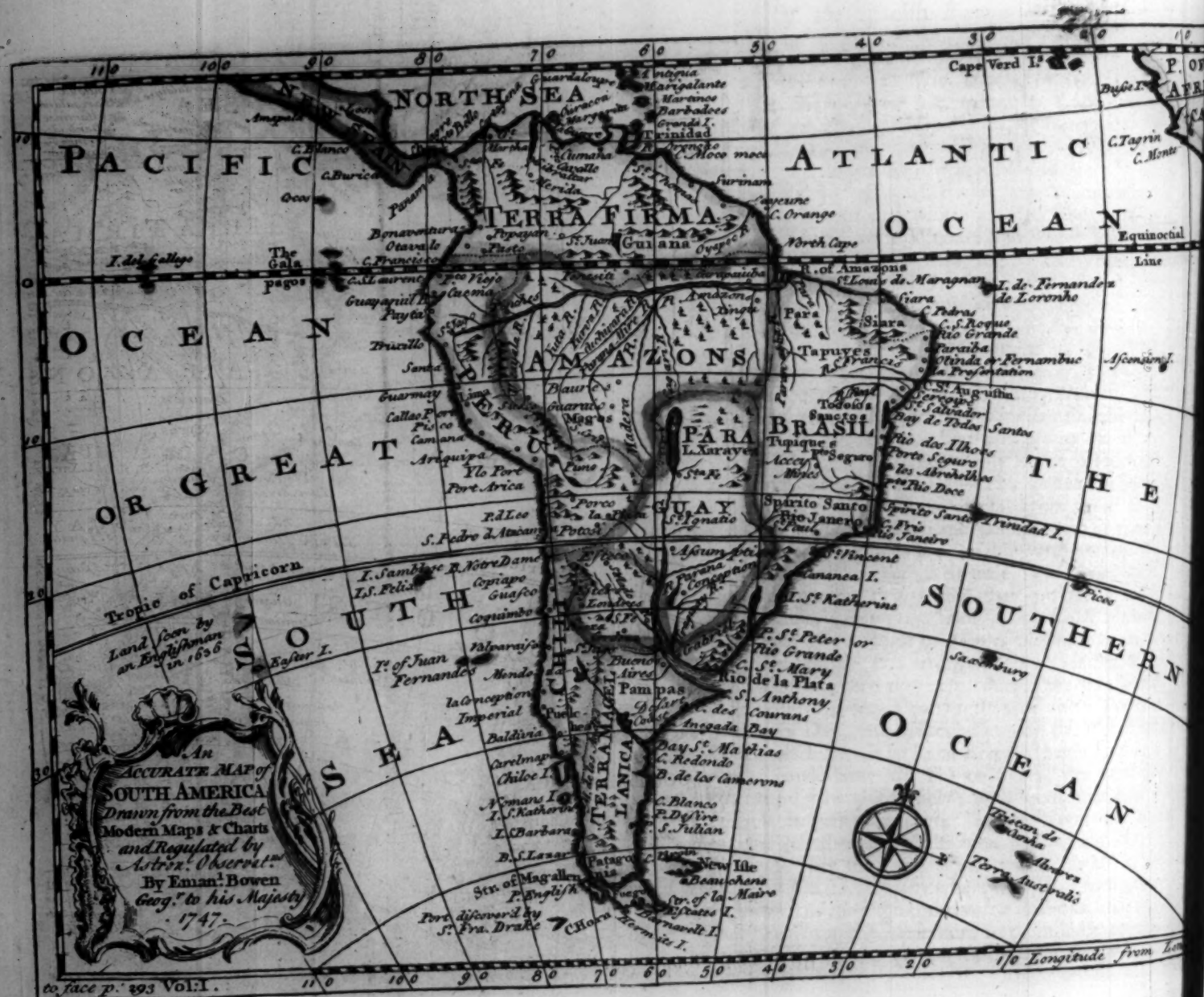
brought into the Ports of *Great Britain* must be an immense Sum to *England*. Besides this considerable Article of Sugar, these Islands produce great Quantities of Cotton, Ginger, Indico, Aloes, &c. which are all brought to *Great Britain*, where the whole Profit of all our Plantations Product does and must center. They have been, and perhaps are, equal, it is said, to the Mines of the *Spanish West-Indies*; and have contributed in a particular Manner to the Trade, Navigation, and Wealth, of this Kingdom. It is calculated, that there are 100 Sail of Ships sent from *Great Britain* every Year to our Sugar Colonies, which are navigated by about 4500 Seamen; and that the Freight, from the Sugars brought here, amounts to 170,000 Pounds a Year; and the Duties, Commissions, &c. a little less than 200,000 Pounds more, which upon the whole, is about 1,200,000 Pounds a Year Profit to *Great Britain*, besides the Profit arising from the other Articles. These Sugar Plantations also take from *England* all Sorts of Cloathing, both Linen, Silks, and Woollen, wrought Iron, &c. as *Jamaica*; and we receive from them Sugar, Cotton, Ginger, Indico, &c.

[RELIGION.] The *Indians* in *Carolina*, *Virginia*, and *Maryland*, believe in One God, the Creator of all Things, who is infinitely happy in himself, but has little or no Regard for the trifling Concerns of Men; having committed the Government of the World to certain inferior Deities or Demons, to whom therefore the Natives pay their Devotion; and these inferior Deities most of our Travellers have indistinctly denominated *Devils*.

Of the Spanish Empire in America.

THE Spanish Empire in America contains, 1. *Old-Mexico* or *New-Spain*. 2. *New-Mexico*, or *Granada*. 3. *California*. 4. *Terra-Firma*. 5. *Peru*. 6. *Chili*. 7. *Paraguay*. 8. *Land of Amazons*. 9. *Magellanica*, or *Patagonia*. 10. *Terra del Fuego*. 11. *Cuba*. 12. *Hispaniola*. (1. French, and Spanish.) 13. *Porto-Rico*. 14. *Florida*.

CLIMATE.] *Mexico* is very much incumbered with Mountains, which are, for the most part, covered with Woods; but there are a Chain of Hills higher than usual, that run almost the whole Length of it, from the South-west to the North-east. Between these Hills and Mountains are many fine fruitful Valleys; but scarce any Plain of a considerable Extent. And it is very remarkable, that the Mountains on the West Side of *Mexico*, are most of them Vulcanoës, from whence Fire and Smoke are perpetually issuing. In every Ocean, whether the *Indian*, *Atlantic*, or *Pacific*, the Wind continually blows from East to West, between the Latitudes of 30 North and South (a little Distance from Land); only to the Northward of the Equator it inclines to the North-east; and to the Southward of the Equator, South-east; to which Rule there is only the Exception, that under the Line, and for two or three Degrees on each Side, the Winds are variable, and perpetually changing; and sometimes there is so little Wind, and such Calm under the Equator, that a Ship shall not sail a League in a Month's time. However, upon every Coast almost, within the Latitude of 30 North or South, there are other periodic Winds and Storms, that return at certain Seasons of the Year called *Monsoons*; and there are, during the fair Season, Land and Sea Breezes, which constantly take their Turns at stated Hours every Day, and particularly upon the North and South Coast of *Mexico*. The Land Breezes begin late here in the Evening, and blow till Six or Seven the next Morning when they die away insensibly; and, from that time till near Noon, it is generally calm. About Noon the Sea Breeze rises, and refreshes the Inhabitants, who would otherwise fail with Heat. But the Land Winds are not so hot in *Mexico* as they are in the *East-Indies*, where they blow over a long Tract of burning Sand: On the contrary 'tis observed, that the Winds which blow from the Mountains in the middle of this Country, are colder than those that come from the Sea. It is observed



served, that as the Sun approaches either of the *Tropics*, it carries wet Weather so far with it; and when it is farthest from either *Tropic*, then the Weather is fair under that *Tropic*: On the contrary, those People who live without the *Tropics*, have their fair Weather when the Sun is nearest them, and wet Weather when it is at its greatest Distance from them. In *Mexico*, their rainy Season begins in *April* or *May*, and lasts till *September*: It is introduced with Thunder and Lightning, Tornadoes and Hurricanes, when the Wind blows almost from every Point of the Compass; but the worst Weather is in *June* and in *July*. These Rains, which overflow all the flat Country, the Land and Sea Breezes, which blow alternately, and their numerous Lakes, render the Air cool, and make even the Torrid Zone pleasant; the Heats whereof would otherwise have been insupportable, as the *Ancients* imagined them. The coldest Part of the Year is in the Months of *July* and *August*, when the low Lands lie under Water: Then the Natives really complain of Cold, 'tis said, Morning and Evening, as they do in the succeeding Months till *February*; though the Weather then seems very moderate to an *European* Constitution. The Tops of the highest Mountains are indeed sometimes very cold, being covered with Snow, even in 16 or 18 Degrees of North Latitude. The hottest Time of the Year is in *February*, *March*, and the Beginning of *April*; for then the Sun is seldom obscured by Clouds, the Waters are every-where dried up, and it is very difficult then to meet with fresh Water in some Places. This Country produces several Kinds of Fruits, as Oranges, Lemons, Citrons, Pomgranates, and other fine Fruits. We know little more of *New-Mexico*, *New-Mexico*, than that it is an exceeding fruitful Country, abounding with the same Plants and Animals as our Plantations of *Virginia* and *Carolina* do; that it also abounds in rich Silver Mines, and has some of Gold. There are in *California* large Plains, pleasant Valleys, *California*, excellent Pastures at all Times for great and small Cattle, fine Springs of running Water, Brooks, and Rivers, with their Banks covered with Willows, Reeds, and wild Vine. On the Mountains there are all the Year long, *Mescales*, a Fruit peculiar to this Country: and, in most Seasons, *Pistachios* of several Sorts, and Figs of different Colours. The Trees are very beautiful; and, amongst others, the *Palo-Santo* bears a great deal of Fruit, from which they draw excellent Frankincense. As this Country abounds in Fruits, it does not less in Grain, of which there are fourteen

Sorts: There are excellent *Skirrets*, or a sort of red Strawberry, of which the Natives eat plentifully: They have Citrons and Water-melons of an extraordinary Size: The Land is so good, that most Plants, it seems, bear Fruit three times a Year. The Heats in Summer are very great along the Sea-coasts, and it seldom rains; but the Air of the Inland Country is more temperate. It is the same in Winter in Proportion: In the Months of *April*, *May*, and *June*, there falls, with a strong Dew, a sort of *Manna*, which congeals and hardens upon the Leaves of Reeds; from whence the Natives gather it, and find it as sweet as Sugar, but not altogether so white. The Climate is extremely heathful, if we may judge of it by the *Missionary Jesuits*, and the *Spaniards* with them; for, during five Years they were in this Country, they continued very well in Health. The Coasts of *California* are famous for the Pearl-fishery; and it is thought, that there are Mines to be found in several Places, if they were sought

Terra-Firma. for. As to *Terra-Firma*: 1. *Terra-Firma Proper* has a very unequal Surface, consisting of exceeding high Hills, and long deep Valleys: The Valleys are watered with Rivers, Brooks, and Springs; some of them fall into the *North*, others into the *South-Sea*, most of them having their Sources in a Ridge or Chain of Mountains, that surmount and overtop the other Hills, running the Length of the whole *Isthmus*, and parallel to the Coast, spreading along, and bending as the *Isthmus* bends. This vast Ridge of Mountains is nearest the Coast of the *North-Sea*, seldom more than ten or fifteen Miles distant from it. Travellers observe, when they pass over them, that the high Hills, between these vast Mountains and the *South-Sea*, were nothing in Comparison of them: That these Hills did not only appear much beneath the high Ridge, but the Clouds were considerably below them, and intercepted their Sight of the Country; and all the People grew giddy with the Height, when they had climbed to the Top; but this Giddiness went off again as they descended lower. This Province, being very narrow, and lying between two great Oceans, *viz.* the *North* and *South-Seas*, is observed to have more wet Weather, than any other Place within the Torrid Zone. The Rains usually begin here in *April* or *May*; in *June*, *July*, and *August*, they are very heavy; and it is extreme hot at this Time, whenever the Sun shines out; there being then no Breezes to cool the Air. In *September* the Rains begin to abate; but it is *November* or *December*, and sometimes *January*, before the fair Season returns: So that

the Country is very hot for two-thirds, if not three-quarters of the Year. But in the wettest Season there are some fair Days, with only a Tornado or Thunder-shower now-and-then. The coldest Time of the Year is after the Rains about *Christmas*, when the fair Weather approaches. The Soil of *Terra-Firma Proper*, or the Isthmus of *Darien*, is good in the middle of the Province; but both the Shores of the *North* and *South-Seas* are generally either a dry, barren Sand, or drowned Land, that will scarce produce any kind of Grain. The Sea-coasts of this Province are commonly unhealthy; and the Mountains, which have Mines in them, produce scarce any thing but Shrubs. 2. *St. Martha* produces almost all manner of Fruits and Plants, which grow in *Old-Spain*. They have also Mines of Gold and Copper in their Mountains, Emeralds, Sapphires, and many other precious Stones. The Sea-coasts are excessive hot; but their Mountains cool, being covered with Snow, even in this warm Climate. 3. The Mountains in the Provinces of *Venezuela* and *Caracos* are exceeding high, and the Valleys very deep, especially in the Province of *Caracos*. The Tops of the Hills are barren; but the lower Part of them, and the Valleys between, have a rich Mould; so that here is Plenty of Sugar, Tobacco, Corn, Cattle, and rich Pasture. Their Plantations of Cocoa-nuts are esteemed the best in the *Spanish* Dominions in *America*: There are also several Gold Mines in this Province. 4. The Inland Part of *Andalusia* is mountainous, and covered with Woods, intermixed with Valleys and Meadows, that produce Corn and Pasturage; but it is not near so fruitful as the Provinces of *Venezuela* and *Caracos*, or so full of Towns and Inhabitants: This Country produces most of the fine Fruits which are found in *Europe*. 5. The Province of *Guiana*, or *Caribiana*, is subject to Inundations on the Sea-coasts, they lying very low; the Air is excessive hot, and unhealthy, especially in such Parts of the Country as are not cleared of the Woods. 6. *New-Granada* affords vast Variety of Hills, and fruitful Valleys; and is esteemed as healthy as any Part of *Terra-Firma*: In this Province, it is said, there are Gold Mines; but as this is an Inland Country, and seldom visited by Foreigners, we have very imperfect Accounts of them. 7. The Province of *Popayan* has a Chain of barren Mountains, almost impassable, that runs through it from North to South; some of which are Vulcanoës; and in one of them the Loadstone is found. Towards the Shores of the *South-Sea* the Land is low and flat; and, as it rains, near three

quarters of the Year, innumerable Rivers and Torrents fall from the Mountains into the *South-Sea*, in the Sands whereof is found a great Quantity of Gold Dust; and there are Mines of the same precious Metal in the Mountains, which induces the *Spaniards* to reside in those Parts, how troublesome soever it may be living under or near the Equator, where the Heat and Rains are extremely unwholsome, as well as uncomfortable. The Face of *Peru* is very different, as it approaches near, or is distant from,

Peru, the Sea. The Country is divided into three narrow Slips, viz. 1. The *Lanos*, which are sandy Plains, that run along the Sea-coast. 2. The *Sierras*, which are Hills beyond those Plains, intermixed with Valleys. 3. The *Andes*, or *Cordeleros*, still farther within the Land, which are steep, craggy Mountains, far surpassing all the rest in Height. The Lands, which lie along the Coast, are about thirty Miles in Breadth; in some Places more, in others less; the *Sierras* 75 Miles in Breadth; and the *Andes* something more than 75 Miles over. The *Andes* and *Sierras* run parallel to each other from North to South, for above three thousand Miles: Nor are the *Lanos* low Land, but an high bold Shore; and there is no landing on it, but at the Ports, or in some particular Bays: However, these Plains may be called low in Comparison of the *Sierras*, and of the *Andes*, that far surpass both, and are esteemed the highest Land in the known World. The *Lanos* are perfectly barren, except some few Valleys, into which they turn small winding Streams, and that Part of the Coast, which lies within three or four Degrees of the Equator, where they have very heavy Rains great Part of the Year. The *Sierras* are also very barren; but then there are very fruitful Valleys between them, which yield all manner of Grain and Fruits; and these being temperate between the Extremes of Heat and Cold, are best inhabited; for the *Lanos* by the Sea are, for the most part, excessive hot: The *Andes*, on the contrary, are cold, barren Mountains, the Snow lying upon them great Part of the Year. In what Place soever People pass the *Andes*, for upwards of 1500 Miles together, they meet with strange Disorders, but more in some Places than others; and those are more sensible of the ill Effects, who ascend from the Sea, than those who ascend from the neighbouring Plains. *Acosta* passed the *Andes* over one Mountain, called *Pariacaca*, and four other different Places; and always felt the like Disorder, but not so violently as at *Pariacaca*; and the best Remedy they found against it, was to stop their Mouths, Noses, and Ears,

Ears, as much as possible, and to cover their Breasts; for the Air was so subtle and piercing, that it penetrated the Entrails, not only of Men, but Beasts, Horses having been very much affected by it. And such is the Height of the *Andes*, that the *Pyrenees* and the *Alps* are but as ordinary Hills, in Comparison of them; from whence we conclude, that the Air here was too pure and subtle for Animals to breathe in, they requiring a grosser Medium; and this, *Acoffa* supposed, occasioned that Disorder in the Stomach. The same Writer informs us, that there are other mountainous, uninhabited Defarts in *Peru*, where a sudden Blast of Air sometimes strikes a Traveller dead in an Instant. The *Spaniards* formerly passed these Mountains in their Way to *Chili*; but now they either go by Sea, or by the Side of these Mountains, to avoid the Danger, so many having perished in going over them; and others, that have escaped with their Lives, have lost their Fingers and Toes, and have been lamed. The same Gentleman asserts, that General *Cosvilla* marching over it with an Army, great Part of his Men suddenly fell down dead, and their Bodies remained there without Stench or Corruption. And some *English* Seamen assure us, that they have seen such Numbers of Bodies of Men, Women, and Children, lying dead upon the Sands there, that a Man might have walked on them half a Mile: That the Bodies, to Appearance, seemed as if they had not been dead a Week; but when they were handled, they proved as dry and light as a Sponge, or a Piece of Cork. It is agreed on all Hands, that the Heat of the Sands, and the Driness of the *Peruvian* Air, preserved these Bodies from Putrefaction, whatever was the Cause of their Deaths. As to the Weather in *Peru*, it is various, according to the Situation of the Land: The *Lanos*, or sandy Plains by the Sea-side, never have a Drop of Rain upon them, but frequently thick Mists rise there. On the *Sierras*, or Hills beyond, the Rains fall when the Sun is in the Southern Signs, as they do in other Countries that lie between the Equator and Tropic of *Capricorn*. And on the *Andes*, the vastly high Mountains that are situated farthest from the Sea, it rains or snows two-thirds of the Year, and is excessive cold. It is very strange, that the Plains on the Sea-shore of *Peru* should have no Rains; because the Sea-coasts, in other Countries, are usually more subject to Rain, and cloudy Weather, than either the Ocean at a great Distance from the Land, or the middle of any Continent. For Instance, the *Low-Countries*, in *Holland* and *Flanders*, have more wet and cloudy Weather, than either the middle of *Germany*, or *France*; in

like manner, Seamen usually find serene and settled Weather four or five hundred Miles from Land, especially between the *Tropics*; and judge themselves near Land, when they see thick Clouds, which usually hang over it: They also observe, that Hurricanes are more frequent and violent near the Land, than they are an hundred Leagues out at Sea; though in that Part of the *South-Sea*, which bounds *Peru* on the West, they know not what Storms or Hurricanes mean. The Earthquakes, to which *Peru* is subject, especially about the City of *Lima*, must necessarily cast a Damp on all the Enjoyments of the prodigiously-wealthy Merchants. Great Part of their Towns, Cities, and vast Mountains, have been thrown down by these terrible Events; and the Rivers have been turned out of their Courses. In the Year 1687 the Sea ebbed so far from the Shore, that there was no Water to be seen; and after the Sea had disappeared a considerable Time, it returned in rolling Mountains of Water, and drowned both Men and Cattle for 150 Miles along the Coasts. The Ships, 150 Leagues at Sea to the Westward of *Lima*, were sensible of this terrible Shock, the Seamen thinking they had struck upon a Rock; but, after their Consternation was a little over, they cast the Lead, and sounded, but could find no Ground; though the Sea, which usually looks green, was then of a whitish Colour, and the Water they took up, mixed with Sand; which made them conclude, that the Shock was occasioned by an Earthquake; and, a little after, they were informed there had been a violent Earthquake at

Chili.

Lima at the same time. The Face of *Chili* nearly resembles that of *Peru*; for all our Seamen agree, that the Coast of *Chili* is an high, bold Shore; and that farther within the Land there arise other Hills, which the *Spaniards* call *Sierras*, and above them the *Andes*, the highest Mountains in the known World. These Mountains are a Prodigy in Nature; the Ascent is so prodigious, that a Traveller is three or four Days in arriving to the Top of them, and as many more in the Descent only of the Mountains; for otherwise it is affirmed, that a Traveller begins to mount, even from the Sea-side, because all the Way, which is about forty Leagues, is nothing but an exceeding shelving Coast; for which Reason their Rivers run with such Force, that their Streams are like Mill-streams, especially near their Sources. When Travellers ascend the highest Part of these Mountains, they feel an Air so piercing and subtle, that 'tis with much Difficulty they breathe; which obliges them to fetch their

Breath

Breath quick and strong, and to open their Mouths wider than ordinary, applying to them likewise their Handkerchiefs, to condense their Breath, and break the extreme Coldness of the Air. Writers observe, that those who pass the *Andes* in *Peru*, suffer great Reachings and Vomitings; but those who travel over the Mountains of *Chili*, never are affected with those Disorders, but only the Difficulty of Breathing: So that in that Part of the *Andes* in *Peru*, which they call *Pariacaca*, there may be a Concurrence of other Causes, and a particular Disposition of the Climate, to which the Cause of the above Effects may be attributed, and not to the Height of the Mountains; for these in *Chili* are highest without Comparifon. Travellers pass over these Mountains, treading, as it were, upon Clouds; when they ascend the highest Parts, they can no longer see the Earth for the Clouds below; but the Heavens are clear, and the Sun shines out in its full Lustre. They observe the Rain-bow (which in the Valleys they see crossing the Heavens) extended under their Feet; nor is it less admirable, that, while they travel over these Hills, and see at a Distance Tempests and Storms falling into the Valleys beneath, the Air is very serene over their Heads. There are in this Chain of Mountains sixteen Vulcanoes, which, at several Times, have broken out, and caused Effects very terrible and astonishing to all the Country: Among these dismal Events, that which happened in the Year 1640 is very remarkable; a Mountain burnt with so much Force, that it was broken into two, and cast forth Pieces of Rocks all on Fire, with so terrible a Noise, that it was heard many Leagues off, just as the going off of Cannons. The *Andes* are supposed to be very rich in Mines; but the *Indians* endeavour to conceal them from all other Nations: For it seems, if any one among them discovers any thing of this kind, his Death is infallible: Besides, the Reason for not seeking after these Mines is, the *Indians* have great Plenty of every thing necessary for Life. The Difference which Travellers observe in passing the *Andes*, between each Side of the Mountain, the East and West Parts, is so great, that they seem two different Worlds; for, on the East Side, the Traveller discovers both Horizons; and, when he looks to the East, all is covered with thick Vapours, which serve to hinder the Light, and shadow all the Country; but, on the West, he observes the Heavens so bright, that it affords him Pleasure and Joy to look on them: The East-side is covered with a cloudy, thick Air, which ingenders Storms and Hail, and is attended with terrible Thunder and Lightnings; On the West is not
a Cloud

a Cloud to be seen, but all is clear and bright. In going down to the Eastward also, there are fewer Fountains and Rivers, those muddy, and the Face of the Land melancholy, without so much as one green Tree to recreate the Sight, nor any pleasant Verdure; But, on the West of the Mountains, it is quite otherwise; for as soon as the Traveller begins to descend, he meets with lovely Springs; the Trees are green and Groves fragrant and pleasant; and the little Valleys are like so many Resting-places in that great Stair-case. From the very Foot of the Mountains one may feel the Mildness of the Sea-air, and a Traveller is charmed with the Harmony of the Birds, and other delightful Objects. The Valleys all are full of odoriferous, beautiful Flowers, produced by Nature without human Art or Industry; and there are amongst them extraordinary physical Plants. The little Hills afford good Pasture, and, in their Valleys, Olives, Almonds, and a Sort of Fruit-trees, thrive extremely well; in the Plains are Vineyards, of which are made excellent Wine. When the first Rains of the Winter, which are about the middle of May, the *Andes* begin to be covered with Snow, and continue shut up, or impassable, five or six Months. But, speaking of the Seasons of *Chili*, it is necessary to have regard to the Divisions of the Country, which are comprehended under that general Name: 1. *Chili Proper*, which lies between 25 and 45 Degrees of South Latitude, and between the Mountains of the *Andes* and the *South-Sea*. In this Division the Spring begins in the middle of *August*, and lasts to the middle of *November*, when the Summer begins, and lasts to the middle of *February*; and then follows Autumn, which lasts till the middle of *May*, when they enter upon their Winter. The Trees in the Winter are all bare of Leaves, white Frosts cover the Ground in a Morning, which is usually dissolved, however, within two Hours after Sun-rise, and 'tis seldom that any Snow falls in the Valleys, or on the Grounds. Neither the Heat or the Cold are so great here as in other Countries of the same Latitude; but that Part of the Country which lies next the Sea, is warmer than that which is contiguous to the Mountains: Nor is there so much cold or rainy Weather here, as in Countries that lie in the same Latitude either North or South. In Summer they have a constant serene settled Weather without Rain; nor have they Occasion for any, the Country is so well watered by the Rivers of melted Snow, which, in the Beginning of Summer descend from the Mountains of the *Andes*. 2. In the Pro-

of *Cuyo*, which lies East of the *Andes*, extending from *Paraguay*, or *La Plata*, to 45 Degrees, on the contrary, the Winter is extreme cold; it freezes in the House; and their Cattle die, if left abroad; and the Heats are equally intolerable in the Summer: Thunder, Lightning, and Tempests, are frequent here also in Summer, and such Deluges of Rain in the Spring, as overflow the Country. 3. I comprehend the Country, called *Magellanica*, or *Magellanica Patagonia*, under the general Name of *Chili*.

This is a cold, uncomfortable Country; and, according to our Seamen, the Cold is more intense here, than in other Countries in the same Latitude in our Northern Hemisphere. I am certain it is, that none of our *European* Adventurers have been invited hither by the Air or Soil, to plant Colonies, either in the East or West Side of *Patagonia*, or

Magellanica. *Terra del Fuego*, like the Continent *Terra del Fuego*, against it, is mountainous and woody, the

slopes of the Mountains always covered with Snow; but it has several good Bays and Harbours on the Coast, to shelter shipping from the Storms and Tempests that reign in those Seas. *Paragua*, or *La Plata*, *Paragua*.

consists of large Plains, extending two or three hundred Leagues in Length, without any Trees, at least any

that looks like Timber, and scarce a Hill, or Stone, to be seen in them; but in the Country to the Eastward of the

great River *Paragua*, that borders on *Brasil*, there is a variety of Hills and Valleys, Woods and Champain. As to

Seasons, the North Part of this Country has, in *November* and *December* annually, when the Sun is vertical, very heavy

Storms, and Tempests. But directly contrary, in that Part of the Country that lies to the Southward of the Tropic

Capricorn, it is their Summer, (their fair Season when the Sun is nearest them, viz.) in *November*, *December*, and

January; and those Rivers which rise within the Tropics, particularly *La Plata*, *Paragua*, and *Parana*, after the Rains

fallen within the Tropics, swell and overflow their Banks, in the flat Countries, as they pass through the South Part of this

Country, rendering it as fruitful at the *Nile* does *Egypt*; and this is the Case in almost every Part of the World,

where the Rivers rise within the Tropics. The Country of the *Amazons* enjoys a cooler Air, than *Amazons*.

to be expected so near the Equator; which is owing to the heavy Rains, that occasion the numerous

Deluges to overflow their Banks one half of the Year; from

the

the cloudy Weather; from the Shortness of the Days, which are never more than twelve Hours long; and from the bristling Easterly Wind, that blows frequently from the Atlantic Ocean quite through the Country, so strong that the Vessels are enabled thereby to sail against the Stream, and perform the Voyage almost as soon up the great River Amazon as down it; which I perceive is a Voyage of eight or ten Months, where no ill Accidents interrupt the Passage. Travellers also observe, that they have most terrible Thunder and Lightning great Part of the Year; but this is no more than what is usual in other Countries, that lie under the Equinoctial: And it may properly be said, they have four Winters and two Summers every Year; that is, fair Weather when the Sun is at its greatest Distance from them in either Tropic; and foul Weather when it is vertical, as it is at

Cuba. Vernal and Autumnal Equinox. In *Cuba* there is a Ridge of Mountains, which runs almost thro' the Island from East to West, well replenished with Timber, but the Land near the Shore is generally a plain Chamberlain Country. They have no Winters here, but great Rains and Tempests usually when the Sun is vertical in *July* and *August*, which cools the Air, however, and renders the Climate tolerable. The fairest Season is, when the Sun is farthest from them; and then the Morning is much the hottest part of the Day; for, towards Noon, the Sea-breeze begins to blow pretty briskly, and continues to do so till the Evening. From *October* to *April* they have brisk North or North-east Winds in these Seas; at the Full and Change of the Moon, and, in *December* and *January*, they frequently increase into Storms, though this be their fair Season. The Trade-Wind in these Seas, blows from the North-east.

Hispaniola. the Face of the Country in *Hispaniola*, the Mountains in the middle of it well planted with Forests and other Mountains more barren, in which formerly Gold Mines, that seem to be entirely exhausted at this time. On the North and South Sides of the Island are fine Plains well watered with abundance of pleasant Rivers which fall from the Mountains. The Air and Seaf

Porto-Rico. much the same in this as in the Island of *they can*
The Island of *Porto-Rico* is pleasantly divid'd *re they*
with Woods, Hills, and Valleys; but there are few *ience*
Plains. As to the Gold Mines that Travellers relate *looked*
are in this Island, there are none wrought at this Day *World;*
were there ever any that were considerable. The Soil *d alway*
rich, producing Variety of Fruits, and all things *one up*

Life. As to the Air, &c. of *Spanish Florida*,
Carolina. I have omitted the particular Pro-
 of the *Spanish Empire* in *America*, in order to treat of
 more fully under the Head of Trade in this Chapter.

[TRADE.] The Value of the Merchandize in the City
Mexico is not to be computed; this City being the
 for all Goods brought from the *East-Indies*, or
 : Those of the *East-Indies* they receive from *Aca-*
ulco, a Sea-port in *Mexico*, on the *South-Sea*; and those of
 from *La Vera-Cruz*, situated in the Bay of *Mexico*,
 the *North-Sea*: And their own native Treasures, Gold,
 er, Precious Stones, &c. added to the former, make the
 ps and Markets of *Mexico* the richest that are to be
 in any Town upon the Face of the Earth. It seems,
Spaniards employ but two Ships annually in the rich
 de between *Acapulco* and the *Philippine* Islands near
 Coast of *China*; they do not go together in Company, but
 the Voyage alternately: One of them sets out from
ulco the latter end of *March*, or the Beginning of *April*;
 arrives at *Manila*, in the *Philippine* Islands, some time
June, when the other is ready to sail from *Manila* to
ulco. It is reckoned about 8000 Miles from *Acapulco* to
Manila; and these the *Spaniards* sail in ten Weeks, or three
 months, in going from *Mexico* to *Manila*, having a constant
 e-wind from the North-east, and serene Weather in 10
 Degrees of North Latitude, which they get into as soon
 as they can, and have scarce any Occasion to alter their
 till they arrive at the *Ladrone* Islands, about 400 Leagues
 of the *Philippines*, where they touch, and take in fresh
 ons and Water. And, in this Latitude, the *South-Sea*
 well be stiled *Pacific*; for they scarce ever meet with
 or bad Weather, all the Way. The Cargo of this
 consists chiefly of Silver. The Voyage from *Manila* to
 is performed with incredible Hazards and Hard-
 ships, which no Gain would induce a wise Man to under-
 take; for, when they leave *Manila*, they are forced to
 in the Pacific Part of the Ocean, and stand away to the
 till they come in about 35, or perhaps 40 Degrees,
 they can meet with Westerly, or even variable Winds:
 ere they are tossed by the mountainous Waves, and
 patience tried by unconstant Weather. This Voyage
 looked upon as the longest and most dreadful of any
 World; as well because of the vast Ocean to be crossed,
 and always a-head, as for the terrible Tempests, which
 one upon the back of another, in the Course they
 are

are obliged to take, and for the desperate Diseases that seize People, and many other shocking Calamities. The Spaniards in sailing from the *Philippine* Islands to *America*, always take Advantage of the Southerly Monsoon, which sets-in about *May* or *June*, on the Coast of *China*, and blows till *September* or *October*; this carrying them as high as Latitude *40* Deg. North, where they begin to meet with variable Winds, it being very difficult for them to sail East: And, it seems they usually arrive at the desired Port of *Acapulco* about *Christmas*. The Merchants, 'tis said, usually get 150 or 200 per Cent. by this Voyage; the Pilot may make about 20,000 Pieces of Eight (4s. 6d. each.) his Mates about 10,000 each; the Captain of the Galleon 40,000; the Boatswain who has the Privilege of taking several Bales of Goods on board, gets an Estate in one Voyage; and the Wages of every Sailor is about 370 Pieces of Eight, amounting to about 84*l.* Sterling. The Cargo of this Ship from *Manila* consists of Diamonds, Rubies, Sapphires, and other precious Stones found in the *East-Indies*; Cinnamon, Cloves, Mace, Nutmegs, and Pepper; rich Carpets of *Persia*, the Camphire of *Borneo*, the Benjamin and Ivory of *Pegu* and *Cambodia*; Silks, Muslins, and Calicoes of the *East-Indies*; the Opium, dust, Tea, China-ware, Silk, Cabinets, &c. of *China* and *Japan*: All which amount to a prodigious Sum; this Ship having more Riches in it than some whole Fleets. The Ships, employed to carry on this rich Trade, are generally of good Force, and commonly 800, or 1000 Tons Burden. At the time this Ship arrives at *Acapulco*, from *Manila*, there come in two or three Ships from *Peru*, very little inferior to the former in Value, being laden with Silver, Quicksilver, Cocoa-nuts, and other rich Merchandize of *South America*, with which they purchase the Merchandize of *Europe*, and the *East-Indies*: For, about the Months of *January* and *February*, a great Fair is held at *Acapulco*; and a vast Concourse of Merchants comes from *Mexico* to vend the Goods of *Europe*, and buy those of the *East-Indies*, and *Peru*. There is very little Trade carried on by the Coast of *Mexico*; all Goods are carried from *Acapulco* to the City of *Mexico*, by Mules and Pack-Animals, and from thence to *Vera-Cruz* in like manner, in order to be shipp'd for *Europe*. This last Town is of great Importance on account of the *Flotilla* resorting thither, to receive the Gold and Silver found in the Mines of *Mexico*; and it is the Mart of all manner of rich Merchandize, that are brought hither from *China*, the *East-Indies*, *Peru*, and

which brings me to speak of the Trade between *Mexico* and *Old-Spain*. Thirty or forty large Ships carry on the Trade between *Spain* and their Dominions in *America*; and these are almost all of them their own Vessels, no Trade being suffered to be carried on in foreign Bottoms, or any Foreigner to visit their Coasts, unless the *South-Sea Company* in *England*, who furnish them with Slaves, and that under several Restrictions: and his Catholick Majesty, on condition that the Company shall not carry on any clandestine Trade, grants them the Privilege of sending out a Ship annually to trade to the *Indies*. The Vessels used by the *Spaniards* in transporting Merchandize from *Spain* to *America*, are generally large, and of good Force, and called *Galleons*: They sail in Fleets annually from *Cadiz*, laden with Goods of many different Nations; but the *English*, *French*, *Dutch*, and *Italians*, are Proprietors of the greatest Part of their Cargoes, and the *Spaniards* are, in a great measure, their Factors; when the *Galleons* return from *America*, with the treasure for which the Goods have been sold, it is, most of distributed amongst the Merchants and Factors belonging to those four Nations. The *Spaniards*, employed in this Fair, are Men of such strict Honour, that those, in whose hands these Effects are sent over, and the Returns made, never abuse the Confidence that is placed in them, or betray their Principals; for, by the Laws of *Spain*, no Foreigner can, directly or indirectly, trade to the *Spanish West-Indies*, but he forfeits his Goods. However, it cannot be denied but the Government of *Spain* is very well apprised, that this Trade is, in a manner, carried on by Foreigners, for very good Reasons, connive at it: They know their own People are not able to freight these Fleets; and, if they were not enabled to do it by Foreigners, their *American* Colonies must want all manner of Necessaries almost for Food and Furniture. It must be confessed, that it would be much more for the Advantage of the Kingdom of *Spain*, to encourage Manufactures at Home, and trade more with the product of their own Country: but, since they are not brought to this, the next best thing they can do is, to turn their Ships and Carriers for their Neighbours; for, besides the advantages of these Effects passing through their Hands, the Revenues of the *Spanish* Crown must be vastly increased, by the Importation and Exportation of them. The greatest Part of the *Galleons* sail to *Porto-Bello*, and are called the *Grande Flota*; the other Part, called the *Flotilla*, or little Fleet, sail

fail to *Vera-Cruz* in *Mexico*. The *Flota* sell their Merchandize chiefly at the Fair of *Porto-Bello*, where they take on board Gold, and Silver, and other rich Treasures of *Peru* and *Chili*, in Return for their Effects. The *Flotilla* sell their Cargoes at the Fair of *Vera-Cruz*; to which place is brought the Gold and Silver of *Mexico*, with the Gold-dust, Precious Stones, and other Treasures of *China*, and the *East-Indies*; and with these the *Flotilla* is freighted on its Return to *Europe*. The *Galleons*, when they go from *Spain*, sail to the South-west, and get into the Way of the Trade-wind as soon as they can, which carries them into 11 or 12 Degrees North Latitude; then, bending their Course directly West, they leave the *Caribbee* Islands on the Right, or Star-board quarter, and continue their Course to the Westward, till they arrive at *Rio de la Hacha*, where they come to Anchor, and Expresses are immediately sent to *Caribage*, *Panama*, *Porto-Bello*, *Vera-Cruz*, &c. to prepare the King's Treasure for the *Galleons*, to take on board at their Return. At which the greatest Part of the Fleet sails to *Carthage* and *Porto-Bello*, and the rest to *Vera Cruz*. All the *Galleons* usually join together, on their Return, at the *Havanna*, the Island of *Cuba*; and sailing from thence to *Spain* in Company, take a very different Course from that by which they came from *Europe*; for, in their Return, they sail North through the Gulph of *Florida*; and, continuing their Course to the North-east, till they come into the Latitude 36 or 37, where they meet with variable Winds, they then shape their Course near to the East as the Winds will permit them, till they come upon the Coast of *Spain*; and are usually six or seven Weeks in their Passage. These Fleets have sometimes been said, brought Home near the Value of 15,000,000*l.* Sterling in Gold and Silver only; of which the King has a Fifth Part. There is also a Trade carried on between *Mexico* and *Hispaniola* and *Porto-Rico*, as likewise between *Mexico* and *Terra-Firma*, by the *Barlavento* Fleet, or *Guarda-Costa*, consisting of six or seven Sail of Ships, of good Burden and Force, that serve both as Men of War, and Merchant-ships; for they are ordered to visit all the *Spanish* Sea-ports in the *North-Sea* every Year, as well to supply one Place with the other's produces, or can furnish, as to prevent Foreign trading in their Ports, and to clear the Seas of Pirates. The Fleet goes to *Vera-Cruz* in *October*, or *November*, and remains there till *March*; from thence they sail to the *Havanna*, where they dispose of the Merchandize they bring from

after which they stand to the Northward, through the Gulph of Florida, till they come into the Latitude of 30 or 40; when they stretch away to the South-east, till they make the Island of *Porto-Rico*; and, having dispatched their Business there, they continue their Course to the Southward, till they arrive at *Trinity-Island*, near the Mouth of the River *Oronoko*: From thence the *Guarda Costas* sail to *Margarita*, another considerable Island near the *Main*, coasting along to *Comana*, and so to *Caracas*; then they double Cape *La Vela*, and coast along by *Rio de la Hecha*, *St. Martha*, and *Carthagena*; on which Coast they frequently meet with *English*, *French*, and *Dutch* Trading Sloops, and make Prizes of them: And, having staid some time at *Carthagena*, they proceeded to *Porto-Bello*; whence, having visited the Bay of *Campeachy*, they return at length to *Vera-Cruz* again. The Smuggling, or Clandestine Trade, carried on by the *English*, *French*, and *Dutch*, is very beneficial to those Nations; for the Goods carried over in the *Galleons*, are bought up at extravagant Rates at the Fair of *Porto-Bello*, to be transported again by the *South-Sea* to *Peru*; which extravagant Prices for Clothing, and Furniture, tempt the *English*, &c. to fit out Sloops with what Necessaries are wanting on the Coast of *Mexico*, &c. in order to trade with the *Spaniards* on those Coasts, who are no less ready to receive the Goods of these foreigners, than they are to sell them, giving Pieces of Eight for what they buy. But, as was observed before, if the *Barbadoes* Fleet, or *Guarda Costas*, meet with such Trading Vessels, they never fail to make them all Prize; and even sometimes seize on Ships that have never been concerned in the clandestine Trade, on Suspicion; and, finding Pieces of Eight on board, have frequently procured them to be condemned; which has been the Cause of the many Complaints Merchants have made, and the Ground of the late War with the Crown of *Spain*. For it is highly necessary, that the Trade and Navigation, in the *West-Indies*, be carried on without Interruption; and the fair Trader be brought under such Hardships, as may discourage him from carrying on Trade to our Plantations; which is so advantageous to the Commerce of *Great Britain*, and its Subjects, as was observed in the Logwood-Trade of the *British* Dominions in *America*. The Logwood-Trade, carried on by the *English*, has occasioned many Disputes between *Britain* and *Spain*; this Trade of cutting Logwood in the Bay of *Campeachy*, the *English* have followed for a great many Years, in a Part of the Country destitute of *Spanish* or *Indian* Inhabitants; and

looked upon it, that this long Possession had given them at least as good a Right to that Part of the Country, as the *Spaniards* seem to have to any of the rest: And, in some Treaties, we are told, the *Spaniards* seem to have yielded the Trade to the *English*. However, they have thought fit, in late Years, to fall upon our Logwood-cutters, killed many of them, and carried the rest into perpetual Imprisonment, not suffering them to be exchanged or ransomed. As to the Trade of *Paraguay*, the City of *Buenos Ayres* is a great Mart for hither *European* Merchandize is brought, and sent from hence to *Peru* and *Chili*; and hither great Numbers of Negroes are brought by the *English*, by virtue of the *Affair* Contract. From *Buenos Ayres* are exported to *Europe* Part of the Gold and Silver of *Peru*, with vast Quantities of Hide and Tallow, and other Merchandize.

RELIGION.] The *Mexicans*, before the *Spaniards* arrived among them, acknowledged, that the World was governed by several Gods; and therefore built Temples, and paid the Devotions, to them. But they had the greatest Veneration for the Sun; as is evident from their ascribing whatever great and wonderful, to the Direction and Influence of this glorious Planet. They had, however, no Image of that heavenly Body in the Temple of *Mexico*; for they imagined unnecessary to make any Resemblance of that Lumine which appeared to them every Day; or rather they supposed he governed the World by the Mediation of inferior Deities to whom they built Temples, and paid their Devotions. Mediators for them to that mighty Being they did not think themselves worthy to approach directly. As to the Sacrifices, with which the *Spaniards* charge the *Mexicans*, making these a Colour for all the Outrages they committed in *America*; for ought I can learn, they neither sacrificed Beasts or Men, constantly, but only in the Time of great Calamities such as Famine, or ill Success in War, to appease their Gods, as the *Phenicians* and *Carthaginians* did. As to the *Christian* Religion, which the *Spaniards* have introduced into this New World, it appears, that many Thousands of *Indians* have been baptized by the *Papish* Missionaries, and embraced the Gospel. The *Peruvians*, when the *Spaniards* arrived amongst them, acknowledged one God, the Maker of all Things, who sustained the Universe; that he was invisible, but offered him no Sacrifice: However, they showed the profound Reverence they had for him in their bowing their Heads, lifting up their Eyes, and by other outward Gestures, whenever his sacred Name was mentioned.

Of the Portuguese Empire in America.

BOUNDARIES.] **B**RASIL is bounded on the East, North, and South, by the *Atlantic Ocean*; on the West, by the *Land of the Amazons*, and *Paraguay*.

SITUATION.] *Brasil* is situated between the Equator and 45 Degrees South Latitude; and between 35 and 58 Degrees West Longitude. The Length whereof is 2220; and the Breadth 900 Miles: The Square Miles are 940,000.

CLIMATE.] As to the Face of the Country, the Land is rather low than high near the Coast, but exceeding pleasant, diversified with Woods, and Meadow-grounds, and Trees, for the most part, Ever-greens: But on the West Side of it, far within Land, are high Mountains, which separate it from *Paraguay*; and, in these, are innumerable Springs and Lakes, from whence issue abundance of Rivers, that flow into the greater ones of *Amazon* and *La Plata*, or run West to East, and fall into the *Atlantic Ocean*. That Part of *Brasil*, which lies near the Equator, like other Countries in the same Situation, is subject to great Rains, and variable Winds, particularly in the Months of *March* and *September*, when they have Deluges of Rain, with Storms and Tornadoes, the Country overflowed, and the Air unhealthful. The Winds and Seasons, from five Degrees to about 23 and an half South, are the very reverse to what they are in other Parts of the World in the same Latitudes; for, whereas the dry Season comes on in other Places South of the Equinoctial, when the Sun goes to the Northward of the Equator, and the wet Season begins when the Sun returns to the Southward, here the wet Season begins in *April*, when the South-east Winds set in with violent Tornadoes, Thunder and Lightning: And in *September*, when the Wind shifts to East-north-east, it brings with it a clear Sky, and fair Weather. There are but two Winds that blow upon this Coast, viz. the South-east, from *April* to *September*, and the North-east from *September* to *April* again: But 30 or 40 Leagues out at Sea, they meet with the constant Trade-wind, which blows in the *Atlantic Ocean* all the Year round from the Eastward, with very little variation.

GOVERNMENT.] The Coast of *Brasil* was first discovered by *Americus Vesputius*, an Italian. Several private Portuguese Adventurers, soon after, went over to *Brasil* with their families; but were, most of them, destroyed by the Natives;

and no Settlements were made, to any purpose, till the Year 1549, when *John King of Portugal* sent a great Fleet thither, with 1000 Soldiers on board.

TRADE.] The *European* Ships commonly arrive in *Brasil* in *February* or *March*, and they have generally quick Passages; finding, at that time of the Year, brisk Gales to bring them to the Line, little Trouble then in crossing it, and brisk East-north-east Winds to carry them thither. The chief Commodities these Ships transport from *Europe*, are Linen cloths, both coarse and fine; Woollens, as Bays, Serges, *Perpetuanas*, &c. Hats, Stockings, both of Silk and Thread. Biscuit-bread, Wheat-flour, Wine, Oil-olive, Butter, Cheese, &c. Iron, and all Sorts of Iron-tools, Pewter Vessels of all Sorts, as Dishes, Plates, Spoons, &c. Looking-glasses, Beads, and other Toys. The Ships commonly return from *Brasil* the latter End of *May*, or in *June*. They bring to *Europe* Sugar, Tobacco, either in Roll or Snuff, never in Leaf.

Of the French Empire in America.

CLIMATE,	}	AS <i>Louisiana</i> resembles <i>Carolina</i> in the	
GOVERNMENT,			Articles; and as <i>New-France</i> resembles
TRADE,			<i>New-England</i> , <i>New-York</i> , <i>New-</i>
RELIGION,			<i>tia</i> , which lie contiguous to it; therefore
CHARACTER,			I shall not repeat them here, but refer
CUSTOMS.			my Reader to these Heads in the respective Countries.

As to the Trade of the *French* Islands in *America*, they export prodigious Quantities of Sugar; which Commodity the *French* have cultivated with great Application of late Years; and, it seems, have had enough of it to furnish themselves, and all *Europe*.

Of the Dutch Dominions in America.

THE chief of the *Dutch* Settlements is *Surinam*, on the Coast of *Guiana*, in *Terra-Firma*. They have the Name of *Surinam* to all the Country about this River for several hundred Miles; and look upon themselves as Sovereigns of it. To the Northward of *Terra-Firma*, the *Caribee* Islands, lie the *Dutch* Isles *Curassow* and *Aruba*. The Island of *Curassow*, containing about 342 Square Miles, is not so much esteemed for its Produce, as its Situation for Trade with the *Spanish West-Indies*: Formerly the

of *Curassow* was never without Ships from *Carthagera* and *Porto-Bello*; however, the *Dutch* have still a very extensive Trade in this Place, sending Ships of good Force from *Holland*, freighted with *European* Goods, to this Coast, from whence they make very profitable Returns. The Island of *Bonair* contains about 168 Square Miles; the *Dutch* have seven or eight Soilders here, and five or six Families of *Indians*, whose chief Employment is the looking after their Goats for their Masters, of which the *Dutch* salt up great Numbers every Year. Add to these the Island of *Oraba*, seven or eight Leagues to the Westward of *Curassow*; which are all the Acquisitions of the *Dutch* in *America*.



ASTRONOMY.

Of the SOLAR SYSTEM according to COPERNICUS

S. **A**T the Beginning of this Discourse you promised give me some Idea of Astronomy, which I should attend to with great Pleasure.

M. As to the Science of Astronomy in all its Parts, tho' it is both pleasant and useful, it may perhaps be too intricate and laborious for you to enter upon at present. I will therefore content myself with endeavouring to give you a general Notion of the *Copernican* System, without entering at all into the abstruse Parts of the Science.

The Earth we live upon, has been generally thought to be the Center of the Universe, and to be fixt and immovable. *Pythagoras* indeed among the Ancients, taught the contrary; but his Opinion for want of being thoroughly canvass'd by learned and ingenious Men, grow into Disrepute, and was for many Centuries totally neglected. About 250 Years ago it was again reviv'd by *Copernicus*, a Native of *Thorn* in *Polesia*; and is of late, by our great *Newton*, establish'd on such clear and solid Principles, that it is now universally receiv'd.

This System is dispos'd in the following manner. The Sun is placed in the Center, from whence it never moves. But from some Observations made on its Spots, it is

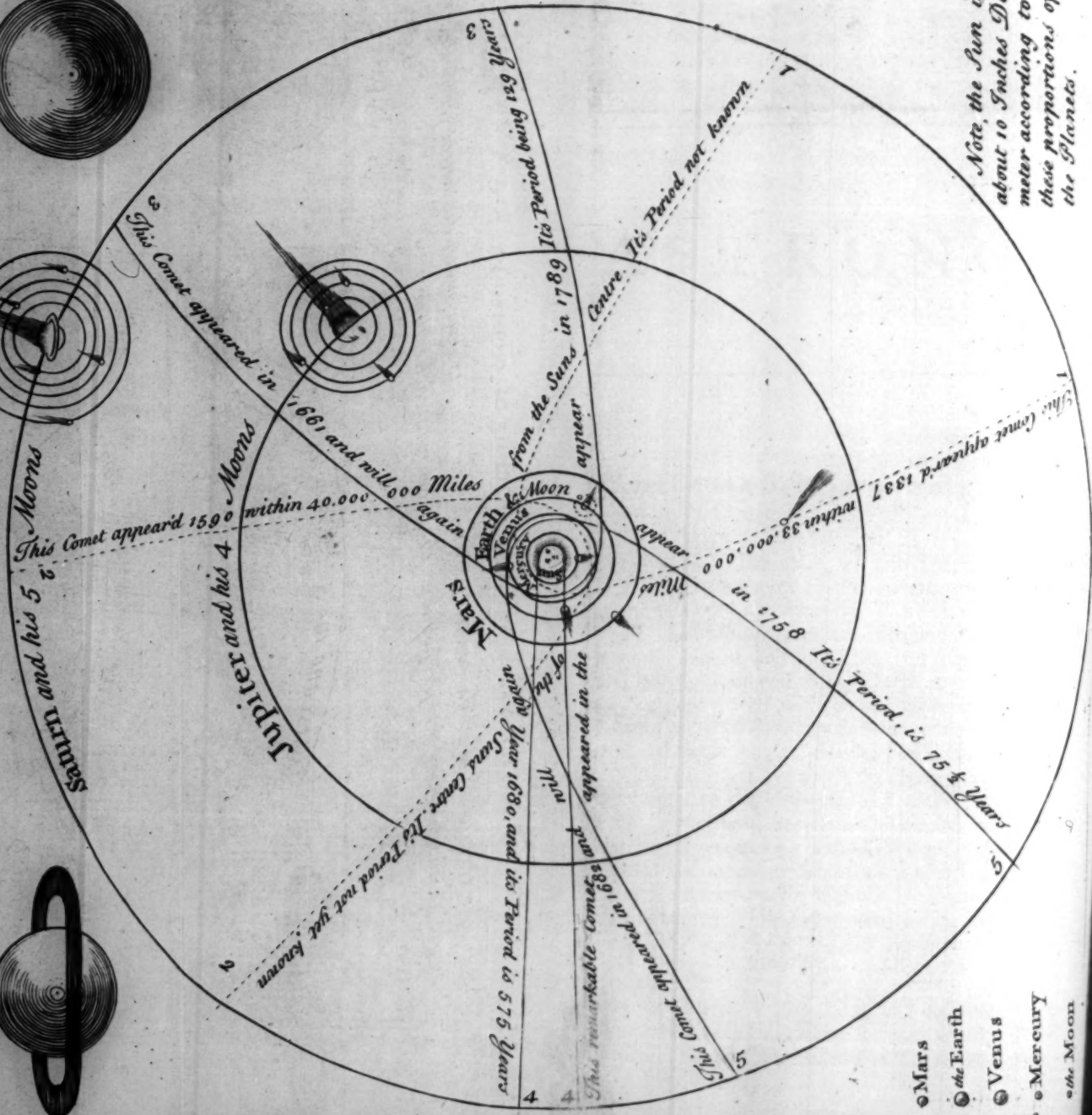
The SOLAR SYSTEM with the Orbits of 5 remarkable COMETS.

In this Scheme the Orbits of the Planets are drawn according to their mean distances from the Sun, and the Planets themselves in the proportions they bear to each other.

Saturn



Jupiter



- Magnitudes
- ☉ Mars
 - ☿ the Earth
 - ♀ Venus
 - ♂ Mercury
 - ☾ the Moon

Note, the Sun is about 10 Inches Diameter according to these proportions of the Planets.

to turn round on its own Axis, from West to East, in about 25 Days. Round about him at unequal Distances six opaque spherical Bodies continually revolve: These are called the primary Planets. That which is nearest to the Sun is called *Mercury*; the next *Venus*; then our Earth; the next beyond is *Mars*; after him *Jupiter*; and the most distant of all is *Saturn*. *Saturn*, *Jupiter*, and *Mars*, are called superior Planets, because their Circuits are beyond the Earth's Orbit; *Mercury* and *Venus* are called inferior Planets, because their Circuits are within that Orbit.

Besides these, there are discover'd in this System ten other Bodies, which move about some of these primary Planets in the same manner, as they move round the Sun. These are called secondary Planets. The most conspicuous of them is the Moon, which moves round our Earth; four move in like manner round *Jupiter*, and five round *Saturn*.

The same Planet is not always equally distant from the Sun; but if the Distance of the Earth from the Sun be divided into ten equal Parts, the mean Distance of *Saturn* from the Sun will be 95 such Parts, of *Jupiter* 52, of *Mars* 15; of *Venus* 7, and of *Mercury* 4. Now the Distance of the Earth from the Sun is found to be about 76 Millions of *English* Miles. If therefore you multiply one tenth Part of this Distance, which is about 7600000 Miles, by 95, it will give you the Distance of *Saturn* from the Sun, in *English* Miles; if by 52, it will give you the Distance of *Jupiter*; by 15, of *Mars*; if by 7, of *Venus*; and if by 4, of *Mercury*.

But from a round Calculation, the Distance of each Planet from the Sun in *English* Miles is about

<i>Mercury</i> —————	32	} Millions of Miles.
<i>Venus</i> —————	59	
<i>Earth</i> —————	76	
<i>Mars</i> —————	123	
<i>Jupiter</i> —————	424	
<i>Saturn</i> —————	777	

The Distance of the Moon from the Earth is about 30 of Earth's Diameters, or 240 Thousand Miles. Its Proportion to the Earth in Magnitude is as 5 to 258; that is, it is less than 50 times less than the Earth. The Sun is about a Million of times bigger than the Earth.

The Diameters of the Sun, the Earth, and each of the Planets, in *English* Miles, are nearly as follows :

<i>Saturn</i> —————	67,900	} Miles.
<i>Jupiter</i> —————	81,200	
<i>Mars</i> —————	4,444	
<i>Earth</i> —————	7,900	
<i>Moon</i> —————	2,175	
<i>Venus</i> —————	7,900	
<i>Mercury</i> —————	2,460	
<i>Sun</i> —————	764,300	

All these Planets, both primary and secondary, being opaque Bodies, and receiving all their Light from the Sun, as well as making their great Revolutions round him, are for these Reasons look'd upon as Dependents on him, and make up altogether what is called the Solar System.

All these Planets move one Way, from West to East ; and of the primary Planets, the most remote is longest in finishing its Course round the Sun. The Period of *Saturn* falls short only 16 Days of 29 Years and a half. The Period of *Jupiter* is 12 Years wanting about 50 Days. The Period of *Mars* is within 43 Days of 2 Years. The Revolution of the *Earth* is one Year. The Period of *Venus* is perform'd in about 224 Days and an half, and of *Mercury* in about 88 Days.

Such of these Bodies are revolve round their own Axis, perform that Revolution in the following times. The Sun in something more than 25 Days. *Mars* in one Day and 4 Minutes. The *Earth* in 23 Hours 56 Minutes. And *Jupiter* in 10 Hours.

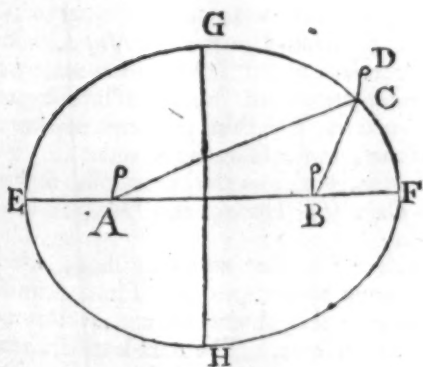
The Moon revolves about her Axis in the same time that she makes her Course round the Earth, which is a Month, so that her Inhabitants have but one Day throughout the Year. It is very probable, that *Mercury* and *Saturn* also revolve round their own Axes, as all Parts of their Surfaces cannot otherwise receive the Light and Heat of the Sun, which all Probability are as necessary and convenient to them, as we find them to be to the Earth. The Certainty of this Revolution in the other Planets is proved by the Appearance and Disappearance of certain Spots on their Surfaces, which first on one Side or Edge of the Planet's Disk, move by degrees to the Middle, and so on till they reach the opposite Edge, where they set and disappear : And after they have been hid for about the same Space of Time that they

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visible, they again appear to rise in or near the same Place as they did at first. Now by reason of *Mercury's* Nearness to the Sun, and of *Saturn's* great Distance from him, no Observations of this kind have hitherto been made on them, and therefore their diurnal Motion, or Revolution round their own Axis, tho' probable, is not yet absolutely determined.

As the Ecliptic Line is the Orbit or annual Path of the Earth, so each Planet has its proper Orbit, whose Plane differs some few Degrees from the Plane of the Orbit of the Earth; and to a Spectator's Eye placed in the Center, would intersect or cut the Earth's Orbit at two opposite Points or Nodes. To represent this more plainly to your Imagination, suppose, says Mr. *Watts*, as many Hoops as there are Planets, thrust through with several strait Wires, and thereby join'd in different Places to the Hoop that represents the Plane of the Ecliptic, *i. e.* the Earth's Orbit; and then let those Hoops be turn'd more or less obliquely from the Plane of the Ecliptic: For all the several Orbits or Paths of the Planets do not cross or intersect the Ecliptic in the same Point, nor at the same Angles; but their Nodes or Intersections of the Ecliptic are in different Parts of the Ecliptic, and also make different Angles with it.

Each of the primary Planets moves round the Sun in a Line which forms an Ellipsis, which I will here show you how to describe.



Fix upon any Plane two Pins, as at A and B. To describe a String ACB somewhat longer than their Distance from

from one another. Then apply a third Pin D in the Double of the Thread, so as to hold it strain'd, and in that manner carrying this Pin about, the Point of it will describe an Ellipsis. If through the Points AB the strait Line EABF be drawn, and terminated at the Points E and F, this is the longest Line that can be drawn within the Figure, and is called the greater Axis of the Ellipsis. The Line GH, drawn perpendicular to this Axis EF, so as to pass thro' the middle of it, is called the lesser Axis. The two Points A and B are called Focus's. Now each primary Planet moves round the Sun in a Line of this kind, the Place of the Sun being in one of the Focus's. Suppose A to be the Place of the Sun, then E is the Point wherein the Planet will be nearest to the Sun, and at F it will be the most remote. The Point E is call'd the Perihelion of the Planet, and F the Aphelion. In G and H the Planet is said to be in its middle or mean Distance, because the Distance AG or AH is truly the middle between AE the least, and AF the greatest Distance.

Of the six *primary Planets*, it hath not been observ'd that more than three are attended with *Secondaries, Moons, or Satellites*, viz. the *Earth, Jupiter, and Saturn*.

The Moon is a secondary Planet to the Earth, and performs her Revolution round it, in somewhat less than 28 Days, at about thirty Diameters of the Earth's Distance from it; and in the Space of a Year is carry'd along with the Earth round the Sun.

* *Jupiter* has four Satellites attending him. The first or innermost of which performs its Revolution in about 1 Day 18 $\frac{1}{2}$ Hours, at a Distance from the Center of that Planet equal to about 5 $\frac{2}{3}$ Semi-diameters of *Jupiter's* Body. The next Satellite revolves round *Jupiter* in about 13 Days 13 Hours, at the Distance from *Jupiter* of about 9 of that Planet's Semi-diameters. The third performs its Period nearly 7 Days 3 $\frac{3}{4}$ Hours, at the Distance of about 14 $\frac{2}{3}$ Semi-diameters. The fourth, which is the outermost, makes its Period in about 16 Days 16 $\frac{1}{2}$ Hours, at a Distance of about 25 Semi-diameters.

Saturn has five Satellites attending him, which perform their Periods round him as follows. The innermost is distant about 4 $\frac{1}{2}$ of *Saturn's* Semi-diameters, and revolves round him about 1 Day 21 $\frac{1}{2}$ Hours. The next is distant about 5 $\frac{1}{2}$ Semi-diameters, and makes its Period in 2 Days 17 $\frac{2}{3}$ Hours. The third is about 8 Semi-diameters distant, and performs its Revolution in near 4 Days 11 $\frac{1}{2}$ Hours. The fourth is near 18 $\frac{2}{3}$ Semi-diameters distant, and moves round *Saturn* in about

* Vide Pemberton's View of Newton's Philosophy.

15 Days $22 \frac{2}{3}$ Hours. The outermost is removed to the Distance of 56 Semi-diameters, and makes its Revolution in about 79 Days $7 \frac{1}{2}$ Hours. Besides these Satellites, there belongs to *Saturn* another Body of a very singular Kind. This is a shining, broad, and flat Ring, which encompasseth the Planet round about, without adhering in any Place to its Body. But what Laws this Ring is subject to, or what Uses it may serve, are yet unknown.

The Reason for taking such particular Notice of the Distance of the primary Planets from the Sun, and of the secondary Planets from their respective Primaries, is this; these several Distances are requisite to be known, in order to apprehend more clearly the Excellency of the *Copernican* System; according to which, the Motions of all the Planets, both Primary and Secondary, are regulated by one general Law, *viz.*

The Squares of the periodical Times of
the { Primary } Planets are one to another, as the Cubes
of their Distances from the { Sun,
Center of their Primary.

Far beyond this Solar System are placed the fixed Stars, at such an immense Distance, that the best Telescopes represent them but as Points: They are called fixed Stars, because from all Ages they have not been observ'd to change their Situation. Hence, says Mr. *Wells*, it is usual to denote the Place of any of the intermediate Celestial Bodies, by assigning what Part of the Sphere of the fixed Stars they appear to us to be in, or more properly *under*. And accordingly it is usual to distinguish that Tract of the Sphere of the fixed Stars, under which all the Planets move, by the Asterisms or Constellations that lie in that Tract; which being fancy'd to represent several Things, are therefore called *Signs*; and because the Things represented by them are most of them † *Zodia*, or Animals, hence all this Tract is stil'd the *Zodiac*. Now the *Orbit*, wherein the Earth performs its annual Period (and which the Sun seems to move round every Year) runs under the very middle of the *Zodiac*; whence this middle Part of the *Zodiac* is of special Note in Astronomy, and is therefore distinguish'd by a peculiar Name, being called the *Ecliptic*. This, as well as the whole *Zodiac*, is divided into twelve parts, distinguish'd by the *Constellation* or *Sign*, to which each part was formerly assign'd. The Names and Characters of the said Signs are as follows.

Aries.

† A Greek Word, signifying living Creatures.

<i>Aries.</i>	<i>Taurus.</i>	<i>Gemini.</i>	<i>Cancer.</i>	<i>Leo.</i>	<i>Virgo.</i>	<i>Libra.</i>
♈	♉	♊	♋	♌	♍	♎
<i>Scorpio.</i>	<i>Sagittarius.</i>	<i>Capricornus.</i>	<i>Aquarius.</i>	<i>Pisces.</i>		
♏	♐	♑	♒	♓		

From the Observations of those who have endeavour'd to find the Parallax of the Earth's Orbit, it may be demonstrated, that the nearest of the fixed Stars are at least 100,000 Times farther from us, than we are from the Sun. Nay so inconceivable is the Space betwixt us and them, that Astronomers have computed the Distance of *Sirius*, or the Dog-Star, which is thought the nearest, to be no less than 2,200000,000000 Miles, *i. e.* two Billions and two hundred thousand Millions of Miles. So that a Cannon-Ball in its swiftest Motion, would be above six hundred thousand Years in travelling to it.

If a Spectator was placed as near to any fixed Star as we are to the Sun, that Star would in all Probability appear to him as big as the Sun appears to us; and our Sun would seem no bigger than a fixed Star. Since the Sun therefore differeth nothing from a fixed Star, why may not the fixed Stars be reckon'd as so many Suns, and every Star be supposed the Center to a System of inhabited Planets and Worlds like ours? For who can conceive that all those noble and majestic Globes were only intended as Lights or Ornaments to this diminutive Ball which we inhabit?

But these grand Objects! these amazing Systems! the Numbers, Motions, Magnitudes! are much too vast and sublime for the Capacity of the human Mind to form an adequate Conception of them. Yet let me hope that you will so contemplate them, as to raise and kindle in your Hearts Love, Praise and Adoration to the supreme Creator.

P A R T IV.

CHRONOLOGY

AND

HISTORY.

Governor. Pupil.

G. HITHERTO, my young Pupil, I have confined myself to such Instructions as may be stiled Preliminary, and were intended to prepare you for Studies of a higher Nature. It now remains that I enter upon the more important Part of my Task; to principle your Mind with sound Knowledge, to form you to Wisdom and Virtue, and guide you thro' the Paths of Learning and the Sciences. May I flatter myself with the same ready Attention here, the same Desire to learn and improve, as I have all along experienced in the Course of the Lessons already given you?

P. Doubtless you may; for in our several Conversations together, you have frequently intimated, that the Subjects when handled, tho' useful in themselves, yet chiefly merited Attention, as preparatory to other Things of greater Moment and Consequence. This Consideration made me listen to you with Pleasure, and I have waited impatiently for the Time when I was to enter upon more serious Studies.

G. I am pleased to find you so well disposed. You discover a Judgment and Understanding much above your Years; and as I plainly see that my past Instructions have not been wholly unprofitable, I proceed with the greater Chearfulness. And now that I am to lead you regularly thro' the most important Branches of human Learning, I shall begin with giving you Directions for that Study, which above all others conduces to make a Man knowing, prudent and virtuous. For this is the capital Point in Education, and what ought to be established as the Ground-work of all our other Improvements, we mean that they shall be either profitable to ourselves,

or

or those with whom we converse. And indeed when the Principles of Virtue and Prudence are once thoroughly settled in the Mind, there will be little Difficulty in furnishing it with other useful Parts of Knowledge. For the Obstructions commonly met with in conducting Youth through the Sciences, are owing for the most part to a Disgust, or want of Relish and Inclination. But a Mind that is well seasoned with worthy and commendable Sentiments, will hardly give way to Impressions so hurtful and injurious to itself.

P. I am perfectly satisfied of the Truth of what you say, nay, and have often reflected within myself, that the Anxiety my Parents discovered about my Progress in Study, must proceed from their knowing it to be for my Good. I have observed them tender and careful of me in every thing, afflicted when I was sick or in Pain, and pleased when I behaved well, so as to deserve Commendation from others. All this led me to conclude, that my Profit was their chief Aim in every thing they did relating to me. I am therefore delighted to hear you now mention a Study, that will serve to make me more knowing and prudent, and by convincing me that it is for my own Advantage to pursue Learning and Instruction, conquer any Reluctance that may still hang about me, and add Spurs to my Industry. But what Study do you mean?

G. I mean the Study of History.

P. Of History! How does that tend to make one knowing and virtuous?

G. Have Patience: these things must be unfolded by Degrees, that you may see Step by Step the Advantages to be derived from this Branch of Learning, and comprehend thoroughly the many valuable Purposes to which it serves.

P. I am not wholly a Stranger to History; for I often take Pleasure in reading by myself what is related of the ancient Empires, especially of the *Greeks* and *Romans*, and am tolerably well acquainted with most of their great Men.

G. So much the better: you will relish the more the Lessons I am to give you upon this Subject. For as I shall only remind you of Facts you know already, and accompany them with Reflections which probably did not occur to you in reading; you will no doubt be pleased to view them again in new Lights, and surrounded with quite new Circumstances. It will be no Reflection upon your Judgment, if I suppose that Wars, Battles, and the shining Exploits of the Heroes of Antiquity, have hitherto seemed most worthy of your Attention. It is natural for these Things to leave a strong

Impression upon young Minds; nor ought we to wonder at it, since even Men of riper Years are very apt to be misled by them. How many admire the Characters of *Alexander* and *Julius Cæsar*, as the most illustrious in ancient Story, purely on Account of the many Victories they gained, and the great military Renown they left behind them! They never consider them as the Authors of Misery to Thousands, as laying waste Countries out of Wantonness and Ambition, spreading Desolation where-ever they came, and depriving Multitudes of what they held most dear and valuable. These, I say, are Reflections, that often escape the more wise and knowing; much less are they to be expected from young Minds, dazzled with the Lustre of their great Actions. I therefore readily excuse you; if in reading the Lives of these renowned Commanders, and others mentioned in History, you have passed such a Judgment upon Men and Things, as was natural to your Age, and the yet imperfect State of your Understanding. But it is now Time to remove these Prejudices, and teach you to distinguish between what is really valuable in a Character, and what deserving of Censure; that while you do Justice to Abilities, Valour, and Prudence, as Talents in themselves worthy of Esteem, you may not fail to condemn the Misapplication of them. For how different is the Man, who employs great Qualifications in advancing the Cause of Virtue, and promoting the Happiness of Mankind, from him who makes them subservient to the Gratification of his own Vices and Passions, and by his superior Abilities, is only led to do the greater Mischief? But besides correcting the wrong Notions you may have formed by an over-hasty Decision, and conducting your Judgment aright with regard to past Transactions; it is also my Business to instruct you, how you are to manage the Study of History, that it may furnish you with Maxims of Prudence and Wisdom for the Conduct of Life, supply Motives to Virtue, and beget a Detestation of Vice.

P. You lay before me a very agreeable Prospect, and recommend a Part of Knowledge than which nothing can appear more amiable. Nay, I begin already to view Things with other Eyes than formerly, and am impatient to hear your Directions for the Prosecution of a Study, from which I am like to derive so many Advantages.

G. Nor shall you wait long for the Satisfaction you desire. It were Injustice to deny giving all possible Assistance to one, who discovers so high a Relish for these Studies, and so uncommon a Capacity of Improvement. I shall begin therefore

fore with observing, that History ought to precede most other Parts of Learning, and prepare the Way for them. It is remarkably level to the Capacities of Youth, and suited to their Make and Constitution of their Minds. For the reading of History serves not only to instruct, but also to entertain; and the great Secret of Education lies, in knowing how to render Learning agreeable; that the Mind may find in it something inviting and captivating, and be drawn to the Pursuit of it from Liking and Inclination. Besides, no Study is better adapted towards exciting Curiosity, which is but an Appetite after Knowledge, and therefore ought carefully to be cherished. Consider then, my dear Pupil, that by reading History, you will enrich your Memory with a great Variety of agreeable and useful Facts, which while they gratify your Curiosity, will at the same time contribute to form your Heart and Understanding. Reflect only upon your own Mind, and the Inclinations you therein feel. When a new and uncommon Object is presented to you, how impatient are you to examine all its Parts, and be inform'd of its Nature and Use? You take a Pleasure in extending your Acquaintance among your Companions, and learning all the Diversions. This is a commendable Inclination, and highly deserving of Encouragement. All I want is, to direct it Bent aright, and apply it to noble and worthy Pursuits. In the limited Acquaintance you have in the World, the Objects that surround you within so small an Extent, and so minute Transactions of present Times, furnish Matter of Enquiry and Amusement, and are sufficient to excite your Curiosity: how much greater Delight may you reasonably propose to yourself, in extending the Bounds of this Knowledge by taking a View of the Pursuits, Employments, and Inclinations of Men of all Ages and Conditions; by travelling to distant Nations, traversing the vast Regions of the Universe, and carrying your Researches back through the Series of Ages which have succeeded one another since the Creation of the World? These great Advantages you may attain by the Study of History. It lays open to you the Countries, Times, and Transactions, and makes you, in a manner, an Eye-Witness to the astonishing Changes and Revolutions that have from time to time happened in the World. By perusing the Records of past Ages, we transport ourselves back to the first Original of things, and enter into a new Kind of Existence. We see the World rising out of nothing, behold how it was governed in its Infancy, overflowed and destroyed in a Deluge of Water, and

peopled. We trace the first Institution and Establishment of Kingdoms and Commonwealths, observe how they rose, flourished, and decayed, and enter into a kind of Intimacy and Correspondence with the several great Men who contributed to these mighty Revolutions. And here it is chiefly, that by taking a View of the Actions and Behaviour of those that have gone before us, and examining into their Achievements, Virtues, and Faults, the Mind comes to be furnished with prudent Maxims and Reflections, and is enabled to form wise and unerring Rules for the Conduct of Life, both in a private and public Capacity.

P. I should be glad to be informed in what Manner these Maxims and Regulations of Life are to be got from the reading of History, that I may know how to apply to it with more profit.

G. This is an ample Subject, were I to handle it in its full extent; but I shall confine myself at present to some important Reflections, such as will point out in the most obvious Manner what you desire to know. And first, as History is a Representation of Mankind, in all the various Circumstances and Conditions of Life; and lays before us their Characters, Counsels, Designs, and the Results of them; this apparently tends to the Enlargement of the Understanding, and will prove the best Security against the Prejudices and false Impressions Men are apt to contract from Education, and the prevailing Vices of the Age in which they live. It is almost impossible for young Minds, not to receive a strong Imagination from the Manners and Opinions of those with whom they converse. And if Riches, Honours, and the Splendor of a public Life, are the grand Objects of Pursuit, and draw after them the Applause of Mankind, it is easy to conceive what Effect this will have, and how early we shall begin to give way to the Impressions of Ambition and Avarice. We see great Court paid to Men of Wealth and Power, they are flatter'd and extolled by all that approach them, and are so far the Objects of universal Esteem, that the rest of Mankind seem ambitious of sharing their Favour, and pride themselves in being of the Number of their Friends. Hence we are led to look upon that as really valuable, which every body set a Value upon; and to affix Ideas of Worth and Dignity to these external Advantages of Life, and make no Part of, nor depend upon ourselves. Now looking into the Transactions of past Ages, we shall be enabled to correct these mistaken Notions, and form a Judgment of what is deserving of Admiration and Praise.

For History presents us with many Examples of Men who made a mighty Noise in the World, were highly honoured in their Lives, and passed thro' the greatest Dignities but are now cover'd with Infamy and Reproach : while others in the calm Enjoyment of a private Life, without any thing of that external Pomp which dazzles vulgar Minds, were the Delight of all that knew them, and have left behind them a Name grateful to Posterity. The Reason is plain. It is not a Man's Station, but the Virtues which adorn his Station, that recommend him to the Approbation of the Disinterested and Wise. And therefore, if you are ambitious of a rational and lasting Esteem, the Experience of former Times will teach you to aspire, not so much after Places of Rank and Distinction, as those Accomplishments which will enable you to pass through Life with Dignity and Applause. For thus adorned, you cannot even in a private Station without Honour ; and if called to public Employments, will acquire accumulated Praise. Reflect then within yourself whether it is not one of the most important Lessons of human Life, thus to arm the Mind against popular Errors, and the insinuating Language of the Passions ; and dispose it to listen to the calm Voice of Reason and Truth. For thus Men know how to pass a sound Judgment upon great good Actions, and finding that Virtue and Probity are the Way to solid and true Renown, will begin with establishing these as the Foundation of their After-conduct.

And as History in this Manner directs to the Pursuit of what is truly great and Praise-worthy, so will it prove the best Guide to conduct us thro' all the Intricacies of Life. For here we shall see what Measures and Counsels make or ruin the Issues of things fortunate, and what kind of Behaviour that involves the Authors of it in Ruin. Above all we shall be taught to be diffident of ourselves, and to guard against our Passions as our most dangerous Enemies. For there is a certain Impotence of Mind, which by making Men conform to the present prevailing Inclination, not only works Happiness and Destruction in Families, but has often laid whole Countries and Kingdoms desolate. And the Examples of this which frequently occur in History, are most likely to put Men upon their Guard, and make them sensible of the Importance of Continnence and Moderation. It is the first Part of Wisdom, says a celebrated Poet, not to be carried away and in like manner, it is the first Part of Virtue to strengthen the Mind against the Attacks of Vice, and secure the Avenues by which it might make its Approaches.

who has attained to a thorough Command over himself, and knows when to indulge, and when to repress his Desires, builds his Happiness on a firm and unshaken Foundation; and by establishing Peace within, secures a Tranquillity not subject to be ruffled by the Storms and Sallies of Passion. These and such like Maxims of Prudence delineated in History, and which the reading of it often suggests, will teach you to begin with yourself betimes, to take an Account of your own Mind, its Inclinations, Appetites, and Desires; that you may thereby establish that Subordination of its Powers to Reason, that entire Harmony of Affections, which is the source of Virtue, and a well-regulated Life. And here let me observe to you, that by this means you will not only be enabled to acquit yourself with Applause in every Character, when you come to enter upon the greater Scenes of Life; but will be also reconciled to such present Accidents and Occurrences, as may hitherto perhaps have given you no small mortification. To illustrate my Meaning by a familiar Instance. You have Parents that are extremely indulgent, and every Day give Proofs of their Love and Affection for you, yet they do not think fit to gratify you in all your Desires. When you ask for new Cloaths, the Demand is not always granted; and if a youthful Vanity prompts you to desire after every Piece of Finery that prevails among those of your Age, they now and then check the growing Inclination, and you are obliged to put up with a Refusal. On these Occasions, you are sometimes no doubt greatly disgusted, and tempted to think the Behaviour of your Parents unreasonable, and severe. But when by the Study here recommended, you see the ill Consequences of a Man's not being used early to Opposition and Contradiction; that these Habits are apt to grow upon him, and he becomes quite unfit for the Practice of that Self-denial and Restraint, for which there is so frequent Occasion in Life; you will then more approve the Wisdom of your Parents, in accustoming you betimes to this Virtue, and think it a Happiness, that there is already some Foundation laid for that Command and Mastery over yourself, which it must henceforward be one of the chief Aims of your Life to acquire.

Indeed you here propose an Example, that leaves a very strong Impression upon my Mind; and had this Reflection ever presented to me before, it might have prevented many Mortifications and Heart-burnings, that were for the time at least very difficult to bear.

G. It is well that you begin already to be convinced of these Truths. Experience and Observation will I doubt not contribute to root them deeply in your Mind. But to return to our Subject. As from what has been already said you see that History best teaches what is honourable and becoming in all the various Stations of Life, and how a Man may acquit himself with Dignity, if Fortune smiles upon him, and recommends him to Places of Credit and Power: so will it give you the truest Insight into the Instability of human things, and thereby prepare you for those Revolutions and Changes, which in the Course of Life may happen. For when you look back into the Annals of past Ages, you see not only particular Men and Families experience these Alterations, but even mighty Kingdoms, and potent Empires have undergone the same Fate. *Greece* and *Rome*, heretofore famous for their invincible Armies, renowned Commanders, and the Extent of their Dominions, are now brought to the Level with other Nations, yea sunk into the most abject State of Slavery. The Arts and Sciences that flourished in them to an eminent Degree among them, and spread their Reputation so far, are in a great measure dispersed into other Countries, and have contributed to raise them out of the Obscurity which they were long involved. And if great and powerful States are not exempt from these Changes, well may we expect them in the Fortunes of particular Men. And how useful must that Study be, which not only teaches us to acquit ourselves well, upon any sudden Elevation and Success; but also arms us against the adverse Accidents of Life, so that the Reverse of Fortune shall be able to break the Harmony of our Minds? For here we meet with many Examples of Men who after supporting public Stations with Honour, and shone out no less illustrious in private Life: others sinking suddenly from Riches to Poverty, have by their behaviour added a Dignity to their low and depressed Condition. These are the Models which History lays before us, and by following these you will make yourself great, and esteemed, in every Sphere of Life. If called to public Employments, you will know how to fill them with Labour, and being well apprized of the Instability of human Affairs, will not suffer any Attachments to grow upon you, that a Reverse of Fortune might destroy the Balance within your Mind rightly constituted, is not intoxicated with Prosperity, but still looking forward, and foreseeing the Possibility of Change, disposes itself to submit without Murmuring or Regret.

I have one Observation more to make before I leave this Subject, and it is: That History acquaints us with the different Characters of Men, and lays before us their Views, Interests, and Designs. By this Means we become instructed in the several Windings and Labyrinths of the Human Heart, and may be said to enter into the Commerce of the World, before we meddle with the Business and Transactions of it. And of how great Advantage this may be, in the future Conduct of your Life, will not need many Words to explain. Were you sent abroad into the World quite a Stranger to the Manners and Customs of it, and unacquainted with the Dispositions and Characters of Mankind, you would be liable to be deceived in every Instance, and could not attain the Capacity of judging in difficult Circumstances and Conjectures, but by Experience of Errors past. For being a Stranger to Deceit yourself, you would not suspect it in others, and by laying your Heart open to all without Distinction, would give selfish and designing Men an Opportunity of drawing you into their Snares. Now History is in this Case a safe and sure Teacher; for there, without Hazard to ourselves, we are made wise by the Experience of others. We see the Passions of Mankind, their interfering Interests, and all the Artifices by which they impose upon one another. We are taught to be upon our guard against Flattery, to shun the Contagion of Vice, to disclaim all Commerce with the Dissolute and Abandoned, and associate only with the Wise and Good. Tell me whether these are not Advantages you ought to covet, and whether they do not make the Study of History appear well worthy of your Attention?

P. I must be very slow of Apprehension indeed, not to own this, nor are you to wonder after the Description given, I think every Hour an Age till I enter seriously upon this sort of Knowledge. Begin therefore according to your Promise, and instruct me in what Manner I am to proceed, so as to draw the greatest Advantage from the Study I am to enter upon.

G. That is properly now my Task, and accordingly I set out it with Joy. And here let me first observe to you, that as History is a Recital of past Events, and Occurrences that have been carried on in different Countries, and in a Series of Ages the one succeeding the other; in order to reap the fruits of it in their full Extent and Maturity, it will be necessary to have some previous Knowledge of the Succession of Times, and of the several Nations and Kingdoms, where these Transactions took place. For it so happens, that the Revo-

lutions of one Age often give rise to, and are strictly connected with those of another. And therefore we can form but very confused Notions of the Rise and Fall of Empires, and the Establishment of States, without some such general Comprehension of the whole Current of Time, as may enable us to trace out distinctly the Dependence of Events, and distribute them into those Periods and Divisions, that shall lay the whole Chain of past Transactions in a just and orderly Manner before us. This is that Part of Knowledge which the Learned distinguish by the Name of *Chronology*; importing a Discourse concerning Time. In like manner, the Situation of Kingdoms in respect of one another, and their different Interests and Views, often give rise to Wars, Devastations, and other memorable Occurrences; insomuch that if we would clearly into the Causes of those Quarrels that have divided the World, and comprehend the Motives upon which the several Princes acted, it is necessary that we acquaint ourselves with the various Distributions of the Earth, the Extent of Kingdoms and Commonwealths, and their Subdivisions and Dependencies. For thus shall we understand how the conversant Situation of one Country or Province in respect of another, by rousing the Ambition of some neighbouring State, powerful and aspiring, brought on mighty Wars and Contentions, and aggrandizing one Nation at the Expence of another, paved the Way to the greater Empires. But this last Branch of Science, known by the Name of *Geography*, having been already handled in a preceding Chapter, I shall say nothing more of it here. The other I purposely reserved till now, resolving not only to premise it as an Introduction to History, but also to make it serve for a Guide to conduct you through several Periods and Divisions of it.

P. As from your Manner of representing Things, I clearly into the Dependence they have one upon another, that Chronology must necessarily precede History, in order to throw some needful Illustrations upon it; I can patiently bear this Interruption, and suspend my Curiosity after Things, until I carry this Guide and Conductor along with me.

G. And in return I promise you that you will have Cause to repent it. Now Chronology, as I said before, is that Science that takes account of Time, and adjusts it to past Transactions. I shall not trouble you with the nice Speculations of Philosophers, in the Definitions they have endeavored to give us of Time, as tending rather to perplex than to illustrate the Matter. Let it suffice to observe, that the Origin of it seems to rise from the Reflection of our own

when in turning our Thoughts upon the general Course of Things, we consider some as present, some as past, and some as to come. For here Consideration is had of various Periods, not co-existent, but following one another in Succession; and the Interval between any two of these Periods, is what we properly call a Space of Time. The general Idea thus explained, it will be easy to trace its different Shapes and Modifications. For in taking account of Things past, they appear to the Mind either as existing together, or as distant from one another by various Intervals. And when these Intervals come to be compared, some of them appearing longer than others, and these longer being considered as double or triple the shorter, hence we get the Notion of measuring one Portion of Time by another, than which nothing can tend more to render our Ideas of it clear and distinct. For when any Extent of Time is too large for the Mind to take in at once, by thus considering it as a Composition of some lesser Space, and equal to a certain Repetition of it, the Idea is ascertained, and passes in a distinct Review of all its Parts before us. But then, when we come to apply these Measures to Time, either as running on in continual Succession, or as already past and gone, we find ourselves lost in an unmeasurable Depth, and meet with nothing to bound us either Way. This makes it necessary to fix upon some determinate Point or Points in this infinite Duration, from which, from a Beginning, the various Measures of Time, as Days, Months, Years, &c. may be numbered either backwards or forwards. And accordingly several Roots or Terms of this kind have been devised by different Nations, as they happened to think one thing or another more worthy of Remembrance, and therefore fit to give a Date to other Transactions. They are called Epochas or Æras, as being a kind of Resting-place for the Mind, from which to look about it, and begin Computations.

Now from what has been said you will readily perceive, that the whole Science of Chronology may be fitly divided into two Parts or Branches. One comprehending the Knowledge of the various Measures and Periods by which Time is computed; and the other describing the several Æras and Epochs, from which, according to different Nations, Events are dated. For by knowing these two, you are Master of the whole Current of Time; as being not only able to calculate the Length of any Interval or Distance, but also by comparing the Computation of various Ages and Kingdoms, to fit them

them one to another, and by adjusting the Whole to some Standard Period, regulate the entire Succession of past Transactions.

P. I see it evidently; and as the Measures and Periods of Time seem naturally to come in first, being those by which we compute from the others, I should be glad that you begin with them.

G. I design so. And first, as the Idea of Time in general is acquired, by considering the Parts of Duration as existing in Succession, and distant from one another by several Intervals; so the Idea of any particular Time or Length of Duration, as a Day, a Month, a Year, &c. is obtained, by observing certain Appearances uniformly returning at regular and seemingly equi-distant Periods. For thus we get the Notion of equal Spaces, and by variously multiplying and combining these, can form to ourselves different Measures of Time, of different Lengths, according to the Exigency of Things. Now the Motions of the Sun and other Heavenly Bodies, by reason of their Constancy and Equability, easily invited Men to make them the Standard by which to regulate these several Dimensions. And because the apparent diurnal Revolution of the Sun, was not only constant and equable but frequent and of a shorter Circuit; hence it naturally became the first Measure of Time, under the Denomination of a Day.

A Day therefore may be defined to be a Division of Time drawn from the Appearance and Disappearance of the Sun, and is of two Kinds, Artificial, and Natural.

The Artificial Day, which seems to be that primarily meant by the Word Day, is the Time of Light, or of the Sun's Stay above the Horizon, determined by his Rising and Setting. In Opposition to which, the Time of Darkness, or of the Sun's Continuance below the Horizon, from Setting to Rising again, is called Night.

The Natural, or as it is also called the Civil Day, is the Space of Time, wherein the Sun compleats his Circuit round the Earth; or to speak properly and astronomically, the Time of an entire Revolution of the Equator. Different Nations have acted with great Diversity of Choice, in fixing the beginning of their Days; some computing from the Rising, others from the Setting of the Sun, and others again from passing the upper or lower Meridian. Hence the ancient *Babylonians*, *Persians*, *Syrians*, and most other Eastern Nations with the present Inhabitants of the *Balearick Islands*, *Greeks*, &c. begin their Day with the Sun's Rising.

ancient Athenians and Jews, with the Austrians, Bohemians, Marcomanni, Silesians, modern Italians, and Chinese, reckon from the Sun's Setting. The ancient Umbri and Arabians, with the modern Astronomers, from Noon. And the Egyptians and Romans, with the modern English, French, Dutch, Germans, Spaniards, and Portuguese, from Midnight. And as different People thus varied as to the Time of beginning the Day, so were there different Distributions and Divisions of it into Parts; some distinguishing the Time of the Artificial Day into twelve equal Portions, which therefore in different Seasons of the Years must be of different Lengths. But the Division that now most generally prevails, is that of the whole Space of Day and Night into twenty-four Hours, which being well known to you already, will need no farther Illustration.

P. We have now, I see, got one Division of Time, and am much mistaken as to your Manner of Proceeding hitherto, or from this small Beginning, you will deduce the whole System of Chronology.

G. That indeed is my Design, and will I hope in the End, be considerably to your Advantage. The more simple and fewer the Principles are with which we set out, the easier it will be to comprehend the Science built upon them. In fact, the Periods and Distinctions of Time we meet with in Chronology, are no other than various Combinations of this Measure, accommodated to the particular Wants of Mankind, the different Appearances of the Heavens, and the several Intervals of past Transactions. Men were no doubt at the Beginning, contented with the simple Revolution of a Day, and for some little Time it would well enough serve the Purposes expected from it. But as the World advanced in Age, and the Intervals between different Transactions became large and extended, the Number of Days would multiply so fast, as soon to discover the Necessity of instituting more comprehensive Measures of Time, for the more convenient Computation of these longer Spaces. This was done by combining Days into various Systems and Measures of different Lengths, according to the Exigency of Affairs, which gave rise to the Institution of Months, Years, Olympiads, Lustra, &c. And here again the Motions of the heavenly Bodies were found to be of singular Use. For as the Sun, by his apparent Revolution round the Earth, marked out the Space of a Day; so the other heavenly Bodies, by their several Motions, and a regular Succession of various Phases and Appearances, directed Mankind to such Combinations

nations of their Days, as corresponded with the aforesaid Changes. Thus many of the Distributions of Time, became not only useful in Computation, but served also as Measures of the Phenomena and Revolutions of the Heavens. Hence the strict Connection between Astronomy and Chronology, this latter being in a manner wholly founded on the other, and pre-supposing some general Knowledge of it. But altho' in the more early Ages of the World, the Divisions of Time were made to correspond exactly with the heavenly Motions, and Rules of Intercalation provided, to bring the Revolutions of different Luminaries to an Agreement; yet it is now found more convenient, to regulate Time by the annual Motion of the Sun only, neglecting, at least in Civil Computation, the Lunar Revolutions. But as ancient Chronology cannot well be understood, without some Knowledge of these also, I shall contrive my following Explications so as to answer all the Ends of this Science, and give you some general Idea of it, both in its ancient and modern State.

I have already observed, that all the Measures of Time made use of in Chronology, are no other than various Combinations of Days, accommodated to the Exigencies of Things. It therefore now remains, that I take account of the several Divisions and Classes, shew how they are formed, and in what Manner applied to the regulating of past Transactions and connecting the Series of History. The first and most simple Combination of this Kind now in use, is what we call a Week; and is a System of seven Days continually recurring, instituted to perpetuate the Memory of the Creation, which being finished in six Days, the seventh was appointed a Day of Rest, and thenceforward every seventh Day, a Commemoration of this great Event. It is observable that not only the *Jews*, to whom this Institution was immediately revealed by God himself, but the *Syrians* also, the *Egyptians* and most of the oriental Nations, made use of this Division of Time into Weeks. And this was probably owing to the Remains of the Tradition of the Creation, which they still retained with divers others. The Names given to the Days of the Week at present, are those which were in use among the ancient Heathen Nations, who denominated them from the seven Planets. Thus the first Day was called *Sunday*, *Dies Solis*; the second *Monday*, *Dies Luna*, &c. so for the rest. The Reason of these Denominations is derived from the ancient Astrology. For the Professors of that Science, distributing the Government and Direction of all the Hours of the Week among the seven Planets,

that the Government of the first Hour of the first Day fell to Saturn, that of the first Hour of the second Day to Jupiter, &c. they gave each Day the Name of the Planet which presided over the first Hour thereof. And these Names, with some little Variation of their Order, are, as I observed before, still retained among the Christians of the West.

The next considerable Division of Time is into Months. These at their first Institution regarded chiefly the Lunar Motions, and were accordingly regulated by them. But as the Phases and Appearances of the Moon, are now of little or no Consideration in Civil Computations, a great Alteration has thereby happened in Chronology; and a Month most commonly means no more, than that Space of Time by which we divide the Year into twelve Parts. Now for the farther Illustration of this Matter, we are to observe, that Months may be fitly divided into Astronomical and Civil. Astronomical Months, (so far as it is useful to consider them here,) are those measured by the Revolution and Phases of the Moon. They are again subdivided into Periodical and Synodical. The Periodical Month is that Space of Time, in which the Moon by her Motion, returneth to the same Place of her Orb from whence she set out; and consists of twenty-seven Days, seven Hours, and forty-three Minutes nearly. The Synodical Month is computed from one Conjunction of the Sun and Moon, to the next Conjunction following, and differs from the former in this; that whereas the Periodical Month respects only the Moon's Orbit, and her entire Revolution round the Zodiac, the Synodical is so called in respect of her Conjunction with the Sun. Now after the Time of this Conjunction, the Sun does not continue in the same Place of the Zodiac, but moves forwards towards the East: upon which it falls out, that the Moon finishing her Course, does not find the Sun again in the same Point where she left him, being removed almost a whole Sign from his former Place. That to overtake the Sun again, it plainly appears, that a certain Space of Time is requisite besides the Periodical, which makes up the Synodical Month. The Quantity of the Synodical Month is not at all times the same; because the Sun's apparent Motion being different in different Parts of his Orbit, must occasion some Variety in this Respect. The mean Motion however, as Astronomers call it, is computed at twenty-nine Days and a half. This Synodical Revolution of the Moon, was the proper Lunar Month of the Ancients, and at the same time shews the Reason, why in the Luni-solar Year, the Months consisted of twenty-nine and

and thirty Days alternately. For in the Month of twenty-nine Days, the Appendage of twelve Hours being omitted, was to be added to the next Synodic Revolution; which consisting likewise of twenty-nine Days twelve Hours, did with the twelve Hours omitted in the former Month, make up an exact Space of thirty Days. And this alternate Distribution of Months, must we see happen constantly and regularly.

What has been said will be sufficient to give an Idea of the Astronomical Month, in Use chiefly among the Ancients, and here explained, to pave the Way to what may be afterwards said of their Chronology. As for the Civil Month, it is no more than that Space of Time, by which we divide a Year into twelve Parts, and is different in different Nations. The Civil Calendar Months which now obtain thro' Europe consist of all thirty or thirty-one Days, *February* excepted, which every fourth Year includes twenty-nine Days, and the other Years only twenty-eight; but of this more hereafter.

We come now to the last and greatest Distribution of Time founded on the Motion of the Heavenly Bodies; I mean that taken from the Sun's apparent Revolution in the Ecliptic, and called a Year. I shall not enter into the nice Distinctions of Astronomers, who divide the Year into Sidereal and Tropical, as that would add but little to your Chronological Knowledge. It will better answer my Purpose, to give a short History of the Year, with its various Changes, as at present Form. Besides the more obvious Revolution of the Sun, by which he is carried round the Earth in the Space of twenty-four Hours, and marks out the Quantity of a Natural Day; there is also a second Motion belonging to him, carried on more slowly, and not compleated till after some considerable Time. This is what Astronomers call his annual Revolution, by which setting out from some remarkable Point of the Heavens, as the Equinoctial or Solstitial Points, he is observed after a certain Number of Days, to return again to the same, and so on in continual Succession. Now as in the Case of the diurnal Motion, his regular Appearance and Disappearance, naturally drew after it the Observation of Men of that kind, and directed them to the easy and convenient Distribution of Time into Days: so here, his annual Motion being attended with a Vicissitude of Seasons, which follow one another in Succession, and always return, when the Sun returns to the same Part of his Orbit which produced them before, it would not be long before Men would become sensible of these Alterations, and observing them to be uniform and constant, would by a Curiosity natural to them, be for find-

out if possible the Causes of them. Add to this, that as the fixing of Seed-time and Harvest, with several other important Concerns of Life, depended upon this Discovery, they were likely to be the more diligent in their Researches. Having therefore found that this Change of Seasons was occasion'd by the Sun's apparent Revolution in the Ecliptic, they set themselves to compute the Time in which this Revolution was performed, and having determined it in the best Manner they could, thereby ascertained the due Return of the Seasons. This second Period of the Sun is what we call a Year, and by the nicest Observations of later Astronomers, is found to contain 365 Days, 5 Hours, and 49 Minutes. It cannot be expected however, that in the earlier Ages of the World, when Astronomy was but in its Infancy, this Accuracy of Calculation could be obtained. Men approached gradually to the true Measure of the Year, correcting former Errors by new Observations. Their first Computations, as is natural to suppose, must be deficient. The most ancient Form of the Year we know of, is that which divides it into 360 Days. This is plainly the *Mosaic* Year, and is by some, not without Reason, thought to be as old as the Deluge. For *Moses* in the Description which he gives us of that general Catastrophe, assigns 150 Days to five Months, which is allowing 30 Days to a Month, and 12 Months of 30 Days make exactly 360 Days. Indeed *Herodotus* ascribes this Form of the Year to the *Egyptians*; and many learned Men, moved by his Authority, think that *Moses* describes the Deluge, not by any Years or Months in use so far backwards as the Times which he wrote, but by that Form of the Year which he had learnt in *Egypt*; it being said of him in holy Writ, that he was skilled in all the Learning of the *Egyptians*. But not to dispute about the Antiquity of this Form; so far is certain from the Testimony of *Herodotus*, that it was in use for some Time among the *Egyptians*. An Error however of upwards of five Days, was too considerable to pass long unobserved. Accordingly we are told, that *Hermes Trismegistus* added five Days more to the Account, by which means they approached pretty near to the Truth. On this footing *Thales* is said to have instituted the *Grecian* Year: but that Form did not hold long among the *Greeks*, they on account of their Festivals preferring the Luni-solar Year. This consisted of 12 Synodic Months, of 29 and 30 Days alternately, making in all 354 Days to the Year. But as this fell short of the true solar Course by eleven Days, and would thereby in time shift the Beginning of the Year backwards thro' all the

the Seasons; to provide against this Inconvenience, Rules of Intercalation were contrived, to keep the Motions of the Luminaries as near as possible to an Agreement. These Intercalations I shall have occasion to discourse more fully of hereafter, and would only at present observe; that the *Roman* Year as introduced by *Romulus*, and afterwards reformed by *Numa*, was likewise measured by Lunar Months, with intercalary Days appointed, to keep the Beginning of the Year fixed to the same Seasons. The Care of these Intercalations was committed to the *Pontifex Maximus*, who neglecting his Trust, let things run to the utmost Confusion, insomuch that in the Time of *Julius Caesar*, the Winter Months were fallen back into Autumn, and the Autumn Months into Summer. *Caesar* set about regulating these Disorders, and to restore the Seasons to their proper Months ordered the Year in which he began the Reformation of the Calendar, to consist of 445 Days. This done, by the Assistance of *Sosigenes*, a famous Mathematician of *Alexandria*, he instituted a Solar Year of 365 Days and six Hours. As as the six Hours could not be considered or taken notice of in civil Use, he ordered them to be neglected till they made a Day, which happening every fourth Year, that fourth Year was to consist of 366 Days, and the intercalary Day to be inserted after the Feast of the *Terminalia*, which ended on the 23d of *February*. Now the Day after this being among the *Romans* called the sixth of the Calends of *March*, *Sextus Kalendas Martii*, this in the intercalated Years was ordered to be reckoned twice, whence every fourth Year they had the *Sextus Kalendas*, &c. *bis*, or twice repeated, which was the Occasion of giving this Year the Name of *Bissextile*.

But tho' this was a very happy Constitution of the Year, and what long obtained thro' *Europe*, as coming very near the Truth, yet is it not Astronomically exact. We have seen already that the Sun's annual Revolution, or as Astronomers call it, the Tropical Year, consists according to the nicest and best Observations, of 365 Days, 5 Hours, and 49 Minutes. But the *Julian* Form computes the Year 365 Days, 6 Hours, which is 11 Minutes greater than the Truth. And altho' this in the Consideration of single Years appears to be but of little Moment, yet in the Space of a Century it amounts to almost a whole Day, and in Proportion as Time runs on, the Error becomes more considerable. In the Year 325, at the Time of the *Nicene* Council, the vernal Equinox was found to fall upon the 21st of *March*. But by this Error of eleven Minutes in the *Julian*

Account

Account, which in the Space of 133 Years grows to be a whole Day, it so fell out, that in the Year 1582, when Pope Gregory set about the Reformation of the Calendar, the Equinoxes and Solstices had gone backwards ten entire Days; inasmuch that the vernal Equinox, instead of the 21st, fell upon the eleventh of *March*. To remedy this Disorder, Gregory ordered ten Days to be suppressed, and what would otherwise have been the eleventh of *March*, to be called the 1st, that thereby the Equinox might fall on the same Day as at the Time of the Council of *Nice*. And to prevent the like Variation for the future, he instituted a new Form of Years called the *Gregorian*, in which once in 133 Years, a Day is taken out of the Calendar. That this might be done with the least Confusion possible, he contrived it in the following Manner. From the 1600 Year of the Christian *Æra*, every hundredth Year, which according to the *Julian* Form is always a *Bissextile* or Leap-year, was to become common; but every four hundredth Year was to continue a *Bissextile*, as in the *Julian* Account. By this Computation the Year 1700 was common in the *Gregorian* Stile: so will 1800 and 1900 be, all which are *Bissextile* in the *Julian* Account. But the Year 2000, both in the *Julian* and *Gregorian* Forms, will be *Bissextile*. So that in short, the whole Difference between these two Methods of Computation is this; that from the 1600 Year of our Lord, of every four Years terminating four Centuries, the three first are common, and the fourth *Bissextile*, according to the *Gregorian* Calculation; whereas all four are Leap-years in the *Julian*.

You see therefore that the *Gregorian* Account is an Improvement upon the *Julian*, and carries the Form and Establishment of the Year to as great a Degree of Perfection as it is capable of, the vernal Equinoxes being thereby fixed almost forever to the 20th or 21st of *March*. The *Julian*, or Old Stile as it is called, was used in *England* till September 1752, when the *Gregorian* or New Stile took place, as it does in most other Christian Countries of *Europe*. And this was the Reason of that Difference of eleven Days between our and foreign Computations: for as I said before, Pope Gregory when he set about reforming the Year, ordered ten Days to be suppressed; and as a Consequence of his new Form, another Day was struck out of the Calendar at the End of the 17th Century, this makes in eleven Days, the present Difference between the New and Old Stiles. I have thus given you a short Account of the Year, with all the Variations it has undergone, till its last Reformation under Pope Gregory XIII. where the Accuracy of

of Calculation is carried so far, as to leave no Room for After Improvements. I might now enter into deeper Research upon this Subject, and lay before you such other Constitution of the Year, as have prevailed in different Ages and Nations; but these are Inquiries rather of Amusement than Use. What has been said will, I flatter myself, serve as a sufficient Foundation for what other Particulars of the Science you shall find it necessary to render yourself Master of, in the further Prosecution of your Studies. Heaps of Definitions are burdensome to the Memory, and apt rather to create Disguise than convey any useful and satisfying Knowledge. But when the Principles of a Science are fully and clearly delineated, the more remote Branches lie open to the Mind, and flow in with Ease and Pleasure, in the Course of a Man's Reading and Observation. Were I now to give you a Detail of all the various Forms of Years and Months, used at different Times and in different Countries; the Multiplicity of Particulars would puzzle and confound you, and only serve to crowd one another out of the Mind. But as from what has been advanced in the Reflections offered above, you know the Grounds upon which the several Calculations are built, all the rest will come in course, and be comprehended and retained with Ease, when you apply to the Histories of particular Nations.

P. I am sensible that what you say is just, and flatter myself I sufficiently understand all that is at present necessary to be known with regard to the Measures of Time already described. But I have still one Question to put to you, before you quit this Subject. You told me, I remember, that all the different Measures of Time made use of in Chronology, were no more than certain Systems and Collections of Days, of greater or less Extent, according to the Quantity of the Period to be measured. You have likewise illustrated this Observation, by shewing me in what Manner Days are combined together, so as to form Weeks, Months, and Years. But I am still desirous to know, whether in the Computation of such large Intervals, it has not been found necessary to proceed by some other Combinations of Years. I think I have met with some Instances of this kind in ancient History, and doubtless it is of Moment enough to merit a particular Notice.

G. You do well to put me in mind of a Thing so material in ancient Chronology. It is certain the Eastern Nations had formed several of these Classes of Years, by which they not only computed Time in general, but also the Reigns of their particular Princes. Thus *Berosus* in his History of

Chaldean Kings, computes by *Sari*, *Neri*, and *Sofi*. These Measures of Time, tho' common and well understood in the Age of that Historian, are nevertheless wholly unknown to any farther than that they are certain Collections of Years, whose Number we can only guess at. Some magnify the *Sarus* to three thousand six hundred Years, a Period of Time altogether beyond Belief. Others again with more probability, reduce it to that Number of Days, which amounts to just ten old *Chaldean* Years of three hundred and sixty Days each. But as this Manner of Computation is now altogether laid aside in Chronology, it is of little Moment to puzzle ourselves with Enquiries about it. The Jubilees and Sabbatical Years of the *Jews* are of far greater Importance; not so much for their Use in Calculations, as because of the Customs depending upon them, and the frequent Allusions made to them both in the Historical and Prophetic Books of Scripture. How for Instance could *Daniel's* Prophecy of seventy Weeks be understood, without knowing; that as among the *Jews* every seventh Day was holy, and a Day of Rest, so likewise was every seventh Year a Year of Rest to the Ground, in which they were neither to sow nor reap. This means their Time was divided not only into Weeks of Days, but also into Weeks of Years, which last are those alluded to in the above-mentioned Prophecy. Now seventy Weeks in this latter Language, amounting to 490 Years, give sufficient Time for the Accomplishment of all the great Events predicted, as is shewn at large by the Ecclesiastical Historians. As to the Year of *Jubilee*, there is indeed some dispute among learned Men; many fixing it to the seventh Sabbatical or 49th Year, while others contend that it was the next Year after. The Reason of this Difference is, that if we suppose it to have fallen on the Year after the seventh Sabbatical Year, then there must have been two Sabbatical Years together, (the Year of Jubilee being also Sabbatical) of Consequence the Loss of two succeeding Crops, which seems highly improbable. However it is the real Truth of the Matter, and so circumstantially described in Scripture, that one cannot but wonder to see Men endeavouring to explain away the most obvious and clear Texts, for the Sake of removing Difficulty. This Year was observed with great Solemnity by the *Jews*, and was chiefly remarkable for the considerable Alteration it occasioned in their Properties and Estates; for at this Time, by the express Command of their God, all Slaves were made free, and all Lands that had been mortgaged, reverted to their ancient Owners. But I shall

shall now quit the *Jews*, and proceed to two other Distributions of Years, of yet greater Moment in this Science, as being absolutely necessary to the right understanding of the *Greek* and *Roman* History. I mean the *Olympiads* and *Lustrum*. The first of these was a Method of Computation in use among the *Greeks*, and of great Note in Chronology, as from them the Epocha of the History of that memorable People takes Date. *Varro* too, in his Division of the whole Series of Time into three Periods, begins the third or last, which he calls the *Æra* of true History, from the first *Olympiad*. Now an *Olympiad* was a Space of four Years, at the Expieration of which the *Olympic* Games were celebrated with great Pomp and Solemnity near the City *Olympia* in *Peloponnesus*. They are said by some to have been first instituted by *Hercules*, in Honour of *Jupiter*. But being afterwards discontinued for a Time, they were revived by *Iphitus* the Son of *Praxonides* in the 3938 Year of the *Julian* Period, the 3228 Year of the World, and 776 Years before *Christ*. From this Time they were continued without Interruption, and became the Epocha from which the *Greeks* computed their Years. The first *Olympiad* is mark'd by the Victory of *Clearchus* the *Elean*. These Sports were renewed every fifth Year, and after a Revolution of four Years compleat. They consisted of various Kinds of Exercises, in which such were to enter the Lists, took great Pains before-hand to accomplish themselves. The Conquerors were distinguished by the most particular Honours, and publicly crowned in an Assembly of all *Greece*. Nay, so great was the Esteem which they were held, that at their Return, a Piece of the Wall of the City was pulled down, to give Passage to the Chariot. The Computation by *Olympiads* seems to have ceased after the 364th, which ended with the Year of *Christ* 440; for we hence-forward meet with no more Mention of them in History. The *Lustrum* again is a *Roman* Institution and used by their Writers to signify a Space of five Years. It took its Rise from the Institution of the *Census* by *Servius Tullius*. This politic King, having distinguished the *Citizens* into Classes and Centuries, and rank'd them according to the Valuation of their Estates, commanded them to appear on a Day appointed under Arms, and agreeable to the above-mentioned Distribution, in the *Campus Martius*, which was a large plain Field, lying without the City near the *Arber*. Here by the King's Order was made a solemn Lustration or expiatory Sacrifice in the Name of all the *Peoples*. The Sacrifice consisted of a Sow, a Sheep, and a Bull, which

it took the Name of *Suovetaurilia* : The whole Ceremony was called *Lustrum*, à *luendo*, from *paying*, *expiating*, *clearing*, or perhaps from the Goddess *Lua*, to whom *Servius* is said to have built a Temple. But because of the continual Change of Men's Estates, it was ordered that the *Census* should be renewed every five Years, and it being usually closed by the *Lustrum*, it was hence that the Word came to signify that Term of Years.

P. You have now, according to your Promise, explained all the most noted Computations of Time, whether ancient or modern. Is there any thing farther to be observed on this subject, before you enter upon the Consideration of Epochas?

G. Epochas, as I told you before, are certain fixed Points of Time, from which Men begin their Computations, and to which in all their Calculations they refer. Hence by comparing different Transactions with the Epocha, and tracing their various Intervals and Distances, we can ascertain the Years in which they happened, and assign them their Place and Order in the Succession of Time. But it is evident that all we can regard only the Epocha immediately under Consideration. Where the different Epochas are used, as is frequently the Case in History, we must necessarily have some common Measure by which to compare them together, and discover the Relation they bear to one another. The Creation of the World, the Deluge, the Olympiads, the Building of *Rome*, and the Birth of *Christ*, are all celebrated Æras in History, and often made use of in the Computation of Time. It is apparent however, that in reading the Transactions of different Nations, which may be referred to those or other Æras, we shall not know how to connect them together, or comprehend the coincident Times, unless we first establish some general Period, which may serve as the Standard and common Receptacle of all other Epochas. This done, we have but to reduce the several Æras to it; which throws the whole Train of past Events into one connected Series, and exhibits them in their distinct Order of Succession. Such a Standard as that we are speaking of is the *Julian Period*. As there is nothing more important in Chronology, than to have a distinct Comprehension of this Period, and to see the manner of its Application, I shall, in order to give a clearer View into the Subject in hand, explain first : the Cycles of which it is composed; then shew, how by the artful Combination of these, such a Measure of Time is framed, as presents a happy Distinction in all its Parts, so that they are

in no danger of being confounded or mistaken one for another; and lastly, I shall demonstrate the Use of this Period in regulating the several Epochas and Computations of Chronology.

The Consideration of Cycles makes properly a Part of Ecclesiastical Computations, they being chiefly contrived for determining the New and Full Moons, and regulating the Festivals of the Church depending thereon. In a View of Chronology therefore such as this, designed only for the Uses and Purposes of History, it will not be necessary to consider them any farther than as they go to the Composition of the Julian Period, and consequently make a Part of the Civil Measurement of Time. Cycles in the general are no more than certain Periods or Series of Years, proceeding in an orderly Succession from first to last, when they are supposed to begin again, and so preserve the same Tenour in a constant Train of Revolutions. Thus the continued Series of Sabbatical Years among the *Jews*, is called the Sabbatical Cycle, which thence consisted of seven Years; as a System of fifty Years continually recurring, made their Jubilean Cycle. In the same Manner, if we should suppose the Sun and Moon to set out together from any Point of the Zodiac, and after a certain Succession of Years to meet again in the same Point of the Heavens; as this Event must always happen upon the Revolution of Years; this Number of Years would necessarily form a Cycle, by which to determine for ever the Correspondence of these two Luminaries in the Heavens. And accordingly this is the Intent of the Lunar Cycle, or Cycle of the Moon, of so great Note in Chronology. But in order to trace the Origin and Formation of it with the greater Exactness, we must go back to the ancient Form of the Year in use among the *Jews* and *Greeks*, which tho' properly Lunar, yet as they were obliged also to regard the Solar Motions, hence arose the Necessity of Intercalations, and establishing a Cycle to regulate and adjust these Interpositions. The Year at first in use among the *Jews*, was not settled by Astronomical Rules, but made up of Lunar Months set out by the Phases or Appearances of the Moon. When they saw the New Moon, then they began their Month, which consisted alternately of 29 and 30 Days, for the Reasons given above. None of them had fewer than 29 Days, and therefore they never looked for the New Moon before the Night following the 29th Day; and if they then saw the next Day was the first Day of the following Month. They had any of their Months more than 30 Days; and

fore they never looked for the New Moon after the Night following the 30th Day, but if they saw it not then, concluded its Appearance was obstructed by Clouds; and of 12 of these Lunar Months, their common Year consisted. But as this falls 11 Days short of a Solar Year, every one of these common Years, in respect of the Sun's Course, began 11 Days sooner than the former; which in 33 Years, would carry back the Beginning of the Year thro' all the four Seasons. This Inconvenience they were under a Necessity of preventing for the Sake of their Festivals. The Feast of the Passover was fixed to the Middle of the Month *Nisan*, and ordered to be celebrated by the eating of the Paschal Lamb, and the offering up of the Wave Sheaf, as the first Fruits of their Barley Harvest. The Feast of Pentecost was kept the 50th Day after the 16th of *Nisan*, the Day on which the Wave Sheaf was offered; and celebrated by the offering of the two Wave Loaves, as the first Fruits of their Wheat Harvest. And lastly, the Feast of Tabernacles always began on the 15th of *Tisri*, being fixed to the Time of gathering the Fruits of the Earth. It is evident therefore that the Passover could not be observed, till the Lambs were grown to be eaten, and the Barley to be reaped; nor the Pentecost till the Wheat was ripe, nor the Feast of Tabernacles till the Ingathering of the Vineyard and Oliveyard were over. And therefore these Festivals being fixed to these set Seasons of the Year, it was necessary to adjust the Lunar reckoning to the Sun's Course, and thereby prevent their Months from receding too far from the Seasons. For this Purpose, sometimes in the third Year, and sometimes in the second, they cast in another Month, making the Year then consist of 13 Months; whereby they constantly reduced their Lunar Year, as far as such an Intercalation could affect it, to that of the Sun, and never suffered the one to vary from the other more than a Month. These Intercalations were regulated by the High-Priest and Sanhedrim, and Notice given of what they determined in this Matter over all the Land. But when they were dispersed over all Nations, so as neither to have proper Opportunities of making the requisite Observations, nor of communicating them when made, it was then found necessary to establish fixed and stated Rules of Intercalation, so they might be every where uniform herein. And upon this Occasion it was, that the Cycles and Astronomical Calculations of the *Greeks*, were with some little Variation introduced among them.

You see therefore that the *Jewish Years*, tho' properly and singly considered they were indeed Lunar, yet by these Inter-calations, and the keeping of their Months constantly fixed to the same Seasons, they became in their collective Sum truly Solar. The same Thing happened also among the *Greeks*, and for a like Reason. Their Years were indeed Lunar, as consisting of Months measured by the Motion of the Moon, but at the same time they took care to adjust them to the Solar Reckoning, for the Sake of their Festivals, especially for the Sake of the Olympiads. For being directed by an Oracle to observe all their solemn Sacrifices and Festivals *κατὰ τεῖα, i. e.* according to Three; and this being interpreted to mean Years, Months and Days, and that the Years were to be reckoned according to the Course of the Sun, and the Months and Days according to that of the Moon, they thought themselves obliged hereby to observe all these Solemnities, at the same Seasons of the Year, and on the same Month, and on the same Day of the Month. And therefore Endeavours were made to bring all these to meet together, that is, to bring the same Months, and all the Days of them to fall as near as possible within the Time of the Sun's Course. The Difficulty therefore lay in finding out such Inter-calations as without disturbing the Lunar Revolutions, would by adding additional Months thence arising, keep the regular Months duly fixed to the same Seasons. For as the Lunar Year is only 11 Days short of the Solar; to have added these annually, would have broke in upon the Succession of the Months, and destroyed the whole Scheme of their Year. For with them, in the same Manner as with the *Jews*, the Months always began with a New Moon, and their Years were always made up of these Lunar Months, so as to begin exactly with the last Day of the last Moon, and to end exactly with the first Day of the next Moon. It was necessary therefore for the bringing of all to fall right according to the Directions of the Oracle, that the Inter-calation should be made by Months; and to find out such an Inter-calation of Months, as would at length bring the Solar Year and the Lunar Year to an exact Agreement, so that both should begin from the same Point of Time, was that which was done for this Purpose. For thus only could the Solemnities be always kept to the same Seasons of the Year, as well as the same Months, and the same Days of them, and consequently be made to fall within the Compass of one Lunar Month at most sooner or later, within the same Times of the Year. And therefore in order hereunto Cycles were

invented; and to find out such a Cycle of Years, wherein by the Intercalation or Addition of one or more Months this might be effected, was the great Study and Endeavour of the Astronomers of those Times. The first Attempt that was made for this Purpose was that of the *Dieteris*, a Cycle of two Years, wherein an Intercalation was made of one Month; but in two Years Time, the Excess of the Solar Year above the Lunar being only 22 Days, and a Lunar Month making 29 Days and an half, this Intercalation, instead of bringing the Lunar Year to a Reconciliation with the Solar, overdid it by 7 Days and an half. This Fault being soon perceived, for the mending of it the *Tetraeteris* was introduced, which was a Cycle of 4 Years, wherein it was thought that an Intercalation of one Month would bring all that to rights, which was over-done by the like Intercalation of the *Dieteris*. And this was contrived chiefly with a Respect to the Olympic Games. For they being the chief of their Solemnities, and celebrated once every four Years, Care was taken to bring them every fourth Year as near as possible to the same Time of the Solar Year, in which they had been performed the Olympiad before. Now this Solemnity, according to the original constitution, was always to begin on the first Full Moon after the Summer Solstice; and it was thought that an Intercalation of one Month in four Years would always bring it to this Time. But four Solar Years exceeding four Lunar Years 4 Days, the adding one Lunar Month, or 29 Days and an half, fell short of curing this Defect, upwards of 14 Days. This Fault likewise soon discovering itself, they intercalated alternately, one four Years with one Month, and the next four Years with two Months, which brought it to the *Ostomeris*, or Cycle of eight Years, wherein by intercalating three Months, they thought they brought all to rights, and indeed it came much nearer to it, than any of the former cycles. For by this Intercalation the eight Lunar Years were brought so near to the eight Solar Years, that they differed from them only by an Excess of one Day and 14 Hours. And therefore this Cycle continued much longer in use than any of the rest. But at length the Error, by increasing every Year, grew great enough to be also discovered, which produced the invention of several other Cycles, till at length the *Metonic* Cycle of 19 Years took place, so called from *Meton* an *Athenian*, the Inventor of it. This great Astronomer found by Calculation, that if the Sun and Moon were supposed to set out together from any Point of the Zodiac, after 19 Solar Revolutions, they would meet again in the self-same Point, and

begin a new Period exactly agreeing with the former. These 19 Solar Revolutions he found to contain 235 Lunations which make 19 Lunar Years, and 7 Lunar Months, to be added to them by 7 Intercalations. So that the whole Cycle consisted of 12 Lunar Years of 12 Months each, and seven intercalated Years of thirteen Months, which corresponding to 19 Solar or *Julian* Years, the New and Full Moons after that Space, not only return to the same Days of the *Julian* Year, but nearly to the same Hours of the Day. A Course of Observations therefore determining the Days on which the New and Full Moons happen during one Revolution of this Cycle, will also serve for the next Revolution of the same, and so on in Succession. The chief Use of this Cycle among the *Greeks* being to settle the Times of celebrating their Solemnities, and that of the Olympiads being the chief of them, on the fixing of which the fixing of all the rest depend, it was in the first place applied to this Purpose. As as the Olympic Games were always to be celebrated on the first Full Moon after the Summer Solstice, in order to settle the Time of their Celebration, it was necessary in the first Place to settle the Time of the Summer Solstice. This *Meton* the Year he introduced his Cycle, observed to be on the 28th Day of the *Egyptian* Month *Phamenoth*, which reduced to the *Julian* Year falls on the 27th of *June*. And therefore the *Greeks* having received this Cycle, did from this Time forward celebrate their Olympiads on the first Full Moon after the 28th Day of our *June*; and henceforth also began their Year from the New Moon preceding. The Year in the Beginning of which the Olympic Games were celebrated, was in their Computation of Time, called the first Year of that Olympiad; and the Beginning of the fifth Year after they celebrated the first Olympiad, which made the Time from one Olympiad to another to be just four Years, according to the Measure of the Years then used.

I have thus given you a full and I hope intelligible Account of the *Metonic* Cycle, so famous in ancient Chronology; still known among us under the Name of the Cycle of the Moon or Golden Number. Upon the ceasing of the *Greek* Solemnities, the Use of this Cycle also ceased, and so continued for several Centuries, till at length after the Council of *Nice*, the *Christians* introduced it into their Calendar, made use of it in settling *Easter*, and the other movable Feasts. For by a Decree of that Council, *Easter-day* was fixed to the Sunday after the first Full Moon that followed after the vernal Equinox: Thus it became necessary in the *Christian* Church as well as among the *Greeks*, to calculate

the New and Full Moons in the Heavens, and adjust them to the Solar Course. And as a better Cycle for this Purpose than the 19 Years Cycle was not to be found, because none other can bring the Course of the Sun and Moon to a nearer Agreement, the *Christian* Church accordingly pitched upon it, as the best Rule they could follow for the fixing of their *Easter*. And so great a Value did they set upon it by reason of its great Usefulness in Ecclesiastical Computations, that the Numbers of it were written in the ancient Calendars in golden Letters; from whence in our present Almanacks, that Number of this Cycle, which accords with the Year for which the Almanack is made, is called the Golden Number. Now the Golden Number for any Year whatsoever of the *Christian* Æra, may be easily found by the following plain Rule. The first Year of *Christ* according to the Computation in Old Stile, fell in with the 2d Year of the Lunar Cycle, and therefore if to the given Year of the *Christian* Æra you add one, and divide the Sum by 19, the Quotient shews the Number of Revolutions of the Cycle from the Beginning of the *Christian* Æra, and the Remainder after Division is the Golden Number required; but if nothing remains, the Golden Number is 19. Suppose for Example the Golden Number of the Year 1746 were required: Then 1746 added to 1 makes 1747, and that divided by 19, gives 91 for the Quotient, with a Remainder of 18. And therefore 18 is the Golden Number for that Year; and 91 the Quotient expresses the Number of Revolutions of this Cycle from the Beginning of the Year preceding the Birth of *Christ*.

P. But does this Cycle of 19 Years bring the Solar and Lunar Revolutions to so exact an Agreement, as to be always an invariable Rule in this Case?

G. Altho' the *Metonic* Cycle comes indeed very near the Truth, so as to shew the Lunations for the Space of three Centuries without the Error of a single Day; yet the Difference continually increasing, grows in Time to be considerable. For 19 Lunar Years, and 7 intercalated Months, of which this Cycle consists, falling short of 19 *Julian* Years almost an Hour and an half, hence it hath followed, that in every one of the Years of this Lunar Cycle, the New Moons and Full Moons have happened just so much sooner each Month, than in the same Years of the Cycle immediately preceding. And hereby it hath come to pass, that after the elapsing of many Rounds of this Cycle, as have revolved from the Times of the *Nicene* Council to the Year 1746, the New Moons and Full Moons in the Heavens, have anticipated the New and

and Full Moons in the Calendar of the Common Prayer Book, four Days and an half; because the New Moons and Full Moons are there stated, not according to the precise Times, but according to the Times of that Council. These last are called Ecclesiastical New Moons, to distinguish them from the true ones in the Heavens; and the general Table or Rule for finding *Easter* for ever may still be applied, if we make the proper Allowance above described. That is, in calculating the New Moons we must reckon four Days and an half before the Time assigned by the Calendar; which amounts to the same, call the Day of the New Moon as you find it by the Calendar, the fifth Day of the Moon's Age. In the *Gregorian* Reformation of the Calendar, the Golden Number is thrown out, and the Epact introduced in the Place of it. But as it is not my Intention here to meddle with Ecclesiastical Computations any farther than is necessary to give a clear Idea of the Cycles that constitute the *Julian* Period, I shall here conclude my Observations upon the Lunar Cycle, which I have endeavoured to explain in the most full and distinct Manner, not only because of its great Note in ancient Computation, but also for the distinguished Place it still retains in our Civil Calendar.

P. What other Cycles besides this of the Moon, are made use of in the Composition of the *Julian* Period?

G. The *Julian* Period, besides the Lunar Cycle, takes also two others: That of the Sun as it is commonly called, and the Cycle of Indiction. The Solar Cycle is so called, not from expressing any Number or Series of Solar Revolutions, but because by its Help we know the Dominical Letter, or the Character of *Sunday*. But to enable you the better to comprehend this, I must observe, that as we divide Time into Weeks, and describe the Day of the Week by seven several Names; so are those Days distinguished in the Calendar by seven Letters set in alphabetical Order before them, and repeated to them in a constant Round through the whole Year. These Letters are the first seven of the Alphabet, A, B, C, D, E, F, G; and the Custom is to assign the Letter A to the first Day of the Year; which if it happens to be a *Sunday*, then A is the Letter for *Sunday*, the Dominical Letter; and the rest are applied in Order to the other Days of the Week. Now as the Number of Days in a Week are seven, and the Number of Letters applied to them also seven, it is evident, that whatever Letter is assigned to the first *Sunday* of the Year, will stand for *Sunday* all the Year round, the Revolution of Days and Letters being

this Respect the same, and perfectly coinciding. It is manifest likewise, that if the Year was made up of an exact Number of Weeks, the Dominical Letter would continue constantly and invariably the same, because the first Day of the Year would always fall upon the same Day of the Week, and of Consequence create no Interruption or Disturbance in the Order and Succession of Letters. But as this is not the Case, the odd Day or Days must unavoidably break in upon the Series, and to take Account of these Alterations, is the Design of the Solar Cycle. As the common *Julian* Year consists of 52 Weeks and one Day; if the first Day of the Year falls upon a *Sunday* making A the Dominical Letter, then will the last Day of the Year also fall upon a *Sunday*, and the first Day of the next succeeding Year will be *Monday*. But as the Letter A is always appropriated to the first Day of the Year, it now of course becomes the Characteristick of *Monday*, and the Letter that in due Order of Succession falls to *Sunday*, is G, which therefore becomes the Dominical Letter of the Year. A like Train of Things will also shift the Dominical Letter of the ensuing Year back by one Letter, and throw it upon F. And this Revolution, were it allowed to run on without Interruption, would be determined in seven Years.

But it so happens in the *Julian* Computation, that every 4th Year is a Leap-Year, consisting of 366 Days, which make 52 Weeks and 2 Days, and in this Case the Dominical Letter will be shifted back by two Letters, and fall the following Year upon the next Letter save one in a retrograde Order. Thus if the Dominical Letter at the Beginning of a Leap-Year be A, it will not the following Year fall upon G as in the first Case, but by a double Retrogression, because of the two odd Days, it is shifted back to F. And it is farther to be observed of these Leap-Years, that the same Dominical Letter is not as in common Years, continued to the End of the Year, as might have been done, and the two odd Days offered then to effect the double Change; but it has been judged more convenient to change the Dominical Letter in the Month of *February*, when the intercalary Day is inserted. Whatever therefore is the *Sunday* Letter at the Beginning of a Leap-Year, so continues till towards the End of *February*; and then, by reason of the Intercalation, the 23d and 24th Days are denoted by the same Letter, in which Case it is evident that the Dominical Letter must for the Remainder of the Year go one Place back. If therefore the Dominical Letter in the Beginning of the Year be A, after the 24th of *February*

February it will be G, and the Year following it is thrown upon F, as we have already said.

You see therefore that there is a twofold Change happen to the Dominical Letter, according to the Nature of the Year in which it takes place. Every common Year shifts it back by one Letter, and in every Fourth or Leap-Year there is a double Retrogression. All these Variations are compleated in 28 Years, after which the Dominical Letters return as before, and exhibit the same Series in a perpetual Train of Revolutions. If therefore a Table is made, representing the Dominical Letters for every Year in Order of this Cycle, it will also serve for all the succeeding Revolutions of the same. For what is the Dominical Letter for any one Year of the Cycle, is also the Dominical Letter of the same Year of the next Round thereof, and so on for ever. Hence it is easy with the Help of such a Table, to find the Dominical Letter for any Year, if you once know to what Year of the Solar Cycle, the given Year corresponds. Now to find the Year of the Solar Cycle answering to the given Year, proceed in the following Manner. The Year of our Lord's Nativity fell in with the tenth Year of the Solar Cycle, and therefore if to the given Year of the *Christian Æra*, you add 9, and divide the Sum by 28, the Quotient expresses the Number of Revolutions of the Cycle from the 9th Year before Christ, and the Remainder gives the Year of the Solar Cycle; but if nothing remains, then does the given Year answer to the 28th or last of this Cycle. As the Operation here is of the same Nature with that for finding the Golden Number, I hold it needless to illustrate it by a particular Example, and therefore shall here conclude my Remarks upon this Cycle, not doing, but from what has been said, you will be sufficiently enabled to comprehend it in all its Varieties and Changes.

It now only remains that I explain to you the Cycle of Indiction, which is a System of 15 *Julian* Years continually recurring, about whose Original Chronologers and Historians are greatly divided. The most general Opinion supposes that it has been instituted for the Sake of certain Tributes or Taxes, the Time of whose Payment was thereby made known to the *Roman* Subjects. What these Taxes were, on what Occasion they began, and why they were confined to a Cycle of 15 Years, is still Matter of Dispute among the Learned. We only know that they were in use after the Time of *Constantine the Great*, and that *Justinian* the Emperor commanded them to be inserted in all publick Instruments. The same Taxes and Tributes that first gave Occasion to the

editions; have long since ceased, yet they still continue to have a distinguished Place in the Calendar, because the Popes make use of them in their Bulls. For ever since *Charlemaign* invested the See of *Rome* with sovereign Power, the Pontiffs, who before made use of the Years of the Emperors, have chosen to date their Acts by the Year of the Indiction. At the Time of the Reformation of the Calendar, the Year 1582 was reckoned the tenth Year of the Indiction, whence by numbering back you will easily find, that the first Year of this Cycle is connected with the 3d before *Christ*, so that by adding 3 to the given Year of *Christ's* Nativity, and dividing the Sum by 15, you will find the Year of the Indiction in the same Manner as you did before that of the Lunar and Solar Cycles. I have only one Observation more to make before I quit this Doctrine of Cycles, and it is this: That in the Language of Chronologers, the general Name of any Cycle is not only applied to the entire System of Years of which the Cycle consists, but also to every Year of the said System. Thus the 14th Year, for Instance, of the Solar Period, is denominated indifferently either the 14th Year of the Solar Cycle, or the 14th Solar Cycle. In the like Manner in the Lunar Revolutions; any Year, as the 5th, is called the 5th Year of the Lunar Cycle; or the 5th Lunar Cycle; and so of the Indiction. This Remark was necessary here, in order to prevent any Confusion or Perplexity that might afterwards arise, from the promiscuous Use of these Terms in the Sequel of this Discourse.

P. I think I now pretty well understand the Nature and Extent of these Cycles; and therefore should be glad to be informed how they are applied, in the Composition of that general Standard of Epochas, which you some time ago made mention of.

G. That is what I am now to go upon; and in Order to proceed with the greater Clearness, in a Matter of such Necessity and Importance, I must begin with observing, that in the Language of Chronologers, as a Round or Revolution of Years makes what they call a Cycle, so a Round or Revolution of Cycles makes what they call a Period. And as there are various and manifold Compositions of Cycles in this Science, so are there of course various and manifold Periods. I shall here confine myself wholly to the Consideration of the *Julian* Period, it being the most important in all Chronology, and what, if well understood, will render every other Part of this Science easy and familiar to you. This Period,

as I have before hinted, is compounded of the three Cycles already explained; but to enable you the better to understand the Origin, Frame, and Usefulness of it, take the following Observations.

If we suppose the three Cycles of the Sun, Moon, and Indiction to begin together, in such manner, that the first Year of the Solar Cycle, be also the first Year of the Lunar Cycle and the first of the Indiction; then as the Cycle of Indiction terminates in 15 Years, and must begin a-new, it is evident that the 16th Year of this Series, will be the 16th Year of the Solar and Lunar Cycles, and the first Year of the second Indiction. Again, as the Lunar Cycle revolves into itself after 19 Years, if you advance to the 20th Year of the Series you will have 20 for the Character of the Solar Cycle, 1 for that of the Lunar, and 5 for the Indiction. Proceeding in this Manner, you will find every Year to exhibit different Cycles, and if you continue the Progression till such Time the Cycles return again in the same Order as when you first set out, that is, till the first Year of these three several Cycles coincide and fall together, you will find that this cannot happen till after an Interval of 7980 Years; for then and no sooner will the same Order of Cycles return, and begin a second Period of the like Kind with the former.

This System of Years, comprehending all the possible Changes of these Cycles, may also more readily be found by multiplying the three Cycles continually into one another *viz.* 28, 19, and 15: For the Product thence arising must necessarily be the same with the aforesaid Period, as is well known to all who are acquainted with the Powers and Combinations of Numbers. What is particularly happy in the Constitution of this Period, and arises evidently from the Manner of generating it above described, is, that all the Years of the Period are distinguished by their peculiar Cycles; insomuch that no one Year of the whole Period has the same Cycles with any other Year thereof. For we have seen that the same Order of Cycles does not return till the Period is elapsed, and a new one of the same Kind begins. By this Means the Years of this Period are accurately distinguished, so that if the Cycles are duly marked, it is impossible to mistake one for another. This *Joseph Scaliger* observing, and holding such a Measure of Time might be, if applied to the Purposes of Chronology, thought of adapting the Years of the *Julian* Form, making them begin from the first Day of *January*, and thence gave it the Name of the *Julian Period*. The Cycles of which it was composed, were also taken

According to the Manner and Computation in use among the
 Christians; and as by their joint Consent, the first Year of the
 Christian Æra had 10 for the Character of the Solar Cycle, 2
 for that of the Lunar, and 4 for the Indiction, which three
 Cycles correspond with no other Year of the Julian Period
 but the 4714th, he connected this very Year with the first of
 the vulgar Christian Æra, and thereby laid a Foundation for
 applying the whole Series of Time both before and after this
 great Event, to the other Years of his celebrated Period.

Having thus explained the Nature, Origin and Properties
 of this universal Measure of Time, I shall now proceed to
 show how we are to apply it for the universal Purposes of
 Chronology. And in the first place let me observe, that it
 furnishes a general and easy Rule for the finding the Year of any
 of the three Cycles. For as the first Year of the Period is
 also the first Year of every Cycle in it, by dividing any Year
 thereof by the Numbers composing the Cycles, viz. 28, 19,
 and 15, the respective Quotients will shew the Number of the
 Cycles elapsed from the Beginning, and the Remainders will
 shew the Years of the several Cycles, corresponding to the sup-
 posed Year of the Period. Thus if it was required to find
 the Characters of the three Cycles for the 6467th Year of
 the Period, which answers to the present Year of our Lord 1754.
 Divide 6467, the given Year of the Julian Period, by 28 the
 Number of the Sun, and the Quotient gives the Number of
 Rounds of the Solar Cycle that have elapsed from the Begin-
 ning of the Period, and the Remainder is the present Year of
 the said Cycle. In like Manner if you divide by 19, the
 Quotient will express the Rounds of the Lunar Cycle, and
 the Remainder will be the Golden Number. The same Me-
 thod of proceeding, if you divide by 15, will serve for the In-
 diction. This Rule you see is easy, and saves you the Trouble
 of retaining particular Numbers in your Mind, as in those
 already given. It is also universal, and will serve for the
 Years before *Christ* as well as after, when once you know
 how to refer them to the Julian Period, as will be afterwards
 shewn. Nor is this to be looked upon as an inconsiderable
 Advantage, because by thus knowing how to find at any
 time the Years of the Cycles, you can by the Help of the
 Calendar, and the other usual Tables, find the Dominical
 Letter, the New and Full Moons, with all the other Ecclesi-
 astical Calculations depending thereon.

I now proceed to what is my chief Design in this Ex-
 position of the Julian Period, viz. the connecting it with
 the

the several Epochas of History, that thereby we may be enabled to compare them together, and view the whole Current of Time in a regular, successive Course. We have already seen that the first Year of the Christian *Æra* coincides with the 4714th of this Period, and that therefore 4713 Years of it were elapsed when the Epocha of *Christ's* Nativity began. If therefore to any Year of our Lord's Nativity, we add 4713, that will be the Year of the *Julian* Period, answering to the given Year of the Christian *Æra*. Now as the Year of our Lord's Nativity is universally known and in common Use, nothing can be easier than this Connection; and since it is usual among Christians to refer other Epochas to this, the Manner of reducing them to a universal Period is equally obvious. I would know for instance in what Year of the *Julian* Period the Epocha of *Hegira* begins. This is a celebrated *Æra* in use among *Mahometans* and *Arabs*, which took its rise on Occasion of *Mahomed's* Flight from *Mecca*. The *Turks* make use of it in all their Computations of Time, and to give it the great Weight, have affixed to the Word *Hegira* a peculiar Signification, making it imply an Act of Religion, whereby a Man forsakes his Country, and gives Way to the Violence of Persecutors, and Enemies of the Truth. Now the first Year of the *Hegira* coincides with the 622d of our Lord. Add to 4713, and you have 5335, the Year of the *Julian* Period in which the Epocha of the *Hegira* begins. In like manner if I would know in what Year of the *Julian* Period the *Norman* Conquest happened, this being an Epocha of great Note in *England*, to 1066 the Year of *Christ* answering to the said Conquest, I add 4713, and the Sum 5779 gives the Year required.

Thus you see that the reducing of the Years and Epochas after *Christ's* Nativity to the *Julian* Period, is extremely easy. Those which precede it cost a little more Time, and require great Accuracy of Calculation; it being necessary to ascertain the Year before *Christ's* Birth in which they began, which often must be deduced from a long Train of Conjectures. However, the great Advantages of this Connection when once made, abundantly atones for the Trouble of it as it proves ever after a sure and infallible Guide in all Matters. Besides, the Calculations are already made to our Hands in Books writ on purpose, so that we have only to apply to them. Knowing therefore the Year before *Christ* in which any Epocha begins, if you subtract that from 4

The Remainder will be the Year of the *Julian* Period, corresponding with the first of the said Epocha. And having once connected the Beginning of the Epocha, it will be easy to connect its subsequent Years, as there is nothing more required to it but a bare Addition of these Years. To illustrate this Matter by an Example. The Olympiads began in the 776th Year before *Christ*, which subtracted from 4714, leaves 3938 for the Year of the *Julian* Period. Again, *Rome*, according to the Chronology of Archbishop *Usher*, who founds his Computations upon the Authority of *Fabius Pictor*, was built in the 748th Year before the Nativity of our Lord. Now 748 taken from 4714 as before, leaves 3966, the Year of the *Julian* Period corresponding to that of the Foundation of *Rome*. In the same Manner may any other Epocha of former Ages be connected with this universal Standard of Computation; and the great Advantage of such a Reduction is this, that we can thereby compare the several Epochas together, and determine coincident Times, and the coeval Transactions of different Nations, which, as I said before, is bringing the whole Train of past Events into one connected Series, and exhibiting them to the Mind in a distinct Order of Succession. For knowing by the foregoing Calculation, that the Olympiads began in the 3938th Year of the *Julian* Period, and that *Rome* was founded in the 3966th Year of the same, I see that in the regular Course of Time, there is a Difference of about 28 Years between these two Epochas. When therefore I read in the History of *Greece*, that during the 112th and 113th Olympiads, *Alexander* was pushing his Conquests in *Asia*, and carrying his Victories even into the Heart of *India*; and learn likewise from the *Roman* Historians, that about the Year of the City 420, &c. *Papirius Cursor* was subduing the *Sainnites*, and laying the Foundations of the *Roman* Greatness: observing the Times here nearly to coincide, and fall within about the same Years of the *Julian* Period; I thence gather, that at the very Time *Alexander* was establishing the *Macedonian* Greatness in the *East*, an Empire was rising in the *West*, reserved by Providence to crush the Tyranny he was forcing upon Nations, at the Expence of so much Blood and Treasure.

But besides the comparing of Epochas, and determining the coincident Times of History; it is by the *Julian* Period alone, that different Chronologers, who proceed upon different Computations, can understand one another. *Scaliger* supposes the World to have been created in the 3950th Year before *Christ*, and all his Calculations proceed upon this Hypothesis,

pothefis, in which he is followed by most of the German Writers. Archbishop *Usher* on the other Hand, whose Authority is of great Weight, throws the Year of the Creation back to the 4004th before the Christian Æra; and other Chronologers proceed upon other Suppositions. If therefore they computed only by the Years from the Creation, we could never understand their Calculations, nor the Reason of the Differences between them, till we first knew how many Years every Author reckoned from the Creation to the Birth of *Christ*; which multiple Inquisition would often be attended with much Trouble and Uncertainty. But by annexing to the Years of the Creation, the corresponding Years of the *Julian* Period, all these Difficulties are removed, and the different Hypotheses upon which Chronologers proceed, lie in the most obvious Manner before us. Thus finding that *Usher* refers the Creation of the World to the 710th Year of the *Julian* Period, and *Scaliger* to the 764th, I see at once what different Suppositions they go upon, and in reading their Works, can guide my Judgment accordingly.

I have only one Observation more to make upon the Advantages arising from the Use of this Period, and it is this, that as with respect to past Transactions, it is thus a common Standard for comparing them together, and adjusting the different Suppositions about them; so in regard to those that are to come, it may be made an infallible Criterion, to determine without a Possibility of Error the Years in which they happen. This will evidently be the Case, if upon every remarkable Occurrence likely to make a Noise in future Ages, Chronologers take care to note the Character of the Cycles answering to the Year in which it falls out. hereby it will be fixed to one determinate Year of the Period, in such Manner, that no other Year in the whole Period possibly belong to it. Nor is this to be esteemed a Matter of slight Consideration; inasmuch as the Want of such a Method of ascertaining of Time, has left us uncertain as to the true Year in which the City of *Constantinople* was taken by the *Turks*. One should think indeed, that so important a Revolution would have made too great a Noise in the World, to suffer any the least Circumstance relating to it to pass unobserved; and yet we find, that while some place it in the Year of our Lord 1452, others strenuously contend, it happened not till the Year after. Now had the *Julian* Period been known in those Days, Chronologers, by recording the Characters of the Cycles, would have so truly determined the Year, that no Dispute of this Kind could have arisen.

For the Characters being given, the Year answering to these Characters may easily be found by the following Rule. Multiply the Character or Year of the Solar Cycle into 4845, that of the Lunar into 4200, and the Year of the Indiction into 6916. Add all these Products into one Sum, which divided by 7980; the Number of the *Julian* Period, and the Remainder, neglecting the Quotient, will be the Year you seek for. I know for Instance, that the Year in which our Lord was born; was the 10th of the Solar Cycle, the 2d of the Lunar, and the 4th of the Indiction, and would thence find the Year of the *Julian* Period answering thereto. In order to this, according to the foregoing Instructions, I multiply the Character of the Solar Cycle, into 4845, and the Product thence arising is 48450. Again, I multiply 2 the Lunar Cycle into 4200, and find the Product to be 8400. Lastly, multiply 4 the Year of the Indiction into 6916, and obtain 27664 for the Product. All these Products added together make 84514; and this Sum divided by 7980, gives 10 for the Quotient, with the Remainder of 4714. The Quotient, as I said before, is not considered in the present Question; but the Remainder expresses the Year of the *Julian* Period required: and that 4714 is the Year thereof answering to the Year of *Christ's* Nativity, we have seen above. For a second Example; the present Year 1754 has 27 for the Character of the Solar Cycle, 7 for that of the Lunar, and 2 for the Indiction; to find thence the Year of the *Julian* Period. First 27, the Solar Cycle, multiplied into 4845, gives 124815. Again, 7 the Lunar Cycle, multiplied into 4200, gives 29400. Lastly, by multiplying 2, the Year of the Indiction, into 6916, we have 13832. Add all these Products into one Sum, and they make 174047. Divide this by 7980. After the Division is finished, we have 6467 for a Remainder, which is the Year of the *Julian* Period answering to the present Year of the Christian *Æra*, as may be readily demonstrated, by adding 4713 to 1754, the current Year of our Lord, according to the Directions given for that Purpose in the former Paragraph.

What I have said will, I believe, serve to give you a sufficient Knowledge of this celebrated Period, at least as far as common Use requires. The Numbers into which in the foregoing Question you multiply the Cycles, are founded upon Calculations too subtle and refined for you, as yet, to be able to trace them. But these and other Mysteries of the Science will unfold themselves gradually, in Proportion as you advance in a Course of Study. There is one Thing

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however worth while to attend to, that this Period which is traced to its Beginning, runs several hundred Years beyond the Creation. *Scaliger* when he first invented it, might easily have accommodated its Years to the Years of the World. He had only to apply its first Year to the Year of the Creation, and then computing the Cycles downward, shew what Years of these Cycles correspond to the Year when he introduced it. But such a Method would have had this Inconvenience attending it, that the Cycles of his Period, would not have been the same with the Cycles then in use. He therefore thought it better to take the Cycles as he then found them settled in the Calendar of the *Latin Church*, and tracing them backward thro' their several Combinations, to find the Year in which they all began together, there fixed the Beginning of his Computation, which was by this means carried up several hundred Years beyond the Creation of the World. Now this Method is not only best suited to Practice and common Use, as the Cycles of the Period are the same with those of the Calendar, but it has also this Advantage, that thereby we can with greater Ease adjust the different Opinions of Chronologers. For almost all of them proceed upon different Systems, and varying in their Account of the Years between the Creation and the Birth of *Christ*; it happens that most of these Computations, especially such as are in use among the Western Christians, fall within the Years of the *Julian Period*; so that by reducing them to this, we have (as was before shewn) an easy Way of comparing them together, and adjusting them one to another.

P. I suppose, now that you have explained the *Julian Period*, and conducted me thro' all the several Measures of Time, you will next, according to the Plan laid down at your first setting out, shew how this Chronological Knowledge may be most usefully applied to the Purposes of History.

G. It is indeed necessary that you should have some general Knowledge of the Succession of Ages, and the most remarkable Transactions that have happened in the World, and these, if laid before you in a just and orderly Manner, will serve to conduct you thro' all the Labyrinths of History. You may remember I told you, that Chronology was first divided into two Branches; one comprehending the several Divisions and Periods by which Time is measured, and the other treating of the various Epochas to which different Nations refer in their Computations. It is the second of these which now falls under our Consideration; and as I have already explained that general Measure of Time, to which as a

And all other *Æras* may be referred, I shall take care in tracing out the particular Epochas, to annex the Years of the *Julian* Period, in order to give you a distinct View of the Succession of Time, and enable you to compare this general Draught with such other Computations as may afterwards fall in your way. If we consider Time as running forward in a continued Train of several thousand Years from the Creation of the World to the Birth of *Christ*, and were to make an Account of the History of Mankind during that long Interval; it is evident that our narrow Minds are by no means able to comprehend distinctly the Transactions of so many Ages, or view them in a due Order of Succession, unless we begin by dividing this large Period into several lesser Spaces and Intervals. For the Occurrences that happen within each of these will be then more easily retained, and may afterwards united by the Mind into one general Plan. Each a Division as that I am speaking of, does the Consideration of Epochas afford. For they being certain fixed Points of Time, distinguished by some memorable Event, the Mind considers them as convenient Resting-places, from whence to take a View of whatever has fallen out remarkable before or since. Now the Epochas of ancient History being all removed from one another by a greater or lesser Term of Years, the several intervening Periods may be very naturally considered so many Subdivisions of the general Course of Time. It should therefore be the first Care of one who applies to the Study of History, to get a distinct Notion of these Intervals, that is, of the Spaces of Time between Epochas and Epochas, and at the same Time to acquaint himself with the most remarkable Transactions that have happened during every Period in Order. For thus he presents the Mind at once with a general Plan of the whole Body of ancient History, and distinguishing past Events in a regular Series, by this means avoids Complexity and Confusion.

I understand you. As in studying the Geography of a Nation or Kingdom, we first get acquainted with its general Regions, and then fixing upon some remarkable Cities in each of these, dispose of the other Towns round them, every one according to its Distance, that the Mind by progressing thus from Province to Province, make take a progressive View of the whole Country, and comprehend it in all its Parts: such must be the Method of History. We must divide it into certain Parts and Intervals, each beginning with a memorable Occurrence; and then getting acquainted with the most remarkable Transactions of every Period, dis-

pose of the other Events before or after them, according they fall out in the Train of the History.

G. It is so; and in order to avoid Confusion, it is necessary at first to confine ourselves to a moderate Number of Divisions, which when well digested, may be afterwards subdivided into what lesser Periods we please. As it is my Design to lay before you a short View of ancient History from the Creation of the World to the Birth of *Christ*, and to proceed in it according to the Plan laid down above, I shall divide that whole Interval into ten Parts. The first takes in the Duration of the old World, or from the Creation to the Deluge, which includes one thousand six hundred and fifty Years. The second reaches from the Deluge to the Vocation of *Abraham*, and takes in four hundred and twenty-six Years. The third from the Vocation of *Abraham* to the Departure of the Children of *Israel* out of *Egypt*, comprehends three hundred and thirty Years. The fourth from the Departure out of *Egypt* to the Destruction of *Troy*, includes three hundred and eight Years. The fifth from the Destruction of *Troy* to the laying the Foundations of the Temple under *Solomon*, takes in an hundred and seventy-two Years. The sixth from the Foundations of the Temple to the Building of *Rome*, includes two hundred and fifty-eight Years. The seventh from the Building of *Rome* to *Cyrus*, comprehends two hundred and eight Years. The eighth from *Cyrus* to the Overthrow of the *Persian* Empire by *Alexander the Great*, contains two hundred and six Years. The ninth from the Fall of the *Persian* Empire to the Defeat of *Perseus*, when *Rome* became the Mistress of the World, takes in an hundred and sixty-two Years. The tenth and last, from the Defeat of *Perseus* to the beginning of the Christian *Æra*, includes about an hundred and sixty-eight Years. You see that each of these Divisions begins with some celebrated Epocha. I shall go through one after another, and not only give an Abstract of the History of each, but also as I proceed, take notice of such *Æras* as have been of principal Note in ancient Times. I will give you an exact View of the Succession of Ages, and custom you to range Events according to the regular Train of their Years, and present you with what one may call a general Map of ancient History. After this you may apply any particular Part of it with Advantage. The great Embrace will lie open before you. Facts may be traced in all their Consequences; and the whole Chain of human Affairs, its various Connections and Dependencies, be pursued with Ease and Pleasure.

P. Begin therefore, for the Prospect is so fair and inviting, that you are not to wonder if I discover some Impatience to be farther engaged in so agreeable a Scene.

G. The first Epocha opens with a Display of Almighty Power. God creates the World out of nothing, and pours upon it a Profusion of Ornaments, that it may be an agreeable Habitation for Man, who stands in the first Rank of Beings here below. This great Event is placed by Archbishop *Usher*, whose Chronology we chuse to follow, in the 710th Year of the *Julian* Period, and the 4004th before *Christ*. Here *Moses* the great Lawgiver of the *Jews* begins his History, and presents us with the original Pair in a State of Innocence and Perfection, adorned with the Image of their Maker, and exercising Dominion over the Creatures. This is the Period so much celebrated by the Poets under the Name of the Golden Age. But alas! it was of short Continuance. *Eve* seduced, and *Adam* joining in the Offence, experience a fatal Reverse of Fortune, and are forced to quit the delightful Abode of Paradise.

*Years of the
World.*

130.

The Earth begins to be peopled, and the Corruption of human Nature discovers itself. *Abel* is murdered by his Brother *Cain*, but Punishment follows close upon the Offence. We see the Criminal suffering under the Reproaches of his own Conscience, and retiring from the Commerce of Men, whose Hatred he had justly incurred. By him the first City is built, and among his Posterity we meet with the first Beginnings of Tyranny. Here we see at the same time the Tyranny of the human Passions, and the prodigious Malignity of the Heart of Man. The Posterity of *Seth* withstand the general Torrent, and continue faithful to God.

987.

Noah is miraculously taken up into Heaven as a Reward for his upright walking with his Maker. The Posterity of *Seth* intermarrying with the Descendants of *Cain*, or in the Language of Scripture, the Sons of God mingling in unto the Daughters of Men, an universal Corruption ensued. God, no longer able to bear with the Wickedness of

1536.

Man, resolves upon their Destruction, and declares known his Purpose by the Mouth of his servant *Noah*; but they continuing hardened in their Iniquities, the Earth is covered with a Deluge of Water, and all Mankind cut off, *Noah* and his Family excepted. This happened in the 1656th Year of the *Julian* Period, and the 2366th of the *Julian* Period. It is worth observing, that as the Deluge was uni-

1656.

versal,

versal, so the Tradition of it has obtained amongst all Nations. Nothing is more celebrated in the Writings of the Poets, nor can any Event of equal Antiquity boast of so many concurring Testimonies to support it. Not that sacred History derives any additional Strength from such foreign Recommendations; but the Mind is pleased to see Truths in which it takes a real Interest, confirmed by the Annals of Nations who had not any such Motives to engage their Belief of them.

P. Here, as I remember, ends your first Period of ancient History. And indeed the Deluge very naturally offers a new Epocha. The re-peopling of Nations after so general a Destruction looks like a second World rising out of the Ruins of the former. Proceed therefore, and give me some Account of the Affairs of this new People.

*Tears of the
World.*

*2. Epocha.
The Deluge.*

1656.

G. To the Times following after the Deluge we must refer some considerable Changes in the ordinary Course of Nature. So universal a Shock doubtless caused great Alterations in the Atmosphere, which now took a Form not so friendly to the Frame and Texture of the human Body. Hence the Abridgment of the Life of Man, and that formidable Train of Diseases which have ever since made such Havock in the World. The Memory of the three Sons of Noah, the first Founders of Nations, has, we find, been preserved among the several People descended from them. *Japhet* who peopled the greatest Part of the West, continued long famous under the celebrated Name of *Japhetis*. He was revered as a God by the *Egyptians* under the Title of *Jupiter Hammon*. And the Memory of *Sem* has ever been

1757.

held in Honour among the *Hebrews* his Descendants. The first considerable Dispersion of Mankind was occasioned by the Confusion of Languages, sent among them by God, upon their engaging in a vain Attempt of building a Tower, whose Top might reach to Heaven. As the Earth, after the Deluge, was overgrown with Woods, which became the Haunts of wild Beasts, the great Heroism of those Times consisted in clearing Ground, and extirpating these Savage Monsters, that Mankind under continual Alarms, and hindered them from enlarging their Habitations. *Nimrod* acquiring great reputation in this Way, is thence called by *Moses* a mighty Hunter before the Lord. As his Enterprizes of this kind soon made him considerable, and naturally tended to his Ambition in the Heart of Man, we find him aiming at Dominion over his Fellow-creatures, and establishing

his Authority upon Conquest. Such was the first Beginning of Kingdoms. *Nimrod* founded his at *Babylon*, where the vain Attempt to build the famous Tower had been made. Much about the same Time the Foundations of *Nineveh* were laid, and several other ancient Kingdoms established. They were but of small Extent in their first Beginning, as is easy to suppose. In *Egypt* alone we meet with four Dynasties or Principalities; *Thebes*, *Thin*, *Memphis*, and *Tanis*. To this Age also we may refer the Origin of the *Egyptian* Laws and Policy. Already they began to distinguish themselves by their Astronomical Knowledge, which was also cultivated with no less Ardour among the *Chaldeans*; for so far back did their Observations of the heavenly Bodies reach, according to the Accounts sent from *Babylon* to *Aristotle* by *Calisthenes* the Philosopher. You will readily suppose that if the speculative Sciences began by this Time to be cultivated, those practical Arts that tend to the Ease and Accommodations of human Life would not be neglected. *Noah* had doubtless preserved all the Inventions of the old World; but as the Face of Nature was considerably altered by the Deluge, new Contrivances must be adapted to their present Circumstances. Hence Agriculture, Architecture, and the Art of polishing Mankind, are found to have flourished very early in the Western Parts of the World, where *Noah* and his Descendents first settled. In proportion as we remove from them, we meet with nothing but Barbarity and a savage Wildness. Even *Greece* itself, which led the Way in Arts and Sciences to the other *European* Nations, was wholly unacquainted with the most necessary Concerns of human Life, till Strangers arriving from the Eastern Countries, brought along with them the Knowledge of those more improved Nations. But tho' Arts and Sciences thus flourished in the East, the Knowledge of the true God seems to have decayed very early. Tradition introduced many absurd Notions into Religion, and made Way for the gross Ideas of the Deity that soon overspread the World. The Number of false Divinities multiplied exceedingly; and it was what gave Occasion to the Vocation of *Abraham*. This happened about four hundred and twenty Years after the Deluge, and in the 2793^d Year of the *Julian* Period. For then it was, that several Nations of the Earth walking after their own Ways, and forgetting him that made them; God, to hinder in some measure the Progress of this universal Depravation, resolved to separate for himself a chosen People. *Abraham* was called to be the Father

Years of the
World.

3^d Epoch.
The Vocation
of *Abraham*.

2083.

Father of this distinguished Race. God appeared to him in the Land of *Canaan*, where he purposed to establish his Worship, and the Posterity of that eminent Patriarch, whom he promised to multiply as the Stars of Heaven, and the Sand upon the Sea-shore. It is remarkable of this Father

2092. the chosen Nation, that tho' abounding in Wealth, and possessed of a Power which has proved an Over-match for that of several Kings united, he yet adhered to the Manners of ancient Times, and contented with the Simplicity of a Pastoral Life, discovered his Magnificence no otherwise, than by the most unbounded and extensive Hospitality. It was in his Time that

2148. *Inachus*, the most ancient of all the Kings mentioned in the History of *Greece*, founded the Kingdom of *Argos*. After *Abraham*, we read of *Isaac* his Son, and *Jacob* his Grandson, who no less distinguished themselves by a Simplicity of Manners and steady Faith in God. Nor did they miss of the Reward due to their Piety. The same Promises were renewed to them, and they equally experienced the Favour and Protection of Heaven. *Isaac* blessed *Jacob* to the Prejudice of his elder Brother *Esau*, and the

2245. deceived in Appearance, only fulfilled the Command of God. *Esau* is also mentioned in Scripture under the Name of *Edom*, and was the Father of the *Idumeans*, of no small note in history. To *Jacob* were born the twelve Patriarchs, Fathers of the twelve Tribes of *Israel*. Among them *Joseph* holds a distinguished Place. The Train of Accidents by which he became first Minister to the King of *Egypt*, plainly speaks the immediate Interposition of Providence, which was thereby preparing for the Accomplishment of the Promises made to *Abraham*. For to this was owing the Settlement of *Jacob's* Family in that Part of *Egypt*, of which *Tanis* was the Capital, and where the Kings took all the Nations of *Pharaoh*. *Jacob* a little before his Death calling

2315. his Children together, made that celebrated prophetic Declaration of the future State of their Posterity, in which he particularly discovered to *Judah* the Time of the *Messiah*, and that he was to issue from his Loins. The Family of this Patriarch became in a short Time a great People, insomuch that the Jealousy of the *Egyptians* being roused by so amazing an Increase, they began to lay them under heavy Oppressions. At length God

2433. *Moses* into the World, delivers him from the Waters of the *Nile*, and makes him fall into the Hands of *Pharaoh's* Daughter, who educates him as her

Son, and instructs him in all the Learning of the *Egyptians*.

About this Time the People of *Egypt* sent out Colonies into several Parts of *Greece*. That of 2448.

Cecrops founded twelve Cities or rather Villages in *Attica*, of which was composed the Kingdom of *Athens*, where the *Egyptian* Laws and Religion were introduced by the Founder. Not long after happened that famous Flood in *Thessaly* under *Deucalion*, which the *Greek* Poets have confounded with the universal Deluge. *Hellen*, a Son of this *Deucalion*, reigned afterwards in *Thessaly*, and gave his Name to *Greece*. Much about the same Time, *Cadmus* the Son of *Agenor* came with a Colony of *Phœnicians* into *Bœotia*, and founded the ancient City of *Thebes*. *Moses* in the mean time advanced in Years, and being driven 2473.

from the Court of *Pharaoh*, because he opposed the Persecution of his Brethren, fled into *Arabia*, where he fed the Flocks of his Father-in-law *Jethro* forty Years. It was here that he saw the Vision of the burning Bush, and heard the Voice of God 2513.

calling to him to go and deliver his Brethren from the Slavery of *Egypt*. He obeyed the Divine Admonition, and wrought all those Wonders in the Court of *Pharaoh*, of which we have so full an Account in Holy Writ. And this brings us to the 4th Period of our History.

P. Let me interrupt you here a Moment, now that we are among the *Egyptians*, who seem by this Time to have been a powerful People. I have heard much of their wise Constitutions, their great Knowledge in the Sciences, their Pyramids, Obelisks, Temples, and other illustrious Monuments of Wealth and Grandeur. Were they arrived at this Degree of Eminence among Mankind, in the Age we are speaking of?

G. In a great measure they were. It is said of *Moses* by way of Commendation, that he was instructed in all the Learning of the *Egyptians*. You have seen them sending abroad Colonies, civilizing barbarous Nations, and introducing among them the Constitutions of a just Policy. These are Proofs sufficient both of their Power and Wisdom. Many of their amazing Works, as the Labyrinth, the Lake of *Mariouta*, &c. are indeed of later Date, yet it is certain that the Pyramids were built before the Times we are speaking of. It is the Opinion of some learned Men, that the *Israelites* during their Oppression were employed in this Service, although without Foundation; more especially when we consider the Nature of the Slavery under which they groaned, which

which evidently refers to the carrying on of some considerable Designs in Architecture. But to return to our History.

*Years of the
World.*

*4th Epoch.
The Departure
out of Egypt.*

In the 856th Year after the Deluge, the 430th from the Vocation of *Abraham*, and the 322d of the *Julian* Period, *Moses* led the Children of *Israel* out of *Egypt*, and received the Law from God himself upon Mount *Sinai*. In his Progress thro' the Wilderness to the Land of *Canaan*, he instituted by God's Appointment and Direction, the whole Tabernacle Service. We find him also establishing a Form of Civil Government among the Tribes, in the framing of which he was assisted by the Counsel of his Father-in-law *Jethro*. During these Transactions in the Wilderness, the *Egyptians* continued sending out Colonies into divers Nations, particularly *Greece*, where *Danaus* found

2530. Means to get Possession of the Throne of *Argos*, driving out the ancient Kings descended of *Inachus*.

2553. Upon the Death of *Moses*, *Joshua* succeeded, who began and nearly completed the Con-

quest of *Canaan*. After him we meet with a Succession of Judges. Unhappily the *Israelites*, after the Death of the Elder that knew *Joshua*, forgot the God of their Fathers, and were seduced into the Idolatry of the bordering Nations. They drew down heavy Chastisements from above, and they were sold into the Hands of cruel Oppressors. But when in the Distress they called upon God, he failed not from Time

Time to raise up a Deliverer. Thus *Othniel* put an End to the Tyranny of *Cushan* King of *Mesopotamia*, and 80 Years after *Ehud* delivered the

2679. from the Oppression of *Eglon* King of *Mosopota-*

Much about this Time *Pelops* the *Phrygian*, Son of *Tantalus*, reigned in *Peloponnesus*, and gave his Name to that famous Peninsula. *Bel* or *Belus*, King of the *Chaldeans*, received from his People Divine Honours. The Jews enslaved or victorious, according as they honoured or forgot their God, experience many Vicissitudes of Fortune, as may be seen in the Histories of *Deborah* and *Barak*, of *Gideon*, *Absalom*, *Jezebel*, *Jephthah*, &c. This Age is considerable for many great Revolutions among the Heathen Nations. For according to the Computation of *Herodotus*, who seems the most exact

worthy of Credit, we are here to fix the Foundation of the *Assyrian* Empire under *Ninus* the Son of *Belus*, 520 Years before the building of *Rome* and in the Time of *Deborah* the Prophetess. He established the Seat of it at *Nineveh*, that ancient City already famous

over all the East, but now greatly beautified and enlarged by him. They who allow 1300 Years to the first *Assyrian* Empire, run up nearly to the Times of *Nimrod*, founding their Supposition upon the Antiquity of the City. But *Herodotus*, who gives it only 520 Years, speaks of its Duration from *Ninus*, under whom the *Assyrians* extended their Conquests over all the upper *Asia*. Under this Conqueror we are to place the Founding, or rather Rebuilding of the ancient City of *Tyre*, which afterwards became so famous by its Navigation and Colonies. Here too, or very soon after, probably in the Time of *Abimelech*, come in the famous Exploits of *Hercules* the Son of *Amphitryon*, and of *Theseus* King of *Athens*. This last united the twelve Districts of *Attica* into one large City, and gave a better Form to the *Athenian* Government. In the Reign of *Semiramis* so famous for her Conquests and magnificent Works, and while *Jephthah* judged *Israel*, *Troy*, which had been already once taken by the *Greeks* in the Time of *Laomedon*, was a second time taken and reduced to Ashes by the same *Greeks*, in that of *Priam* the Son of *Laomedon*, after a Siege of ten Years.

This Epocha of the Destruction of *Troy*, which happened about 308 Years after the Departure out of *Egypt*, and in the 3530th Year of the *Julian* Period, is considerable, not only on account of the Greatness of the Event, celebrated by so many famous Poets both *Greek* and *Latin*;

Years of the
World.

5. Epocha.
The taking of
Troy.

2820.

but also because it furnishes a proper Date, in taking Account of the fabulous and heroic Times. These Ages of Fiction and Romance, where the Poets place their Heroes the Offspring of the Gods, are not very remote from the *Æra* we are speaking of. For in the Time of *Laomedon* the Father of *Priam*, appeared all the Worthies concerned in the Expedition of the *Golden Fleece*; *Jason*, *Hercules*, *Orpheus*, *Castor*, *Pollux*, &c. and even in the Age of *Priam* himself, we see *Achilles*, *Agamemnon*, *Menelaus*, *Hector*, *Ulysses*, *Diomedes*, *Sarpedon* the Son of *Jupiter*, *Aeneas* the Son of *Venus*, whom the *Romans* acknowledged for their Father and Founder, with many others, the Boast of Nations, and the Pride of the most renowned Families. Round this Epocha therefore we may gather what is most illustrious and great in the heroic Times. The Transactions of holy Writ during this Period, are more astonishing. The prodigious Strength of *Samson*, his amazing Exploits, the Administration of *Eli*, *Samuel* chosen Prophet of God, *Saul* the first King of *Israel*, his Vices, Presumption, and unhappy Fall, are Events that may

may well raise our Wonder and Admiration. About this Time *Codrus* King of *Athens*, devoted himself to Death for the Safety of his Country. His Sons *Medon* and *Nileus* disputed about the Succession, whereupon the *Athenians* abolished the Regal Power, and created perpetual Governors, or Magistrates for Life, but answerable for their Conduct who were distinguished by the Name of *Archons*. *Medon* the Son of *Codrus* was the first who exercised that Office and it continued a long Time in his Family. To this Age we must also refer the Settlement of several *Athenian* Colonies in that Part of *Asia Minor* called *Ionia*. The *Eolian* Colonies settled there much about the same Time, and *Asia Minor* was covered with Greek Cities.

2949. the Kingdom of *Israel*, *Saul* was succeeded by *David*, who at first was acknowledged as King by the House of *Judah* only; but upon the Death of *Ishbosheth* all the Tribes owned his Authority. He proved a valiant and fortunate Prince, greatly enlarged his Dominions, and advanced the *Israelites* to a Degree of Wealth and Power, exceeding any thing they had known before. But what is more, he was the distinguished Favourite of Heaven, and styled in Scripture a Man according to God's own Heart. To this pious Warrior succeeded *Solomon*, famed for his Wisdom, Justice, and pacific Virtues, whose Hands unpolluted with Blood, were declared worthy to raise a Temple to the Most High.

Years of the
World.

6. Epochæ.
The Temple.

2992. the building of *Rome*, that *Solomon* laid the Foundations of the Temple. The other Particulars of his Reign are fully recorded in holy Writ, where he appears at once an Instance of all that is great and little in human Nature.

under his Son *Rehoboam*, *Israel* was parted into two Kingdoms; one called by the way of Distinction the Kingdom of *Israel*, and consisting of the ten Tribes who associated under *Jeroboam*; the other known by the Name of the Kingdom of *Judah*, composed of such as adhered to the House of *David*. The Kings of *Egypt* at this Time to have been very powerful, and many are of Opinion, that the *Shishak* of Scripture, whom God made use of to punish the Impieties of *Rehoboam*, is the same that famous Conqueror so renowned in profane History.

3033. History under the Name of *Sesostris*. In the Reign of *Abiah* the Son of *Rehoboam*, we

the Piety of that Prince rewarded with a memorable Victory
 over the revolted Tribes. In the Time of *Asa* his Son and
 Successor, *Omri* King of *Israel* built *Samaria*,
 which thenceforth became the Capital of that 3080.
 Kingdom. Next follow the pious Reign of *Jehoshaphat*
 in *Judah*, and the Idolatry and Impieties of *Ahab* and
Jehoram in *Israel*, with the signal Vengeance of Heaven for
 the Blood of *Naboth*. About this Time we are to place the
 foundation of *Carthage* by *Dido*, who transporting a Colony
 of *Tyrrians* into *Africa*, chose a Place for her new City con-
 veniently situated for Traffick. The Mixture of *Tyrrians* and
Africans contributed to the making it both a warlike and a
 trading City, as will appear in the Sequel. *Judah* and *Israel*
 were in the mean time the Scene of amazing Revolutions and
 Wonders. *Jehoram* by marrying the Daughter of *Ahab*,
 was seduced into the Idolatry of that wicked Family, and
 drew down upon himself the Vengeance of Heaven. *Jehu*
 takes Possession of the Throne of *Israel*, and de-
 stroys the whole Posterity of *Ahab*. *Jehoram* 3120.
Jehoram of *Judah*, and *Ahaziah* his Son, with the
 greatest Part of the Royal Family, are all slain about the
 same Time, as Allies and Friends of the House of *Ahab*.
Athaliah upon hearing this News, resolves utterly to extin-
 uish the House of *David*, and putting to Death all that re-
 mained of that Family, even to her own Children, usurps
 the Crown of *Judah*. But *Joash* preserved by the Care of
Jehoshabab his Aunt, and brought up privately in the Temple
 by *Jehoiada* the High-Priest, after six Years puts an End to
 the Usurpation and Life of *Athaliah*. During all this Time,
Ahab and *Elisba* were working those Wonders and Miracles
 in *Israel*, which have made their Names so famous in holy
 History. Let us now look abroad a little into profane His-
 tory, which begins to furnish more ample Materials, and en-
 lighten us with the gradual Rise of those *Grecian* Common-
 wealths, that made so great a Figure in ancient Times. For
 during the Period we are speaking of, according to the most
 received Opinion, flourished *Lycurgus* the famous *Spartan*
 Lawgiver. The Bounds I have prescrib'd myself in this
 discourse, will not allow of my laying before you a Scheme
 of those admirable Institutions, which rendered *Lacedemon* the
 most powerful and illustrious City of *Greece*. You can read
 at large in the Histories of those Times. I shall only
 observe, that as it was the chief Aim of this Lawgiver to
 suppress Luxury and Avarice, and introduce a warlike Spirit
 among the People; nothing could be more happily contrived
 for

for this Purpose, than his equal Distribution of the Lands the Commonwealth, his Prohibition of all Gold and Silver Coin, and that laborious temperate Kind of Life habitual to the Exercises of War, in which every Citizen was trained up from his Infancy. In a Word, it is Commendable enough to say, that while *Sparta* adhered to the Establishments of *Lycurgus*, she was invincible in herself, and respected by all the World. Some time before *Lycurgus*, flourished *Homer* and *Hesiod*, the two renowned *Grecian* Poets. We see in their Works the amiable Simplicity of those ancient Times; and tho' History has left us very much in the Dark as to the early Ages they describe, yet it is abundantly plain from their Writings, that the *Greeks* were by this Time a powerful People, and had made considerable Advances in the different Branches of human Learning. In *Judah*, during the Life of *Jehoiada*, ruled the People with Wisdom and Justice; but after the Death of that great Man, he

came a very Tyrant, insomuch that he ordered *Zechariah* the High-Priest, the Son of his Brother, to be stoned to Death. But Heaven did

long defer Vengeance for this Act of Perfidy and Ingratitude. The Year following being beaten by the *Syrians*, he fell to Contempt, and was slain by his own Servants. *Amasiah* his Son succeeded him in the Throne. Mean while the Kingdom of *Israel*, which had been greatly weakened by the Successors of *Jehu*, by its almost continual Wars with

Kings of *Damascus*, began to recover and flourish by the wise and vigorous Administration of *Joash* the second, who exceeded in Piety and Valour all that had gone before him. Now

3194. *Uzziah* or *Azariah* the Son of *Amaziah* ascended the Throne, and reigned with great Glory in *Judah*. In the 34th Year

3228. his Reign begins the famous Computation by the *Olympiads*, of which we have already spoken

in our Chronology. It is celebrated in History, not only for being the great Epocha of the *Greeks*; but also, because according to *Varro*, the fabulous Times end. They were named on account of the many Fables which the Poets had interwoven with the Transactions they describe, insomuch that it is almost impossible to distinguish Truth from Fiction.

P. Now that you speak of *Varro* and his Distribution of Time, I should be glad you would give me some Account of it; because I remember to have seen it several times

ed to, and was at a Loss, as not well knowing what it

G. Varro divided the whole Series of Time into three Periods. The first extended from the Creation of the World to the Deluge, and is by him called the unknown Age, there being nothing in profane Historians relating to that Time, which has any Appearance of Truth. The second Period reached from the Deluge to the first Olympiad, and this is what he styled the fabulous, for the Reasons mentioned above. The third and last, beginning with the first Olympiad, was carried down to the Age in which that Author wrote, and may by us be extended to the present Times. He calls it the Historical Period, because henceforward the Transactions of Mankind are handed down to us by faithful and authentic Relations; so that the Olympiads, while they constitute the Epochs of the *Greeks*, are at the same time to be considered as the *Æra* of true History. However, this holds only in respect of the Transactions of the Heathen World, inasmuch as holy Writ furnishes a true and authentic Relation of the Affairs of the chosen People, from the Times of *Abraham* the Father and Founder of the *Jewish* Nation; who has even traced Things back in a general Summary, to the first Formation of the Universe. By this means I have been enabled to lay before you a just Account of the Progress of human Affairs; and deducing History from its Source, have preserved the Chain of Ages unbroken, and disposed of the scattered Fragments of profane History, according to the Places they ought to possess in the general Course of Time. Sacred History is very soon going to leave us; but we may esteem it a Happiness, that having conducted us with Certainty thus far, we are arrived at a Period where the Relations of other Writers may be depended on. Thus the Thread of History is continued, we see Ages succeeding one another in a connected Series, we can pursue the Affairs of Mankind in a just and orderly Progression, from their first origin, to the Times in which we live. But to return to what we digressed. *Azariah* was succeeded in the Kingdom of *Judah* by his Son *Jotham*, who proved a wise and good Prince. *Israel* meanwhile was torn with intestine Division. *Shallum* had slain *Zachariah* the Son of *Jeroboam*, and usurped the Crown; which inspiring *Menahem* with the Idea of gratifying his Ambition by the like means, he conspired against the Usurper, and served him as he had done his Father. *Pul* was at this Time King of *Assyria*, who taking Advantage of these Distur-

3233.

C c

bances

bances in *Israel*, advanced against it with an Army. *Menahem* found means to satisfy him by a Present of a thousand Talents. Archbishop *Usher* conjectures this *Pul* to have been the Father of *Sardanapalus*, imagining that Name to imply as much as *Sardan* the Son of *Pul*. It was in the Reign of this *Sardanapalus* that the *Athenians*, whose Disposition was pushing them on insensibly to a popular Government, upon the Death of *Alcmæon* the last of their perpetual Archons, retrenched the Power of these Magistrates, and limited their Administration to ten Years. *Charops* was the first who held this Dignity under these Restrictions. But we must now turn our Eyes towards *Italy*, and take a View of the first Beginnings of that Empire, which is in time to swallow up all the rest, and spread its Victories to the remote Regions of the known World. After the Destruction of *Troy*, *Aeneas* gathering together the few Remains of his happy Countrymen, sailed for *Italy*; where marrying the Daughter of King *Latinus*, he succeeded him in the Throne, and left it to his Posterity. This Race of *Latin Kings* held Sovereignty for upwards of three hundred Years; nor do we read of any remarkable Revolution till the Time of *Numa* and *Amulius*. But then *Amulius* seizing upon the Crown, to the Prejudice of his elder Brother *Numitor*, remained possessed of it till *Romulus* and *Remus* the Sons of *Ilia*, *Numitor's* Daughter, arriving at Manhood, restored their Grandfather his Inheritance, and slew the Usurper.

*Years of the
World.*

7th Epochæ.
The Building
of Rome.

3250.

This Revolution was followed soon after by the Building of *Rome* in the Reign of *Jotham King of Judah*. Historians are not agreed as to the precise Year of this Event. The Computation of Archbishop *Usher*, founded on the Authority of *Pictor*, places it a little before the Beginning of the eighth Olympiad, in the 3966 Year of the *Julian* Period. This I take it was the true Year of the Foundation of *Rome*. But as *Varro's* Account is now almost universally followed; to prevent a Disagreement between this Tract, and other Histories that are most likely to fall in your Way, I proceed upon his Hypothesis, which fixes it to the 3d Year of the 6th Olympiad, that is, in the 3960th Year of the *Julian* Period, 430 Years after the Destruction of *Troy*, 753 before the Beginning of the Christian Æra. The *Twelve Apostles*, (according to *Plutarch* and others,) began to build the 21st of *April*. This Day was then consecrated to the Goddesses of Shepherds, so that the Festival of *Pales*, and the Foundation of the City, were afterwards jointly

erated at *Rome* on the same Day. This *Æra* so remarkable in History, as serving the best of any to direct us in regulating our Accounts of the Western and *European* Nations, is removed but a few Years from another of no less Note in the Eastern Chronology. For about six Years after the building of *Rome*, according to the Computation of *Varro*, happened the Downfall of the *Assyrian* Monarchy, occasioned chiefly by the Effeminacy of *Sardanapalus*. This Prince neglecting wholly the Administration of public Affairs, and shutting himself up in his Palace amongst his Women and Eunuchs, fell into Contempt with his Subjects; whereupon *Arbaces* Governor of *Media*, and *Belesis* Governor of *Babylon*, conspiring against him, besieged him in his Capital, and reduced him at last to the Necessity of perishing miserably with his Wives and Eunuchs in the Flames of his own Palace. Upon the Dissolution of this mighty Empire, there arose two others in its Stead, founded by the two Leaders of the Conspiracy. *Belesis* had *Babylon*, *Chaldea*, and *Arabia*; and *Arbaces* all the rest. *Belesis* is the same with *Nabonassar*, from the Beginning of whose Reign at *Babylon*, commenceth the famous Astronomical *Æra* I am speaking of, from him called the *Æra* of *Nabonassar*. For this *Æra* we are beholden to *Ptolemy's* Canon, which beginning with *Nabonassar*, carries down the Succession of the *Babylonian* Kings, and afterwards of the *Persian* and *Macedonian*, quite beyond the Birth of *Christ*. This Canon is a sure Guide in Regard to the Eastern Chronology, and comes in the most opportunely that can be imagined, for connecting of sacred and profane History. For as it commenceth several Years before the *Babylonish* Captivity, by which the Course of the *Jewish* History is interrupted; we here take up the Series, and continue down the Account of Time with Certainty, to the Beginning of the Christian *Æra*. The first Year of *Nabonassar* coincides with the seventh Year of *Rome*, the second of the 8th Olympiad, the 747th before *Christ*, and the 3967 before the *Julian* Period. In the mean time *Ahaz* having succeeded his Father *Botham* in the Kingdom of *Judah*, was attacked by *Rezin* King of *Syria*, and *Pekah* King of *Israel*; whereupon applying to the King of *Assyria*, who is in Scripture called *Tiglath-Pileser*, he readily obtained his Assistance. This *Tiglath-Pileser* is by some conjectured to be the same with *Sardanapalus*; but the more probable Opinion is, that he was of the Royal Family of *Assyria*, his Name *Tiglath-Pileser* having a plain Resemblance of *Pul*, and *Sardanapalus* the Names of the two former Kings. It is likely therefore that taking Advantage of the Confusion that followed

upon the Dissolution of the *Affyrian* Monarchy, and the Division of it between *Arbaces* and *Belesis*, he put himself the Head of those who still adhered to the House of *Pul*, and getting Possession of *Nineveh*, there established a third Empire for himself, while *Arbaces* and *Belesis* were employed in settling themselves in the Provinces they had respectively governed under the former Monarch. Thus we see a second *Affyrian* Empire rising out of the Ruins of the former, which *Nineveh*, as before, remained the Capital. *Tiglath-Pileser* coming with a great Army to the Assistance of *Abaz*, took *Damascus*, and entirely destroyed the Kingdom of *Syria*, uniting it to his own. He likewise greatly distressed that of *Israel*, and even ravaged the Territories of his Friend and Ally *Kabaz*. By this means were the Kings of *Affyria* first introduced into *Palestine*, which finding to lie convenient to them, they resolved to make a Part of their Empire. This began with the Kingdom of *Israel*, which *Salmanser*, Son and Successor of *Tiglath-Pileser*, entirely sub-

3283. ed, throwing *Hosea* the King thereof into Prison, and carrying the People into Captivity. About

Time died *Romulus* the first King of *Rome*, after a Reign of 37 Years. He was all his Life engaged in Wars, and always returned from them victorious. But this hindered him from attending both to the civil and religious Establishment of his new Colony, where he laid the first Foundation of the Laws and Institutions, that contributed so much to the Advancement of the *Roman* Empire. A long

3290. uninterrupted Peace, gave *Numa* his Successor

Opportunity of finishing the Work, by softening the Manners of the People, and bringing their Religion to a more exact Form. In this Time several Colonies from *Greece*, and other Parts of *Greece*, built *Syracuse* in *Sicily*, likewise *Crotona* and *Tarentum*, in that Part of *Italy* called *Magna Grecia*, by reason of the many *Greek* Colonies settled there. Mean while *Hezekiah* had succeeded *Ahaz* on the Throne of *Judah*. He was a Prince renowned for his Piety and Justice, and so much the Favourite of Heaven, that he interposed in a miraculous Manner, both in recovering him from a remarkable Sicknefs, and delivering him from the Menaces of *Sennacherib* King of *Affyria*. But *Manasseh* his Son not treading in his Steps, he was sold into the Hands of *Esarhaddon* the Successor of *Sennacherib*. This Prince was a wise and politic; he re-united the Kingdom of *Babylon*, that of *Nineveh*, and by his many Conquests equalled *Sennacherib* in Extent of Dominion, the ancient *Affyrian* Empire.

While *Esfarhaddon* was thus enlarging his Empire, the *Medes* were beginning to render themselves considerable by the wise Administration of *Deioces* their first King. He had been raised to the Throne on account of his Virtue, and so put an End to the Disorders occasioned by the Anarchy under which his Countrymen then 3296. reigned. He built the City of *Ecbatana*, and laid the Foundations of a mighty Empire. Rome begins now to increase in Power and Territory, tho' by slow Advances at first. Under *Tullus Hostilius* her third King, and in the 83d Year of the City, happened the famous 3332. Combat of the *Horatii* and *Curatii*, by which *Alba* was subjected, and its Citizens incorporated with the victorious *Romans*. At this Period begins the reign of *Psammitichus* in *Egypt*. It had some 3334. time before been divided into twelve Parts, over which reigned twelve Princes, who as a Monument of their Union built the famous Labyrinth. But *Psammitichus*, who was one of them, incurring the Jealousy of the rest, they expelled him, whereupon he drew any Army together, subdued and dethroned the eleven confederate Princes, and seized on the whole Kingdom for himself. As the *Ionians* and *Carians* had been very serviceable to him in this Revolution, he granted them an Establishment in *Egypt*, hitherto inaccessible to Strangers. On this Occasion began the first Commerce between the *Egyptians* and *Greeks*, which as it was ever after constant, we are to account this according to *Herodotus* the Father of true *Egyptian* History; all that goes before being so tainted by the Fables and Inventions of the Poets, that it seems very little worthy of Credit. 3348. *Media*, *Phraortes* succeeded his Father *Deioces*, and after a Reign of 22 Years left the Kingdom to his Son *Cyaxares*, in whose Time happened the Irruption of the *Scythians*, who vanquishing *Cyaxares* in Battle, dispossessed him of all the upper *Asia*, and reigned there twenty-eight Years. In *Judah*, *Ammen* succeeding *Manasseh*, after a short reign left the Kingdom to his Son *Josiah*, who proved a good Prince, and thoroughly reformed the Jewish State. In the mean time was enlarging her Territories under the 4th King *Ancus Martius*, and by the wise Establishment of incorporating the conquered Nations, increased in Power the Number of her Citizens. *Babylon* we have seen had been re-united to *Nineveh*, and so continued till the Reign of *Assuradadan*; but he proving an effeminate Prince, *Nabopolassar*,

far, whom he had made General of his Armies against *Cyaxares* the *Mede*, rebelled against him, and joining with *Astyages* the Son of *Cyaxares*, invested *Nineveh*, to

3378.

the Place, and slew his Master *Chiniladan*, called otherwise *Saracus*. After which, to gratify the *Medes*, he utterly destroyed that great and ancient City, and from that Time *Babylon* became the sole Metropolis of the *Affyrian* Empire. *Nabopollasar* was succeeded by his Son *Nebuchadnezzar*, a Prince renowned in History, and who by his mighty Conquests both in the East and West, raised *Babylon* to be the Metropolis of the World. By him was *Jerusalem* taken three several Times, and at last totally destroyed, the whole Land of *Judab* being led into Bondage by the Conqueror. This is the famous *Babylonish* Captivity of several Years, so often mentioned in the Writings of the Prophets. *Greece* was at this Time in a very flourishing Way, and began to discover her Acquirements in Learning.

3397.

the polite Arts. Her seven Sages rendered her famous, and *Solon* by the wise Laws which he established at *Athens*, reconciling Liberty and Justice, introduced such Regulations among the Citizens, as naturally conducted to the forming them a brave and knowing People. *Tarquinus Priscus* now reigned at *Rome*. He subdued part of *Tuscan* and having adorned the City with many magnificent Works, left the Throne to *Servius Tullius*. This Prince is famous for the Institution of the *Census*, and the many Laws he made in favour of the People. In *Egypt*, *Psammitichus*, after a Reign of 54 Years, was succeeded by his Son *Nechus*, the same who in Scripture is called *Pharaoh Necho*. It was against him that *Jehoiakim* King of *Judab* fought that unhappy Battle in the Valley of *Megiddo*, where he received the Wound of which he died. *Nechus* was succeeded by *Psammetichus*, who left the Kingdom to his Son *Apries*, the *Pharaoh* mentioned in the Scripture, against whom so many Prophecies are fulfilled. The first Year of *Apries* was the last of *Cyaxares* King of the *Medes*, who after a Reign of 40 Years, was succeeded by his Son *Astyages*. *Nebuchadnezzar* in *Babylon* having finished all his Expeditions, greatly enriched himself with the Spoils of conquered Nations, set himself to adorn that City, and raised all those stupendous Works about which we read with so much Wonder in ancient History.

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Evilmerodach his Son, after a short Reign of two Years, becoming intolerable even to his own Relations, they conspired against him and slew him. *Neriglissar* his Sister's Husband, who headed the Con- 3444.

spiracy, succeeded him. About this Time *Pisistratus* usurped the sovereign Authority at *Athens*, which he held with various Change of Fortune thirty Years, and even left it to his Children. The *Medes* mean while were increasing in Power under *Astyages*, which rousing the Jealousy of *Neriglissar* King of *Babylon*, he declared War against them; *Astyages* dying, leaves both the Kingdom and the Care of the War to *Cyaxares* his Son, called by *Daniel*, *Darius the Mede*. As the War wherewith he was threatened was very formidable, he applied to the King of *Persia*, who had married his Sister *Mandana*, for Assistance. *Cambyfes* sent a good Body of Troops, and with them *Cyrus* his Son, Nephew 3445.

to *Cyaxares*, whom that Prince appointed General of his Armies against the King of *Babylon*. *Cyrus* was a young Prince of great Hopes, and had already given signal Proofs of Courage and Conduct, in several former Wars under *Astyages* his Grandfather. But his Virtues are now going to display themselves in all their Lustre, and present us with the Picture of a Hero, who by a Train of the most glorious Actions, has justly merited to be handed down to Posterity, as a Pattern of all that is truly great and praise-worthy in the Character of a Prince and a Ruler. The very Name of *Cyrus* carried such a Weight of Authority with it, as to draw into the Alliance of *Cyaxares*, almost all the Kings of the East. Nor was it long before he gave Proofs of that Merit, which was already so universally ascribed to him. For having by his superior Abilities in the Art of War, vanquished the King of *Babylon* and *Cræsus* his Ally in Battle, he pursued his Advantage over the latter, surrounded him in his Capital, and got Possession both of his Kingdom 3456.

and immense Riches. With the same Expedition he subdued the other Allies of the King of *Babylon*, made himself Master of all *Asia Minor*, and extended his Conquests even to *Syria*. In fine, he marched against *Babylon* itself, took that mighty City, and thereby became Master of the whole *Assyrian* Empire, which he put under the Dominion and Authority of his Uncle *Cyaxares*; who now equally touched with his signal Proof of his Fidelity, as before with his glorious exploits, gave him his only Daughter in Marriage. *Cyaxares* dying within two Years, as likewise *Cambyfes* King of *Persia*, *Cyrus* succeeded to the whole Monarchy. In this

manner was the Empire of the *East* transferred from the *Assyrians* to the *Medes* and *Persians*. But as *Cyrus* was himself *Persian*, and all his Successors after him of the same Nation hence it has happened, that this second great Empire as ought to be accounted, obtains in ancient History the Name of the *Persian* Monarchy; *Cyrus* and not *Cyaxares* being reputed the Founder thereof. And indeed when we consider that *Cyrus* alone headed the *Medes* during this long War, that it was to his Valour and Wisdom they were indebted for all their Conquests; and that he in Person took the great City of *Babylon*, it seems but just to ascribe to him the Honour of this whole Revolution. For these Reasons I have chosen to date the Beginning of this second great Empire, not from the Taking of *Babylon*, but from the Succession of *Cyrus*, who alone can with Justice be accounted the Founder thereof.

P. I must here beg Leave to interrupt you a little, in order to the clearing up of some Doubts that occur, in the Part of History you have been just explaining. You may remember I told you in the Beginning, that I was not quite a Stranger to ancient Times; having perused several Pieces of History, that gave me some general Knowledge of Things. Now as far as I can remember, their Account of the ancient Monarchies differs considerably from yours. They speak nothing of a second *Assyrian* Empire, but make it end altogether in the Death of *Sardanapalus*. Then succeeds the Monarchy of the *Medes*, which concludes with *Astyages*; and the *Persians* come in the third in Order, founding their Empire upon the Ruin of the *Medes*.

G. What you observe here comes in very seasonably, and I am glad of the Interruption, as it will give me an Opportunity to clear up this dark Part of History, and guard you against the Mistakes you might be apt to run into, by a promiscuous reading of Authors without due Caution. You are to observe therefore, that the Affairs of the Eastern Nations preceding the Reign of *Cyrus*, are but very confusedly handed down to us by profane Historians. The Account you have just now recited is indeed that of the greater Part of the *Greek* Writers, and of the *Latins* who copied from them *Ctesias*, *Diodorus Siculus*, and *Justin*, all agree in this Representation of the ancient Monarchies, which can by no means be reconciled to the Relations of holy Writ, which we have followed as the surest Guide in this dark Period of Time. However, if the *Greek* Accounts differ thus from Scripture, it is remarkable, that they agree as little among themselves. The Birth and Death of *Cyrus* are variously recounted,

Herodotus observes, that there were three several Traditions relating to them, besides that which he followed in his History. *Xenophon*, who was himself in *Persia* in the Service of *Cyrus* the younger, the Brother of *Artaxerxes Mnemon*, had an Opportunity of fully instructing himself in the Life and Actions of the ancient *Cyrus*, from the Annals and Traditions of the *Persians* themselves. And sure the Relations of that wise Philosopher and able Captain, who made it his Business to search out the Truth in this Matter, ought to be preferred before that of *Ctesias*, whom some of the most judicious of his own Nation stile a fabulous Writer, unworthy of Credit. And yet from him have *Diodorus* and *Justin* copied what they say. Even *Herodotus* himself ought to give place to *Xenophon*, who tho' a very judicious Historian, had a strong Bias to the Marvellous, and evidently followed this Bent of his Genius, in the Account he has given of *Cyrus*. But that is of still greater Weight, the History of *Xenophon*, as it is itself the best connected, and the most probable of any, does it exactly agree with Scripture, which on account of its Antiquity, and the near Relation of the Affairs of the *Greeks* with those of the other Eastern Nations, would evidently deserve the Preference to the *Greek* Accounts, were we to consider it as no more than a bare History of these Times. In Reality, the *Greeks* knew but little of the Affairs of the remote Eastern Nations. Probably the *Medes* under *Cyrus* and his Successors, tho' far inferior in Power to the *Assyrian* Monarchs, had nevertheless extended their Conquests into *Asia Minor*, and the Nations bordering upon the *Greek* Empire. By this means they became famous in those Parts, and the Empire of all *Asia* was ascribed to them, because the Princes of the *East* were but little known. That this was but a mere Effect of Ignorance in the *Greeks*, appears not only from the ill Agreement of their Relations with Scripture, but likewise from their Contrariety to such of the Traditions of their own Nation, as seem to have been best informed, and to have searched into these things with the greatest Care. *Herodotus* promises a particular History of the *Assyrian* Empire, but no such Work is come down to us; whether it be that the Piece itself is lost, or that he never found Time to compose it. We have all the reason in the World to believe, that he would not have omitted the History of the second *Assyrian* Monarchy, since in those Books that still remain, we meet with the Name of *Sennacherib*, who was one of them, and is there spoken of as one of the *Assyrians* and *Arabians*. *Strabo*, one of the most

most judicious Authors of Antiquity, relates, that *Megasthenes*, who lived near the Times of *Alexander the Great*, has written of the famous Exploits of *Nebuchadnezzar* King of the *Chaldeans*. But what puts this Matter beyond Dispute is the celebrated Canon of *Ptolemy*, where we have a List of the *Babylonian* Kings from *Nabonassar* quite down to *Cyrus*; that is, from the Death of *Sardanapalus*, to the Foundation of the *Persian* Empire. If with all this we consider, that the sacred Historians lived many of them in the very Times of which they write, that they describe the Affairs of a People bordering upon the great Empires, and who were at last subjected to them, we cannot any longer doubt what Relations and Testimonies are most worthy of Credit. Here then seems to be the Truth of the Matter. The *Medes* after the Death of *Sardanapalus*, living under Kings of their own, became a very considerable People; being best known to the *Greeks*, by reason of their Neighbourhood to the Colonies of that Nation settled in *Asia Minor*, were by them, little acquainted with what passed in more remote Regions of the *East*, deemed the Masters of *Asia*. It is certain however, that the Kings of *Assyria* and *Babylon* far exceeded them in Wealth and Power. But having subdued the *Babylonians*, by the joint Forces of the *Medes* and *Persians*, as *Daniel* expressly tells us, and *Xenophon* describes at large; it is apparent, that this new Empire which he became the Founder, ought to take its Name from both Nations; insomuch that the Monarchy of the *Medes* and that of the *Persians*, are in reality one and the same, tho' the prevailing Glory of *Cyrus* hath occasioned, that the Nation carries away in History all the Honour of this Revolution. I have still one thing more to add upon this Subject, and it is; that tho' I acknowledge a new *Assyrian* Monarchy rising out of the Ruins of the former under *Sardanapalus*. I have yet chosen in the View I give of the Succession of great Empires, to make that of the *Persians* founded by *Cyrus*, the second in Order, contrary to the Method followed by some others. But that this is the most reasonable and rational Division, will easily appear to any one who considers that the Revival of the *Assyrian* Power in *Nineveh* by *Tiglath-Pileser*, and the transferring it to *Babylon* by *Nebuchadnezzar*, were not properly the Establishment of a second Empire, but merely Revolutions in the old. *Tiglath-Pileser* upon good Grounds conjectured to have been of the Race of the ancient *Assyrian* Kings, nor is it unlikely that *Nabonassar* was also of the Blood Royal. But be that as it will,

Change of the Prince, or the Removal of the Imperial Seat from one City to another, should not induce us to multiply the Number of Empires without Necessity, when it is known that the same People, and under the same Name too, all along held the Dominion of the *East*.

P. Here I begin to be sensible of the great Advantage of Clearness of Method. Already I am forming in my Mind an Idea of the four great Empires, rising in Succession one after another: the *Assyrian*, the *Persian*, the *Grecian*, and the *Roman*. The first I think I have got a pretty distinct Notion of. I have seen its Rise, Continuance and Fall; can connect its History with that of other Nations, and by viewing it in relation to the several Periods and Epochas that fall within the Compass of its Years, am able to trace in my Mind the most remarkable Events and Revolutions of History, according to the due Order of Time in which they happened. I mention this that you may see how I have improved by your past Instructions, and what Hopes I may justly entertain in regard of those that are to come. But now that you have cleared up this Part of History, and removed some Mistakes I had fallen into in relation to these dark Ages, I can listen with greater Satisfaction to the Account you are about to enter upon of the *Persian* Monarchy, and shall endeavour as little as possible, to disturb the Course of your Narration by unseasonable Interruptions.

G. In the 4178th Year of the *Julian* Period, 8 Years after the Building of *Rome*, and 536 Years before the Birth of *Christ*, *Cyrus* succeeding to the Throne of *Cyaxares*, and becoming sole Monarch of all the *East*, here we are to fix the Beginning of the *Persian* Empire. In the first Year of his Reign he published the famous Decree for rebuilding the Temple of *Jerusalem*, the seventy Years Captivity being now compleated, according as had been foretold by the Prophets. *Servius Tullius* still reigned at *Rome*. He had greatly enlarged the City, and by his mild and popular Administration was become the Darling of his Subjects. This excellent Prince fell a Sacrifice at last to the Perfidy of his own Daughter, and the ambitious Design of his Son-in-law *Tarquin* the Proud, who dethroned him in the Throne. *Cyrus* after a Reign of twenty Years, left his Kingdom to his Son *Cambyses*. Under him the *Persians* enlarged their Empire by the Conquest of *Egypt*. He proved however a very weak Prince, unworthy to fill the Throne of *Cyrus*. His Brother

Years of the
World.

S. Epochæ.
The Reign of
Cyrus.

3468.

3470.

3475.

Brother *Smerdis* he order'd to be killed privately, on Account of a suspicious Dream that had disturbed his Fancy. He did not long survive him, and upon his Death *Smerdis* the *Magian* usurped the Throne, under pretence of being the true *Smerdis* the Son of *Cyrus*. However the Cheat was soon discovered, which gave Occasion to the famous

3483. Confederacy of the seven Noblemen, the Result of which was, that *Darius* the Son of *Hystaspes* was raised to the *Persian* Throne. During the Reign of the Prince, *Athens* recovered its Liberty. *Harmodius* and *Aristogiton* delivered their Country from the Tyranny of *Hippias* the Son of *Pisistratus*, by slaying the Tyrant,

3494. and *Hippias* his Brother was obliged to throw himself into the Arms of *Darius*. This was what gave rise to the Wars between the *Persians* and the *Greeks*. From hence are we to date the mighty Glory of *Athens*. We shall soon see this small Commonwealth Over-match for all the Power of the *East*; so true is it that Liberty ennobles the Mind, and affords the truest Foundation whereon to build the Grandeur of a State. About the Time of this Revolution at *Athens*, happened another of the same Nature at *Rome*. *Tarquin* by his Violence and arbitrary Measures, had rendered the Royal Power odious, and his Attempt of his Son *Sextus* upon *Lucretia*, completed public Indignation. The People animated by the Speeches and heroic Behaviour of *Brutus*, shake off the Regal Tyranny, and declare themselves a free State. This *Æra* of

Roman Liberty commenceth from the 2^d Year after the Building of the City. *Tarquin* however found means to draw in several neighbouring Princes to espouse his Quarrel, among whom *Porsenna* King of the *Clusians* bears the most distinguished Name in History. It is upon this Occasion that the *Romans* first begin to discover that noble Ardour for Liberty, that invincible Love of their Country, which makes a bright Part of the Character of that renown'd People. Here we read of the astonishing Valour of *Horatius Cocles*, the intrepid *Servius Scaevola*, and the masculine Boldness of *Clodia*. *Perseus* admiring the Bravery of the *Romans*, would not any longer disturb them in the Enjoyment of a Liberty, to which their Merit gave them so just a Title. But they who could not be overcome by any foreign Force, had well nigh ruined themselves by their intestine Divisions. The Jealousy between the *Patricians* and *Plebeians* rose to that Height, that the latter retired from the City, and intrenched themselves upon

called afterwards *Mons sacer*. However, the mild Persuasions
 of *Menenius Agrippa*, and the Concession made by the Senate
 of new *Plebeian* Magistrates, whose Office it was to protect
 the People against the Consuls, appeased their Discontents,
 and restored Tranquillity to the State. The Law appointing
 the Institution of these Magistrates was called the sacred Law,
 and the Magistrates themselves had the Title of Tribunes of
 the People. This remarkable Revolution happen-
 ed in the 260th Year of the City. *Hippias* we 3510.
 have seen had retired into *Persia*, and was solli-
 citing *Darius* to make War upon the *Athenians*.
 He at length prevailed, and *Mardonius* was sent 3514.
 with a numerous Army against them: but *Milti-*
ades with a handful of Men, gave the *Persians* Battle in the
 Plains of *Marathon*, and entirely routed them. This Vi-
 ctory is the most renowned in ancient History, for the *Athe-*
nians did not exceed ten thousand, and the *Persians* have been
 computed at twenty times their Number. At *Rome* the
 Feuds between the Nobility and the People still subsisted.
 The Banishment of *Coriolanus* had well nigh proved fatal to
 the Commonwealth, which owed its Deliverance
 from the imminent Danger that threatened it, to 3516.
 the Tears of the incensed Hero's Mother. In
 the mean time *Xerxes* succeeding *Darius* in the 3519.
 Throne of *Persia*, prepared to revenge the De-
 feat at *Marathon*, by a new Expedition against *Greece*. He
 said to have been followed in this Attempt by an Army
 of seventeen hundred thousand Men. *Leonidas* King of
Sparta, with only three hundred *Lacedemonians*,
 encountered his whole Force in the Streights of 3524.
Thermopila. For three Days he made good the
 Pass against the numerous Army of the *Persians*; but being
 at length surrounded, he and his Followers were all slain up-
 on the Spot. By the wise Counsels of *Themistocles* the *Athe-*
nian Admiral, the naval Army of the *Persians* was this
 Year vanquished near *Salamis*, and *Xerxes* in great Fear
 evacuated the *Hellepont*, leaving the Command of his Land-
 forces to *Mardonius*. But he too the Year after
 was cut in Pieces with his whole Army near *Pla-* 3525.
tea by *Pausanias* King of the *Lacedemonians*,
Aristides surnamed the *Just*, General of the *Athenians*.
 The Battle was fought in the Morning, and the Evening
 the same Day their naval Forces obtained a memorable
 Victory over the Remainder of the *Persian* Fleet, at *Mycale*
 in Montory on the Continent of *Asia*. Thus ended all the
 Graec

great Designs of *Xerxes* in a miserable Disappointment, and the utter Destruction of that prodigious Army with which the Year before he had marched so proudly over the *Hellaspont*. The *Carthaginians* by this Time a powerful People had been engaged by *Xerxes* to fall upon the *Greek Colonies* in *Sicily*, while he was employed against them in their own Country; but they had no better Success than the *Perseus* Monarch, and being shamefully beaten, were obliged to abandon the Island. *Xerxes* dying after a Re-

3540. of 21 Years, was succeeded in the Kingdom by *Artaxerxes Longimanus*. He is generally supposed

to be the King from whom *Nehemiah* received the Commission to restore and rebuild *Jerusalem*. But it is now Time to turn our Thoughts a little towards the *Romans*, who have been formed under Kings, were but ill provided with Laws suited to the Constitution of a Republic. The Reputation of *Greece*, yet more renowned for the Wisdom of its Government than the Fame of its Victories, determined the *Romans* to draw up a Scheme of Laws upon their Model. Deputies were therefore sent to examine into the Constitutions of the several *Greek Cities*, particularly those of *Athens* whose Plan of Government seemed to have

3554. greater Resemblance with that of *Rome*. Their Magistrates were elected with absolute Authority,

to carry this Design into Execution. The *Decemvirs* accordingly composed a Body of Laws, which having digested into twelve Tables, they were proposed to the People and received their Approbation. It was natural to think that these Magistrates having finished the Business for which they were chosen, would upon the Expiration of their Term of Power, have resign'd their Offices, and suffered the Government to return to its former Course. But it seems to be found too many Charms in Authority to quit it so readily; they aimed at no less than perpetuating their Command, vainly thought to entail Slavery upon a State whose prevailing Passion was the Love of Liberty. Power usurped by lawful means, seldom abstains from Violence and Excess, and the very Methods taken to establish it, prove often in the End the Cause of its Destruction. And so it happened here for the *Decemvirs* declining from that Moderation by which they had in the Beginning of their Authority recommended themselves to the Favour of the People, a general Discontent arose; and the iniquitous Decree of *Appius*, whereby he reduced a Father to the cruel Necessity of murdering his own Daughter, so effectually roused the ancient *Roman*

that disdaining to submit any longer to these Oppressors, they abolished the *Decemvirate*, and restored the Authority of the Consuls. Thus did the Blood of *Virginia* produce a Revolution in the *Roman State*, not unlike what had before happened in the Case of *Lucretia*. About this Time *Cimon* the *Athenian* General rendered himself famous by his many Victories over the *Persians*, insomuch that *Artaxerxes* weary of so destructive a War, signed a Treaty of Peace highly to the Honour and Advantage of *Greece*. He had resolved to pursue a different Scheme of Politics, and instead of drawing their whole Forces upon himself, endeavour'd to weaken them by fomenting their intestine Divisions. The War that soon after broke out between the *Athe-* 3573.
ns and *Lacedemonians*, made him sensible of the Advantages that might accrue from such a Conduct. It was during this War, described at large by *Thucydides* and *Xenophon*, and known in History under the Name of the *Peloponnesian War*, that we read of *Pericles*, *Alcibiades*, *Thrasybulus*, *Cimon*, *Brasidas*, and *Lysander*. So many illustrious Men, all flourishing in the same Age, contributed to raise *Greece* to the highest Pitch of Glory, and spread her Fame to the most distant Nations. This fatal War, which it had lasted 27 Years, ended at length in '3600.
 The taking of *Athens* by *Lysander*, who had found Means to draw into the Party of the *Lacedemonians*, *Darius Nothus*, the Son and Successor of *Artaxerxes*. But the *Persians* soon became sensible of the Error they had committed in making the *Lacedemonians* too powerful; for that ambitious Republic having now no Rival to fear, began to extend its View to *Asia*, and even promoted the Expedition of young *Cyrus* against his Brother *Artaxer-* 3603.
Mnemon, who had succeeded *Darius Nothus*. This ambitious Prince fell in Battle by his own Rashness, and the ten thousand *Greeks* who served under him, exposed to all the Dangers of War, in an unknown Country, several hundreds of Miles distant from their own Homes, and surrounded on every side with numerous Armies. There is nothing in History more celebrated than this Retreat, which has been handed down to us by *Xenophon*, who himself conducted it, and was one of the ablest Commanders, and greatest Philosophers of his Time. Thus were the *Greeks* first made sensible of the real Weakness of the *Persian* Empire, hitherto deemed so formidable; and the Exploits of 3608.
Cyrus in *Asia* soon after, where he bade fair for turning that mighty Monarchy, had he not been recalled by

by the unhappy Divisions of his Country, were a plain Proof that nothing was wanting but a good General and Union among themselves, to compleat the Conquest of the East.

Rome was rendering herself formidable to all Nations around her, and *Vei* one of the strongest and most opulent Cities in *Italy*, was taken by *Camillus* after a Siege of ten Years. But this great Increase of Territory was soon followed by a fatal Calamity that brought the Republic to the Brink of Ruin; I mean the

3610. Inruption of the *Gauls*, who defeating the Roman Army, and advancing against the City itself, burnt it in Ashes in the 363d Year after it had been

founded by *Romulus*. Such of the Senators and Nobles chose to survive the Ruin of their Country retired into *Capitol* with *Manlius*, where they resolutely defended themselves till they were relieved by *Camillus*, whose ill Usage and Banishment had not diminished his Regard to his Country. Thus was *Rome* again restored to her former Splendor by the Conduct and Bravery of that great Man. In *Greece* the Macedonian Power began to decline, and *Thebes* which hitherto makes no Figure in the History of that Nation, raised herself to the highest Pitch of Glory by the Wisdom and Valour of *Epaminondas*. This General is one of the most illustrious Characters of Antiquity. He was possessed in an eminent Degree of all the Virtues requisite in a Warrior and a Statesman. Nor was he less distinguished by his Abilities as a Philosopher and his amiable Qualities in private Life; insomuch that the Historians unanimously represent him as a Pattern of all that is great and excellent in human Nature. *Thebes*, after his Death, lost that conspicuous Figure he had given her, and was no longer able to maintain her Reputation. Indeed all *Greece* is going to submit to a new Power, which beginning in *Thrace*, rose at last to the Dominion of all *Asia* under his Son *Philip*. This *Philip* was King of *Macedonia*, and had been bred up under *Epaminondas*. As he was of an extraordinary and surprising Genius, and gave early Proofs of his unbounded Ambition, all the neighbouring Powers set themselves to oppose his growing Greatness. But tho' *Ochus* and his Son *Serxes*, Kings of *Persia* did their utmost to thwart his Designs, the *Athenians* roused by the Eloquence of *Demosthenes*, intrepid Defender of his Country's Liberty, drew almost all *Greece* into a Confederacy against him; he, notwithstanding, triumphed over every Difficulty, and the

3665. of *Choronea* rendered him absolute in all the Grecian States. He was now forming the

Expedition into the *East*, and had projected nothing less than the total Overthrow of the *Persian Empire*, when an untimely Death hurried him out of the World.

Alexander, surnamed the *Great*, his Son, succeeded him; a Prince who from his earliest Years had given Proofs of an heroic Soul that seemed destined for the Conquest of the Universe. Much about the same Time *Darius Codomannus* ascended the Throne of *Persia*. He had in private Station distinguished himself by his Valour and Prudence; but it being his Fate to encounter the prevailing Force of *Alexander*, all his Efforts proved insufficient to support him against that formidable Rival. For *Alexander* having first settled the Affairs of *Greece*, over-run all *Asia Minor* with amazing Rapidity, defeated *Darius* in three pitched battles, and upon the Death of that Prince, who was treacherously slain by *Bessus*, became sole Monarch of all the

3668.

Here then begins our ninth Epoch, not from *Alexander's* Succession to the Throne of *Macedonia*, but from the Death of *Darius*, in whom the *Persian Empire* ended. For *Alexander* pursuing his Victories with the utmost Expedition, and having made himself Master of almost all the Provinces of the *East*, became thereby the Founder of the third, or *Macedonian Empire*. This hap-

Years of the
World.

9th Ep. cba.
*Alexander the
Great.*

3674.

It happened in the 4384th Year of the *Julian Period*, 424 Years before the Building of *Rome*, and 330 before the Birth of *Christ*. During this victorious Progress of *Alexander*, *Rome* was engaged in a long War with the *Samnites*, whom after many years she at length subdued, chiefly by the Valour and Conduct of *Papirius Cursor*, one of the greatest Generals of his Age.

Alexander still continuing his Conquests, extended as far as *India*, and returning to *Babylon*,

3681.

he died in the 33d Year of his Age. After his Death, his Empire was variously divided among his Followers. *Ptolemy* the Son of *Lagus*, *Antigonus*, *Seleucus*, *Lysimachus*, *Antipater* and his Son *Cassander*, who had been all his Generals under this great Conqueror, and learned from him the Art of War, formed a Design of rendering themselves Masters of the several Provinces over which they were appointed Governors. They sacrificed to their Ambition the whole Family of *Alexander*; his Brother, his Mother, his Children, and even his Sisters. Nothing was seen but Wars, Bloodshed, and endless Revolutions. These Disorders several Places of *Asia Minor* shook off

the *Macedonian Yoke*, and established themselves into independent Kingdoms. In this Manner were the Realms *Pontus*, *Bithynia*, and *Pergamus* formed, which by their advantageous Situation, and a steady Application to Trade rose afterwards to great Wealth and Power. *Armenia* about the same time became a distinct Kingdom; and *Armenia* with his Son of the same Name founded that of *Armenia*. But the two most considerable Monarchies that rose upon this Occasion were, that of *Egypt*, founded by *Ptolemy* the Son of *Lagus*, and that of *Asia* or *Syria* founded by *Seleucus*; for these continued steady and permanent, and were inherited by their Posterity the *Ptolemies* and *Seleucides* many Years. Thus was all the *East* subject to *Greece*, received its Language and Customs; insomuch that the whole was not under the Dominion of one Prince as formerly. The *Greeks* universally bearing Sway in those several Principalities into which it was divided, this hath seemed a sufficient Reason to Historians, for stiling the Times we are speaking of, the Period of the *Grecian* or *Macedonian* Empire. In *Greece* we meet with nothing but a continued Train of Revolutions. *Cassander*, *Pyrrhus* King of *Epirus*, *Demetrius*, *Lycortus*, *Lysimachus*, and *Seleucus*, reigned successively in *Macedonia*, each establishing himself by the Expulsion of his predecessor. The *Romans* were all this while extending Conquests in *Italy*, and having subdued the *Samnites*, *Volscians* and *Hetrurians*, threatened *Tarentum* with the same. The *Tarentines* finding themselves too weak to resist the powerful Republic, cast their Eyes upon *Pyrrhus* King of *Epirus*, whose great Military Fame made them believe

3725. should be invincible under so renowned a Commander. *Pyrrhus* obtained two successive Victories over the *Romans*, but in the End was defeated by the Consul *Curius*, and forced to abandon *Italy*.

3732. *Antigonus Gonatas* got Possession of the Throne of *Macedonia*, and left it to his Son.

Pyrrhus, tho' not without great Opposition from *Pyrrhus*, was killed at length at *Argos*, by a Tile thrown from the House-top. The *Achean League*, projected and set on foot by *Aratus*, began about this Time to make a Figure in *Greece*. It was a Confederacy of several powerful Cities of *Peloponnesus* and the adjoining Regions in Defence of Liberty; indeed the last Effort made by the *Greeks* to maintain their Independence and Freedom. In *Italy*, the *Romans* after the departure of *Pyrrhus*, found nothing able to oppose their Conquests. They had been enlarging their Territories by an almost continual

Series of Wars, for upwards of 480 Years, and now
 found themselves Masters of the whole Country, from the far-
 west Part of *Hetruria* to the *Ionian Sea*, and from the *Tuscan*
 across the *Apennines* to the *Adriatic*. Thus their Ambi-
 tion crowned with Success, inspired them with still greater
 Views. The adjoining Island of *Sicily* as it lay convenient
 to them, so was it possessed in part by the *Carthaginians*, a
 powerful People, whose Neighbourhood they began to look
 upon with an Eye of Jealousy. We have seen the Founda-
 tion of this Republic by *Dido*, and that it was considerable
 in Wealth and Extent of Territory, as far back as the Reign
 of *Kerxes*. At the Time we are speaking of, their Dominions
 reached a great way on both Sides of the *Mediterranean Sea*.
 Besides the *African Coast*, of which they were entirely
 Masters, they had also made many Conquests in *Spain*, set-
 tled themselves in *Corfica* and *Sardinia*, and possessed several
 Towns in *Sicily*. This added to their immense Wealth ac-
 quired by Commerce, and the Sovereignty of the Sea which
 no Nation could then dispute with them, made the *Romans*
 consider them as formidable Rivals, who if not speedily
 checked, might grow to a Power too mighty even for *Italy* it-
 self. Hence the Rise of the several *Punic Wars*, which in
 the End proved so fatal to the *Carthaginians*. That
 the first of these Wars now to speak of began in the 489th Year
 of the City, and is remarkable not only as being
 the first Foreign War in which the *Romans* were engaged,
 but also because herein they formed the Design of making
 themselves Masters at Sea; and, which is almost beyond Be-
 lieve, accomplished it. The Consul *Duilius* ventured to fight
 the *Carthaginian Fleet*, and obtained a compleat Victory.
 His Successor no less distinguished himself, and land-
 ing in *Africa* reduced *Carthage* to the greatest Extremity; in-
 such that but for the Arrival of *Xantippus* the *Lacedemo-
 nian* it must have been taken. That experienced General,
 by his wise Conduct, gave a great Turn to the Affairs of
 the War. *Regulus* was vanquished and made Prisoner; but this
 reverse of Fortune served only to add more Lustre to his
 Name. Being sent into *Italy* to negotiate a Peace and treat
 of Exchange of Prisoners, he strenuously defended in the
 Senate that Law by which it was declared inconsistent with
 the Glory of the *Roman Name* to redeem Prisoners taken
 in a Day of Battle. Upon his Return to *Africa* we
 find he suffered a cruel Death from the Resentment of the
Carthaginians, who were incapable of admiring that Noble-
 ness of Soul, which made him prefer the Interest of his Coun-
 try

try to all private Considerations. The War was maintained for a long Time with various Success, *Hamilcar* the *Carthaginian* General distinguishing himself eminently in *Sicily* by great military Skill; but at last the Consul *Lutatius* obtained a complete Victory over the Enemy's Fleet near the *Ægates*

Isles, *Carthage* was compelled to submit, and
3764. cept of such Terms of Peace as the *Romans* were pleased to grant. Immediately after the Con-

clusion of this War, which had lasted four and twenty Years, the *Carthaginians* found themselves involved in another, which brought them to the very Brink of Destruction. The mercenary Troops of which their Armies were composed, revolted for want of their Pay, were joined by almost all the Cities of *Africa*, who hated the *Carthaginian* Government. All their endeavours to appease them proved ineffectual, they invaded *Carthage* itself, and that great City was inevitably lost but the Valour and Conduct of *Hamilcar* surnamed *Barchas*, found Means to vanquish the Rebels, and recover all the revolted Cities. The *Carthaginians* however upon this Occasion lost *Sardinia* by the Treachery of the *Romans*, who taking advantage of their Domestic Troubles, seized that important Island, and even augmented the Tribute they had at the End of the War imposed upon that unhappy State. *Carthage* was obliged to take all in good Part, as not being in a Condition to oppose these Encroachments. They now began to think of re-establishing their Dominion in *Spain*, which had been greatly shaken by the late Revolt. *Hamilcar* was sent into command in that Province, where he carried on the War nine Years with great Success. His Son the famous *Hannibal* was in the Camp with him, and not only learned under the renowned Commander the whole Art of War, but also in Time contracted that implacable Hatred against the *Romans* which afterwards gave Rise to so many Wars. *Asdrubal* succeeded *Hamilcar* in the Command of the Army. He governed with great Prudence, and by his mild and peaceful Administration thoroughly established the *Carthaginian* Dominion in those Parts. Mean while the *Romans* were engaged in War with *Teuta* Queen of the *Illyrians*, who suffered her Subjects to practise Piracy on the Sea-Coast, but she was soon forced to submit, and resign Part of her Dominion to the Conquerors. Their next War was with the *Illyrians*, whom they accounted their most formidable Enemies; therefore tho' they began to entertain a Jealousy of the increase of the *Carthaginian* Power in *Spain*, yet not to break with that Republic in the present critical Con-

are, they sent Ambassadors to *Asdrubal* to draw him by fair Words into a Treaty, wherein he should covenant not to pass the *Iberus*, which was accordingly agreed to. Hereupon the *Romans* applied themselves seriously to the War against the *Gauls*, and having vanquished them in several Battles, passed the *Po*, pushed on their Conquests on the other Side of that River, and thereby became Masters of all *Italy*, from the *Alps* to the *Ionian* Sea. About this Time died *Asdrubal* in *Spain*, and *Hannibal* at the Age of 25 succeeded him in the Command of the Army. He was the Darling of the Soldiers, who fancied they saw in him all the Virtues they had so often admired in his Father *Hamilcar*. Nor did his Behaviour after his Promotion disappoint their Expectations; for he completed the Conquest of *Spain* with amazing Rapidity, and thinking himself strong enough now to enter upon the long-protracted War with the *Romans*, advanced with his Army to the *Iberus*, and invested *Saguntum*. The Complaints of the *Roman* Ambassadors were very little regarded at *Carthage*. The Loss of *Sicily*, the treacherous Behaviour of the *Romans* in seizing *Sardinia*, and augmenting the Tribute exacted at the End of the War, and their unjust Attempts to abridge their Power and bound their Conquests in *Spain*, had so irritated the Minds of the *Carthaginians*, that all the Endeavours of the Faction which opposed *Hannibal*, were fruitless. Hereupon War was proclaimed against *Carthage* by the Order of the *Roman* Senate, in the 535th Year of 3785. City. Mean time *Hannibal* was taking all Measures necessary to secure the Success of his Designs. The *Italic Gauls* were gained over by Ambassadors secretly sent for that Purpose; the Nations thro' which he was to pass were for the most part prevailed on by Presents not to oppose his March; and the Peace of *Africa* and *Spain* were secured by strong Detachments of Troops left in those Parts under the Command of proper Governors. When all things were now ready for the Expedition, he crossed the *Iberus*, passed the *Pyrenees*, *Transalpine Gaul*, and the *Alps*, and was pouring down with all his Forces upon *Italy*, while the *Romans* hardly yet imagined him set out from *Spain*. The *Gauls* readily joined him, and thereby very seasonably increased his Army, which had suffered extremely in its Passage over the *Alps*. Four Battles successively lost made it probable that *Rome* must soon fall into the Hands of this irresistible Conqueror. *Sicily* too followed the Fortune of the *Carthaginians*. *Timoleon* K. of *Syracuse* declared against the *Romans*; almost all Italy abandoned them; and the Republic seemed depriv-

ed of its last Resource by the Death of the two *Scipios* *Spain*. In this Extremity *Rome* owed her Safety to the Valour and Conduct of three great Men. The Firmness of *Publius*, who despising popular Rumours, pursued steddily the slow Measures by which alone he found *Hannibal* could be vanquished, served as a Rampart to his Country. *Marcellus*, who raised the Siege of *Nola*, and took *Syracuse*, revived the Degrees the Courage of the *Roman* Troops. But the Glory of conquering *Hannibal*, and putting a final End to this dangerous War, was reserved for young *Scipio*. At the Age of twenty-four he undertook to command in *Spain*, where his Father and Uncle had both lost their Lives. Immediately on his Arrival he invested *New Carthage* and took it. Affability and Humanity drew almost all the Nations of *Spain* into the Alliance of the *Romans*. The *Carthaginians* were obliged to abandon that rich and fruitful Country; and *Rome* not yet satisfied with so glorious a Triumph, pursued the Victory even into *Africa*. Every thing gave way to his superior Valour and Abilities. The Allies of the *Carthaginians* forsook them, their Armies were defeated, and that haughty Republic was now made to tremble in its Turn. Even the victorious *Hannibal*, who had maintained his Ground in *Italy* sixteen Years, in spite of all the Efforts of the *Romans*, found unable to stop the Progress of this young Conqueror. *Scipio* defeated him in a pitched Battle, and forced the *Carthaginians* to submit to the Terms of Peace he had proposed to them. In this Manner ended the second

3802. *Punic War* in the 552d Year of the City, just 100 Years after its Commencement. *Scipio* was

nourished with the Surname of *Africanus*, and *Rome* having subjected the *Gauls* and *Africans*, saw no Rival from whom Power she had Reason to apprehend any Danger.

If we now look back a little into the Affairs of *Asia*, during the Times we have been speaking of were separated and disjoined from those of *Europe*, we find that about the Year of the first *Punic War*, while *Antiochus Theos* King of *Syria* the Son of *Antiochus Soter*, was engaged in a War with *Ptolemy* King of *Egypt*, *Theodotus* Governor of *Bactria* rebelled and declared himself King of that Province. It was now a vast and populous Country, and had in it no less than a thousand Cities; all which he got under his Obedience, and while *Antiochus* delayed to look that Way, by reason of his Wars in *Egypt*, made himself too strong in them to be afterwards reduced. This Example was followed by almost all the

Nations of the *East*, particularly the *Parthians*, who headed by *Arfaces* expelled the *Macedonians*, 3754. and laid the Foundations of an Empire which in Time extended itself over all the *Higher Asia*, and grew to great Strength and Power, that not even the *Romans* themselves, when arrived at their highest Pitch of Grandeur, were able to shake the Throne of the *Arfacidæ*, for so the *Parthian* Kings were called from *Arfaces* the Founder of their Race and Empire. These Revolts greatly weakened the Empire of the *Syrian* Kings, for henceforth they were almost entirely separated from all the Provinces that lay beyond the *Tigris*. Several Attempts were indeed made to recover them, but in vain, which obliged them to turn their Thoughts towards those Parts of their Dominions that bordered upon *Egypt*, in such manner that *Judea*, which lay between the two Kingdoms, became a Ground of endless Wars and Contentions, and occasioned the shedding of Torrents of Blood. The *Romans* after the Peace with *Carthage*, began to turn their Thoughts towards *Greece*. *Philip* King of *Macedon* had entered into an Alliance with *Hannibal* when in *Italy*, and this was looked upon as a sufficient Ground for a War. The Consul *Flaminius* was sent against him, who by 3808. Victories reduced the Power of that Prince, and restored the several Cities of *Greece* to their Liberty. As every thing thus gave way to the *Roman* Power, they could not yet be easy while *Hannibal*, whom they still looked upon as their most formidable Enemy, was alive. They admired the Bravery and enterprizing Genius of that great Man. Their Endeavours to destroy him brought upon them a new War; for being reduced to fly his Country, he took Refuge with *Antiochus*, surnamed the Great, King of *Syria*; inspiring him with a Jealousy of the *Roman* Power, persuaded him to oppose their growing Greatness. In the Management of the War however, he rejected the wise Counsels of his experienced General, and was therefore disappointed of all his Designs. Beaten by Land and Sea, he was compelled to submit to the Terms of Peace imposed by *Lucius Scipio* the Brother of *Scipio Africanus*. 3815. *Hannibal* now sought Protection from *Prusias* King of *Bithynia*, where finding himself still persecuted by Embassadors from the *Romans*, to avoid falling into their Hands, he ended his Days by a Dose of Poison. Upon the Death of *Antiochus* the Son of *Antiochus the Great*, *Antiochus Epiphanes* had been some time a Hostage at *Rome*, got Possession of the Throne of *Syria*. He is remarkable for setting on foot

a cruel Persecution against the *Jews*, which driving them to Extremities, many of them united in their own Defence under *Matthias*, the Father of *Judas Maccabeus*, so renowned for the many Victories he obtained over the numerous Armies of the King of *Syria*. In the mean time *Perseus* had succeeded *Philip* in the Kingdom of *Macedonia*, and presuming too much on his Wealth and numerous Armies, ventured to engage in a War with the *Romans*. But he was soon made sensible of his unequal Strength, and being van-

3836. quished in Battle by *Paulus Emilius*, was constrained to surrender himself into his Hands.

Thus the Kingdom of *Macedon*, which had for near two hundred Years given Masters not only to *Greece*, but to all the Kingdoms of the *East*, was now reduced to the Form of a *Roman Province*, which leads us to the tenth and last Period of our History.

P. Let me here stop you a Moment, to enquire why we fix the Beginning of the *Roman Empire* to this Period, when they were evidently long before the most powerful People of the World, and had given Law to *Europe*, *Asia*, and *Africa*.

G. The *Roman Greatness* indeed commenceth properly from the total Reduction of *Italy*, and the Superiority they gained over the *Carthaginians* in the first *Punic War*. Nevertheless in regulating the Succession of the great Empires, the most natural Order seems to be that which represents the rising one after another, and establishing each its Power and Greatness, upon the entire Ruin of that which went before. This is the Method I have hitherto followed, and indeed the only one that according to my Apprehension preserves a due Order and Distinctness in ancient History. Thus, tho' upon the Death of *Sardanapalus*, the *Assyrian Monarchy* was dissolved, yet reviving again in the Kings of *Nineveh* and *Babylon*, that Revolution was not considered as the Era of a new Empire. But when the Power of the *Assyrians* was utterly broken, and the Dominion of *Asia* wholly transferred to another People by *Cyrus*, there I fixed the Beginning of the *Persian Empire*. In like manner, tho' the *Persians* were greatly weakened under *Xerxes* and his Son *Artaxerxes Longimanus*, and forced to accept of such Terms of Peace as *Greece* was willing to grant them; insomuch that the *Greek* under *Simon* may be justly said to have given Law to the *Persian Empire*; yet as that Monarchy still subsisted under Kings of its own; and was not finally subdued till *Alexander* passed with an Army into *Asia*, and overthrew *Darius* in the Plains of *Arbela*; all Historians extend its Duration to

period we are speaking of. But after that Defeat, the Sovereignty of *Asia* passing from the *Persians* to the *Macedonians*, here begins the third great Empire, which continued under *Alexander* and his Successors. The same Reasons induce us to lengthen out the Times of the *Macedonian* Greatness to the Defeat of *Perseus* by *Paulus Emilius*; for though the *Romans* had long before given Law to *Greece*, and even to the Kings of *Macedon*, yet that Kingdom was not entirely destroyed till the Time of the above Overthrow, and in becoming a Province of the *Roman* Empire, all the Power and Dominion that had formerly belonged to it, was transferred to the Conquerors, and *Rome* thereby advanced to the Sovereignty of the World. Thus we have a regular Succession of Empires, establishing themselves one upon the ruins of the other, and being now arrived at the last and greatest, we shall trace it in its Progress and gradual Advancement, which will compleat the Plan of ancient History, and furnish such a View of past Times, as may be sufficient for enabling you to pursue the Train of Ages in a connected Series.

In the 4546th Year of the *Julian* Period, which answers to the 586th Year of *Rome*, and 168th before *Christ*; *Paulus Emilius* having vanquished *Perseus*, and reduced his Kingdom to the Form of a *Roman* Province, the *Macedonian* Empire ceased, and that of *Rome* succeeded in its stead. The Consul *Emilius* was honoured with a splendid Triumph, and the *Romans*, who were now Masters of all *Greece*, began to think themselves nearly interested in the Affairs of *Asia*. Antiochus Epiphanes dying, his Son *Antiochus Eupator*, a Minor of nine Years old succeeded under the Tutelage of *Lysias*. *Demetrius Soter* the rightful Heir was taken an Hostage at *Rome*, but could not obtain Leave to return to go and take Possession of the Kingdom, it being more for the Advantage of the *Romans* to have a Foreigner in *Syria*, than a grown Man of mature Understanding, as *Demetrius* then was. Under *Antiochus Eupator*, the Persecution of the *Jews* still continuing, *Judas Maccabeus* set himself to oppose it, and signalized his Valour by many Victories he obtained over the *Syrians*. Mean while *Demetrius* So er escaping from *Rome*, is acknowledged by the *Syrians* for their King, and young *Antiochus* with his Mother *Lysias* slain. This however made no Alteration in regard to the *Jews*; they were still persecuted as before, and

Years of the
World.

10. Epochæ.
The Defeat of
Perseus.

3836.

3840.

and *Demetrius* sending numerous Armies one after another against them, they were all severally defeated by *Judas*; being at length overpowered by the Multitude

3843. his Enemies, he was slain fighting with astonishing Bravery. His Brother *Jonathan* succeeded in the

Charge of defending the *Jews*, and no less distinguished himself by his Valour, and a Firmness that no Misfortunes were able to shake. The *Romans* pleased to see the Kings of Syria humbled, readily granted the *Jews* their Protection, and declared them their Friends and Allies. *Alexander Balas* pretending to be the Son of *Antiochus Epiphanes*, and supported by *Ptolemy Philometor* King of *Egypt*, claimed

3855. Throne of *Syria*, and having slain *Demetrius* got Possession of the Kingdom. The *Carthaginians*, who had now recovered in some measure the great Loss

sustained during the second *Punic War*, could not by all their Submissions ward off the Jealousy of the *Romans*; who dreading the Power of that warlike Republic, declared War against it, with a Resolution of destroying it utterly, they might rid themselves for ever of so formidable a Rival. In *Syria*, *Demetrius Nicator* the Son of *Demetrius Soter*, being himself to recover his Father's Kingdom, vanquished

Alexander Balas in Battle, and got Possession

3858. of the Throne. This same Year was rendered famous by the Destruction of two celebrated

Cities, *Carthage* and *Corinth*. The former was taken by *Scipio Emilianus*, after a War of three Years, who thereby confirmed the Surname of *Africanus* in his Family, and provided the Glory of the great *Scipio* his Grandfather. *Corinth* was reduced to Ashes by *L. Mummius* the Consul, and it ended the famous *Achean League*. This Confederation in Defence of Liberty had some time before risen to great renown, by the Valour and Abilities of *Philopæmon*, one of the most renowned Generals that *Greece* ever produced. Indeed after him we read of no other of that Nation, distinguished himself by any eminent Accomplishments; he made the Hero we are speaking of, to be stiled, as *Plutarch* tells us, *The last of the Greeks*. After his Death the *Achean League* no more supported itself with the same Reputation formerly, and the *Romans* growing jealous of it, it was the next Year, as we have seen, dissolved by the Destruction of *Corinth*. All the famous Statues, Paintings, and other curious Works of Art, wherewith that City had been so richly adorned, being upon this Occasion transported to *Rome*; these Masters of the World, who had hitherto boasted of no other Knowledge

than that of War, Politics, and Agriculture, began henceforth to value themselves upon a polite Taste, and the Relish of what was excellent in the fine Arts. Thus Learning became honourable at *Rome*, the liberal Sciences were encouraged, and such Advances were made in all the various Branches of Knowledge, that we shall see the *Augustan Age* no less distinguished by the Productions of the Men of Genius, than by the Exploits and Bravery of the many Heroes wherewith it abounded. *Syria* in the mean time was the Scene of new revolutions. *Antiochus Theos* the Son of *Alexander Balas*, under the Tuition of *Diodotus Tryphon*, dethroned *Demetrius Nicator*, who by his ill Conduct in the Government, had incurred the Hatred of his Subjects. He recovered his Authority however soon after, and declared *Judea* a free and independent State, in Consideration of the Services he had received from *Simon* the brother and Successor of *Jonathan*. By this Grant *Simon* was constituted High Priest, and Sovereign Prince of the *Jews*, the Land released from all Taxes, Tolls and Tributes, and every thing that bore the Stamp of a foreign Yoke being abolished, *Judea* henceforth became a distinct Kingdom, under the name of its own. About this Time the Empire of the *Parthians* began to grow formidable, by the Victories of *Mithridates*, who having subdued *India* and *Bactria*, was advancing with an Army towards the *Euphrates*, to push his conquests on that Side. Whereupon the Inhabitants of those parts, calling in *Demetrius Nicator* to their Assistance, he received the Design of again reducing the *Parthians*, whom the *Syrians* still regarded as Rebels. He obtained many victories over *Mithridates*, but preparing to return into *Syria* to chastise *Tryphon*, who after murdering *Antiochus Theos*, himself usurped the Crown, he unfortunately fell into an Ambuscade, and was made Prisoner by the *Parthians*. *Tryphon*, who thought himself secure by this Disaster of his Adversary, was suddenly abandoned by his Subjects, to whom he had rendered himself insupportable by his Pride. As *Demetrius* was still a Prisoner in *Parthia*, and his Children by *Cleopatra* were under Age, it was necessary to look out for a Regent, and this Office naturally fell to the Share of *Antiochus Sidetes* the Brother of *Demetrius*. But *Cleopatra* stooped here, for understanding that *Nicator* had married *Roda*, the Daughter of *Phraates*, who had succeeded *Mithridates* in the Throne of *Parthia*, she out of Revenge made *Antiochus Sidetes* her Husband. When he had settled himself in the Kingdom, and put an End to the Usurpation of *Tryphon*,

phon, he entered upon a War with the *Parthians* under Pretence of delivering his captive Brother. At first he had full Success, overthrew *Phraates* in three Battles, and recovered *Babylonia*, *Media*, and other Eastern Provinces formerly belonging to the *Syrian* Kings, *Parthia* only excepted, where *Phraates* was reduced within the narrow Limits of the first *Parthian* Kingdom. The *Parthian* Monarch not discouraged by these Losses, watched the Opportunity of the *Syrian* Army's going to Winter Quarters, where being obliged to disperse all over the Country by reason of their great Numbers, he fell upon them unexpectedly, and advancing against *Antiochus*, who hastening with the Forces about him to help the Quarters, lay next him, he over-powered him with Numbers, slew him and all his Followers, and pushing his Advantage, made a dreadful Slaughter, that there scarce returned a Man of *Syria* of all this numerous Army, to carry thither the most full News of so terrible an Overthrow. In the interim *Demetrius* was returned into *Syria*, and on his Brother's Death there again recovered the Kingdom. For *Phraates* after being thrice vanquished by *Antiochus* had released him from Captivity, and sent him back into *Syria*, hoping that by his returning Troubles there for the Recovery of his Crown, he might force *Antiochus* to return for the suppressing of them. On the obtaining of this Victory, he sent a Party of *Parthians* after him to bring him back again; *Demetrius* being aware hereof, made such Hasten, that he was gotten over the *Euphrates* into *Syria*, before these Forces could reach the Borders of that Country, and by this means again recovered his Kingdom. But he was soon dispossessed by *Alexander Zabinus*, the Son of *Balas*, who was in his Turn vanquished and expelled by *Antiochus Gryphus*.

3880. Succession of the Kings of *Syria* being very perplexed by reason of the intestine Divisions of that Kingdom, and the many different Pretenders to the Crown, has obliged me to be somewhat particular in their History, to prevent Confusion. Let us now turn our Eyes towards the *Romans*, whom we find engaged in a War with the *Numantines* of *Spain*, and so often defeated, that they were obliged to *Scipio Emilianus* as their last Resource and Hope, before they could subdue that warlike People. They were also about the same time in no small Danger from an Invasion

3871. tion of their own Slaves in *Sicily* under *Attalus*, insomuch that they were obliged to employ the whole Forces of the Republic against them.

of Pergamus dying, left the *Romans* Heirs to his immense
 Wealth, who not satisfied with the Dominion of *Italy*, *Greece*,
 and *Africa*, were now beginning to extend their Conquests
 beyond the *Alps*, where *Sextius* having subdued the *Saluvians*,
 established the first *Roman* Colony at *Aix* in *Provence*. *Fa-*
bius defeated the *Allobrogians*, and *Narbonese* Gaul was re-
 placed into the Form of a Province. But tho' the Republic
 was thus enlarging her Territories abroad, she was far from
 enjoying that domestic Tranquillity which makes the Secu-
 rity and Strength of a State. The Avarice, Usurpation, and
 Ambition of the *Patricians*, had encroached so far upon the
 Properties and Privileges of the People, that they stood in
 need of new Defenders to save them from absolute Ruin.
 The two *Gracchi* who generously undertook that Office, be-
 ing over-powered by the Faction of the Nobility, perished
 in the glorious Attempt. After them few Tribunes arose
 possessed of that noble Spirit of Liberty, which hitherto
 makes so eminent a Part of the Character of this brave
 People. Faction, Bribery, and Corruption, began to pre-
 vail universally among them, and we shall soon see these
 Conquerors of the World, themselves made Slaves to the
 Power of Tyrants. *Jugurtha* King of *Numi-*
dia, infamous by the Murder of his Brothers, 3885.
 who had been left under the Protection of the
Romans, defended himself a long time, more by his Lagresses
 than by Arms. *Marius* was at length sent against him, and
 bringing put an End to that troublesome War, signalized him-
 self next by the Defeat of the *Teutones* and *Cimbri*, who
 threatened all the Provinces of the *Roman* Empire,
 even *Italy* itself with Destruction. No sooner 3904.
 were these Enemies quelled, than a new and more
 formidable one arose in *Mithridates* King of *Pontus*, who
 having made himself Master of all *Asia Minor*, passed into
Greece, and was not without great Difficulty driven thence
 by *Sylla*. Mean while *Italy* habituated to Arms, and exer-
 cised in War, endangered the *Roman* Empire by
 a universal Revolt; and to add to all those Ca- 3913.
 uses, *Rome* saw herself at the same time torn
 by the Factions of *Marius* and *Sylla*, one of whom had by
 his Victories, spread his Fame to the remotest Quarters of
 North and South, and the other signalized himself as
 Conqueror of *Greece* and *Asia*. *Sylla* stiled the *Fortu-*
 nate was but too much so against his Country, over which
 he assumed a tyrannic Sway, and laid the Foundation of all
 the

- the ensuing Troubles by the unhappy Precedent of his perpetual Dictatorship. Every one in Turn aimed at Dominion. *Sertorius* a zealous Partizan of *Marius* fixed himself in *Spain*, and entered into a Treaty with *Mitbridates*. It was in vain to think of opposing Force to a General of his Reputation and Experience, and *Pompey* himself could no other wise master him, than by introducing Dissension among his Followers. *Rome* found a yet more formidable Enemy in *Spartacus* the Gladiator, who brought her to the very Brink of Ruin, and was found invincible till the year 3936. *Pompey* was sent against him. *Lucullus* in the mean time made the *Roman* Arms to triumph in the *East*. *Mitbridates* was beaten in every counter, and retiring beyond the *Euphrates*, found himself still pressed and pursued by his victorious Enemy. But this General invincible in Battle, found it impossible to retain his Soldiers in Obedience, and repress that Licentiousness, which like a Phrenzy seized the whole *Roman* Army. *Mitbridates* not discouraged by his many Defeats, was again preparing to make head against his Enemies, and *Pompey* the last Hope of the *Romans*, was thought alone capable of terminating this long and destructive War. It was on this Occasion that his Glory rose to the highest; he finally subdued this valiant and politic Prince, reduced *Armenia* whither he fled for Refuge; and pursuing his Advantage, he subdued *Albania*, *Iberia*, *Syria*, and *Judea* to the *Roman* Empire. While *Pompey* was thus employed in gathering Laurels in the *East*, *Cicero* was intemperately crushing a dangerous Conspiracy at Home. That renowned Orator, who had laid out so much of his Time in the Exercise of Eloquence, found now a glorious Opportunity of showing it in Defence of his Country, and by it more than his Arms of his Colleague *Antony*, were the dark and dangerous Machinations of *Catiline* defeated. Could *Rome* have been saved from Slavery, the Eloquence of *Cicero*, and the Virtue of *Caio*, those intrepid Defenders of Liberty and the Laws, seemed to offer fair for it. But their valour availed little to save a State that was rushing headlong to Ruin; and where Luxury, Ambition, and Avarice, getting universal Possession of the Minds of Men, had rendered them insensible to all great and generous Designs, wholly stifled the noble Spirit of Freedom. *Pompey* without a Rival in the Senate, and his great Authority beloved

power made him absolute Master of all its Deliberations. *Cæsar* by his Victories in *Gaul* was endeavouring to get him a Name and Interest that might bring him upon a Level with *Pompey* and *Crassus*. These three combining in the Design to oppress their Country, governed with absolute Authority, and *Cicero* whose Eloquence and Zeal for Liberty gave them Umbrage, was banished that City he had so lately saved from utter Ruin. In the mean time *Crassus* being bent upon an Expedition against the *Parthians*, had the Misfortune to be cut off with his whole Army; a Loss by so much the more fatal to the Roman State, as it was chiefly by him that the rival Factions of *Cæsar* and *Pompey* were kept united. His Death was followed by a bloody Civil War, and *Rome* lost her Liberty for ever in the Ruins of *Pharsalia*. *Cæsar* victorious, and now Master of the Universe, traversed with incredible Expedition almost all the Countries of the known World. *Egypt*, *Asia*, *Mauritania*, *Spain*, &c. beheld this mighty Conqueror triumphing over all his Opposers. *Brutus* and *Cassius*, animated by a Zeal for Liberty, endeavoured to rescue their Country from Slavery by killing the Usurper; the Eloquence of *Cicero* seconding the glorious Design, gave at first some Hopes that *Rome* might yet see better Days. But it was the Fate of that unhappy City to fall soon after into the Hands of *Antony*, *Lepidus*, and young *Octavius*, who by their bloody Proscriptions almost totally exterminated the Roman Nobility. Even *Cicero*, whose Credit in the Senate had chiefly contributed to the Advancement of *Octavius*, was abandoned by that ungrateful Monster, to the Resentment of *Antony* his implacable Enemy. In the Division of the Empire, *Italy* and *Rome* fell to the Share of *Octavius*, who affecting to govern with great Clemency and Moderation, endeavoured to throw the Odium of all the late Cruelties upon his Collegues. In fine, *Brutus* and *Cassius* the Refuge of the Republic, both falling in the Battle of *Philippi*, *Rome* after them never made so much as an Effort for the Recovery of her Liberty, but quietly submitted to the Dominion of the Conquerors. They did not long remain united. *Antony* and *Cæsar* turning to ruin *Lepidus*, turned next their Arms one against the other. The Battle of *Actium* decided the Empire of the World in favour of *Cæsar*; for *Antony* upon Disaster was abandoned by all his Friends, and even the beloved *Cleopatra*, for whose sake he had brought all these

these Misfortunes upon himself. *Herod the Idumean*, who owed his All to that General, was constrained to submit to the Conqueror, and thereby confirmed himself in the Possession of the Throne of *Judea*. Thus did *Octavius* triumph over all Opposition: *Alexandria* opened its Gates to him; *Egypt* became a *Roman Province*; *Cleopatra* disdained

3977.

to adorn the Victor's Triumph, ended her Days by Poison; and *Antony* sensible that he could no longer withstand the Power of his Adversary, by a voluntary Death left *Cæsar* in the unrival'd Possession of the *Roman Empire*. This fortunate Prince, under the Name of *Augustus*, and with the Title of Emperor, took Possession of the Government. Thus was the *Roman Commonwealth*, *seventy Years* after the Foundation of that City by *Romulus*, converted into an absolute Monarchy. *Augustus* now set himself to reform the many Abuses that had crept into the State during the Wars, and knowing that the Republican Spirit of the *Romans* tho' greatly weaken'd, was not yet altogether broken, he endeavoured by the Mildness and Justice of his Government, to reconcile his Countrymen to that Power, which was in vain for them any longer to oppose. With this View he introduced among them Learning and the polite Arts, which by the Encouragement they met with from *Mæcenas*, began to lift up their Heads and flourish. *Virgil*, *Ovid* and *Livy*, adorned the Age we are speaking of, and do it more Honour by their inimitable Writings than all the Victories of the Prince under whom they lived. Eloquence alone, of all the several Branches of Literature lay uncultivated. That expired with *Cicero* and the *Republic*; nor need we wonder at it, since Liberty, which hitherto animated the Orator, ceasing, the Art itself came useless, and was regarded with an Eye of Jealousy by the Men in Power. *Augustus* having by this wise and politic Management, secured the Tranquillity of *Italy*, *Rome*, began to look abroad into the Provinces, with a View to check the Enemies of the *Roman Name*, who by the growing Advantage of the intestine Divisions of the Empire committed many Outrages. He subdued the *Cantabrians* bordering upon the *Pyrenees*: *Ethiopia* submitted to his Peace: the *Parthians* dreading his Power

3980.

back the Standards taken from *Crassus*, and the *Roman Prisoners* in their Hands: *India* acknowledged his Alliance: *Pannonia* submitted to his Power: and *Germany* I.

assembled at the Name of this mighty Conqueror.
 Victorious every where, both by Land and Sea, 4004.
 He shut the Temple of *Janus*, and gave Peace to
 all the *Roman* Empire. This happened in the 754th Year
 after the Building of *Rome*, and the 4714th of the *Julian* Pe-
 riod, which coincides with the first Year of the *Christian*
 Era, according to the Computation in use in these Western
 Parts.

I have now compleated my original Design, which was to
 before you a short View of ancient History from the Crea-
 tion of the World to the Birth of *Christ*. I have thrown
 together all the material Transactions of the different Nations
 of the World, and by referring them as near as possible to the
 Years in which they happened, have I hope given you a pret-
 tily distinct Notion of the coincident Periods of History. By
 keeping this general Plan constantly in Mind, you will be en-
 abled to read either ancient or modern Writers upon this Sub-
 ject with all the Advantage to yourself you can desire. For
 whether they make Choice of a longer or shorter Portion of
 Time, within which to limit their Detail of Transactions, or
 whatever Order different Authors occur to your Study, the
 Knowledge you have of the general Course of Ages, and to
 what Part of universal History every particular Period belongs,
 will preserve all your Acquisitions unconfused, and enable you
 to digest your whole Treasure of Reading under those Heads
 and Divisions to which each Part properly refers. Nor is this
 Advantage to be lightly accounted of, inasmuch as Men,
 owing to their different Views and Aims in Life, find it
 of Interest sometimes to apply themselves more particularly
 to one Part of History, and sometimes to another; in which
 nothing is more useful than such a general View of
 the whole, as shall enable them to connect and tie together those
 different Parts of Knowledge, which Interest or Necessity has
 at different Times added to their Stock of Learning. This is
 what I need not enlarge upon it, and therefore
 now finished all I intended on this Part, I shall here
 conclude the Head of History and Chronology.

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R H E T O R I C

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P O E T R Y.

C H A P. I.

R H E T O R I C is the Art or Faculty of Speaking and Writing with Elegance and Dignity, in order to instruct, persuade, and please. Grammar only teaches Plainness and Propriety: Rhetoric lays these for its Foundation, and raises upon them all the Graces of Tropes and Figures. Elegance consists in the Purity and Clearness of the Language. Purity requires choice and proper Words; a Command of which may be gain'd by studying the best Authors, by conversing in refin'd Company, and by frequent and careful Composition: To obtain Perspicuity or Clearness, a full Knowledge of our Subject, and frequent close Meditation upon it, are necessary. You must likewise avoid ambiguous Words, a dryness, a confused Length of Periods, and too large a Train of Metaphors together. Dignity arises from sublime Thoughts, noble Tropes, and moving Figures. Tropes alter and affect the Words: Figures affect and enliven whole Sentences.

E c 2

A

I found this Subject so concisely and sensibly handled by Mr. Blackwell, in the second Part of his Introduction to the Classics; that, despairing to get any better, or more to my Purpose, I prevail'd with the Proprietor of the Book, to give me leave to make such Use of it as should be thought proper. Small Alterations therefore have been made, and many Examples from the same explained and illustrate the Rules, exchange'd or added; in which last Part alone this Treatise seem'd defective.

A Trope is a Word removed from its first and natural Signification, and apply'd with Advantage to another Thing, which does not originally mean; but only stands for it, as it Relation to or Connexion with it: As in this Sentence, Give me my Rock. Here the Trope lies in the Word Rock; which 'tis plain, in its primary and proper Sense signifies nothing more than the Hope and Trust Mankind have in that adorable Being: Yet because a Rock is firm and immoveable, and a Building founded on it will not sink, it excites in our Minds the Notion of God's unfailing Power, and the steady Support which good Men receive from their Dependence on him. The Necessity and Use of Tropes will be made plain in a few Words.

1. No Language furnishes us with a sufficient Number of proper and plain Words fully to express all our Thoughts. The Mind of Man is of an astonishing Capacity, and has an endless Store of Notions; therefore being often distressed for want of allow'd and proper Terms to utter her Conceptions in, she turns things all ways; considers them in different Relations; and views them in all their various Aspects and Appearances: that she may be enabled to describe her Meaning in suitable Terms, and communicate herself intelligibly and forcibly to Persons she has Conversation with. When we know not a Man's Name which we have occasion to speak of, we describe him by his Features, Profession, Rank, Place of Abode, Acquaintance, and other Circumstances; till by such a Description he is as well known to the People we speak to, as if we had at first given him his proper Name, and distinguishing Title.

2. Tropes are used for the sake of an agreeable Variety; they divert the Mind, and revive Attention when it is tired to flag and be weary. In many Cases there is an absolute Necessity for the Writer or Speaker to repeat the same Words several times; therefore to prevent the Offence which Repetition of it in the same Words might probably give, he carefully diversifies his Expression, and judiciously intermixes plain and figurative Language. So he carries on his Discourse or Hearer with such continual Pleasure, that he is insensible of the Length of the Discourse; and when 'tis concluded only wishes it had been longer. As a Traveller, if he has a good Road and fair Weather, if he be entertain'd as he goes along, with variety of Landscapes, and pleasant Prospects, Groves, Meadows, Parks, and fine Houses, never complains or regrets the Length of the Way; but comes in fresh and cheerful to his Journey's End. Tropes encrease the Satisfaction

language, by exchanging, or borrowing what it has not: by the help of *Tropes* that nothing in *Nature* wants a name.

Tropes add wonderful Ornament and Emphasis to a Discourse; and often give the Mind a brighter and stronger *Idea* of a Thing than proper Words. We receive much of our Knowledge into the *Mind* by the outward Senses: And *Comparisons* drawn from Things sensible and pleasant, come easy and agreeable to the *Mind*; as exempting it from that severe Study and Application, which is necessary for the Discovery of those Truths which do not immediately fall under the Notice of our Senses. Such are the Properties and sublime Powers of human *Souls*, the Attributes and Majesty of *Almighty God*; which are in themselves the most venerable Objects of Nature, and of the highest Importance to Mankind. A good and beautiful *Trope* often gives us a clearer Perception of these Things, than large Discourses that are cumber'd and cumber'd by perplex'd Reasoning, and endless Digressions. *Virgil* calling the two *Scipio's* the *Thunder-bolts* of War, represents the rapid Speed and victorious Progress of their Arms with more Emphasis than all the plain Terms of the *Roman Language* cou'd have done. When to describe the Pleasantness of a rich Harvest, the *Writer* says, the Fields *laugh and sing*; he raises in the Mind a more gay and delightful Imagination both of the Fruitfulness of the Crop, and the Cheerfulness of the Season, than a long and particular Relation in the best chosen plain Words cou'd have done. *Tropes* at first, in the rude Times of the World, us'd out of Necessity, were soon found to be ornamental, and to add Strength and Gracefulness to the Turn of Men's Thoughts. Garments first put on for the necessary Defence of the Body against the Severities of the Weather, were quickly found to be serviceable to set off the comely Proportions, and to add to the Dignity of the Body itself.

Mankind are mightily pleased with a happy and beautiful *Trope*, because it expresses the Boldness and Felicity of an Author's Fancy, which is not content with Things near and obvious only; but steps out of the common Way to fetch in something noble, new, and surprizing. By an expressive and beautiful *Trope* a fresh Notion is started to entertain the *Mind*, and it is not taken off from the Subject before it; only it is placed in a better and stronger Light. That you may use of *Tropes* seasonably and with Advantage, these following Directions may be carried in Mind.

1. Be sparing and cautious in the Use of them, and of them when they are not either as plain as proper Words, more expressive. *Tropes* are the Riches of a *Language*, therefore it will be an Imputation upon a Man to lavish them away without Discretion. Too thick a Crowd of them cumber a Discourse, and make it obscure and heavy; that is just contrary to the Nature and Design of *Tropes*, which is to illustrate dark Truths, and relieve the labour of Thoughts.

2. Care must be taken that *Tropes* hold a Proportion to the *Ideas* intended to be raised by them. And this may be taken in two Senses. First, there ought to be an easy unforc'd Relation betwixt the *Trope* and the proper Word is put for, or the Thing intended to be expressed by. When there is not this Suitableness and Relation, the expression at best will be harsh and unpleasant, but often barbarous and ridiculous. Such was that Saying of the Romans expos'd by *Tully*:—"The *Commonwealth* was castrated." "the Death of *Cato*." The Connexion between the *Trope* and the proper Word, ought to be so close and evident, the one cannot be well mention'd without raising the Idea of the other. This Connexion is either natural or artificial. *The natural is when the Things express'd by their proper metaphorical Names naturally resemble one another.* When I said a Man has Arms of Brass, that Expression readily naturally conveys to one's Understanding, a Notion of extraordinary Strength and Firmness of that Man's Arms. *The artificial Connexion depends upon Use and establish'd Custom.* The *Turks* are generally esteem'd a barbarous and cruel People; a rude and unrelenting Person is by Custom call'd a *Turk*; and the frequent Use of it in this Sense makes the Idea of the Word *Turk* raise in the Mind the Idea of a rude and unrelenting Man. The other way of preserving the proportion above-mention'd is, that a *Trope* do not express more or less than the Thing requires: That things capable of Heightening and Ornament be not debased and vilified by low Expressions; nor small Matters over-magnify'd by pompous and swelling Words. *Euripides* is censur'd by *Aristotle* for calling Rowing the Exercise of the Empire of the Sea; and so may *Cato* for calling a Hill cover'd with Brakes a Thicket, by the Name of a Wart. But if a *Trope* should be a little harsh, and yet is necessary and very significant, you may mollify and smooth it by a good *Epithet*; or by Words without Formality, begging the Reader or Hearer to pardon the Expression.

3. A *Trope* ought to be obvious and intelligible; and therefore must not be fetched from Things too remote, so as to require much Reading and Learning to apprehend it. If a Man, speaking of a House of Debauchery, says 'tis a dangerous Rock of Youth, the Relation lies plain to an ordinary Capacity: But if he calls it the *Syrtes* of Youth, 'tis far-fetched and obscure, because few know that the *Syrtes* are Sands on the Coast of *Afric*, which inevitably swallow up all the Ships that fall into them.

4. No *Tropes* are to be used which convey a sordid or lewd Idea to the Mind. Vile and debauch'd Expressions are the sure Marks of an abject and groveling Mind. He who so far forgets the Design and Dignity of Speech as to endeavour to poison and debauch by it, instead of instructing in Virtue, and pleasing Men in order to do them good, acts against Reason, and all the Decencies and Modesty of human Nature.

To conclude, *Tropes* and *metaphorical* Expressions are used either for *Necessity*, *Emphasis*, or *Decency*. For *Necessity*, when we have not proper Words to declare our Thoughts; for *Emphasis*, when the proper Words we have are not so comprehensive and significant; for *Decency*, when plain Language wou'd give Offence and Distaste to the Reader.

C H A P. II.

Containing a particular Account of the chief *TROPE*s of Language.

1. **M**etaphor is a *Trope* by which we put a strange Word for a proper Word, by Reason of its Resemblance and Relation to it. All *Tropes* are in strict speaking *Metaphors* or *Translations*; yet this is more peculiarly call'd so by Reason of its constant Use, and peculiar Beauty. But more plainly to distinguish this particular *Trope* from the general Name, it may be thus defin'd. A *Metaphor* is a *Simile* or *Comparison* intended to enforce and illustrate the Thing we speak of, without the Signs or Forms of Comparison. Thus if we say, God is a Shield to good Men; 'tis a *Metaphor*, because the Sign of Comparison is not express'd, tho' the Resemblance, which is the Foundation of the *Trope*, is plain: As a Shield guards him that bears it against the Attacks and Strokes of an Enemy; so the Providence and Favour of God protects good

good Men from Malice and Misfortune. But if the Sentence be put thus, *God* is as a Shield to good Men—then becomes a *Simile* or *Comparison*. So in short, a *Metaphor* is a *stricter* or *closer Comparison*; and a *Comparison* a *looser* and *less compact Metaphor*. The *Metaphor* is very vigorous and beautiful in that noble Passage of my Lord *Roscommon*.^a

*For who did ever in French Authors see
The comprehensive English Energy?
The weighty Bullion of one sterling Line,
Drawn in French Wire, wou'd thro' whole Pages shine.*

This *Trope* may be taken from any thing which is the Object of any of our Senses; but that is generally the most agreeable and sprightly, which arises from the Sense of *Seeing*. Because of all the Senses, *Seeing* is the most perfect and comprehensive; the most unwearied and inquisitive; the most desirable and delightful. That is a fine passage of Archbishop *Tillotson* ^b, “Piety and Virtue in Persons of eminent Place and Dignity are seated to great Advantage so as to cast a Lustre upon their very Place, and by strong Reflection double the Beams of Majesty.” This lively Way of Expression is of extraordinary Use in *Descriptions* of considerable Length; it keeps the Mind pleased and the Attention awake. If therefore an *Author* is obliged to give a large Account of Things plain and of common Observation, he must raise and ennoble them by strong and graceful *Metaphors*.

This Rule *Tully* has observ'd, in his Description of the several Parts of this habitable World in his Books concerning the *Nature* of the *Gods*. So has *Virgil* in his *Georgics*; where he has made his meanest and coarsest Subjects fine and admirable by his judicious Use of *Metaphors*. The little Affairs of Shepherds and Farmers in his perfect Lines appear with Dignity. His Descriptions make the Country a Paradise, and his Touch, as a noble *Wit* ^c expresses it, turns every thing to Gold. These are admirable and very beautiful *Metaphors* when the Properties of rational Creatures are apply'd to Animals, and those of Animals to Plants and Trees: This Way of treating a Subject gives Life and Beauty to the whole Composition. We receive the strongest Pleasure from those bold

^a *Essay on Translated Verse*, v. 51, &c.

^b *Sermons*, Folio, Lond. 1696. p. 45.

^c *Boileau*,

comprehensive *Metaphors*, which besides the Illustration of the Subject they are intended to raise and improve, convey to us a fresh and lively Image.

Thus *Agamemnon* (after all his Dangers, murder'd by the hands of Villains in his own Kingdom) is not said barely to die, but to *end*

—*the sad Evening of a stormy Life.*

I know no Case in which *Metaphors* of a bold Sound are more proper than in arrogant Speeches; when Men defy the Gods, or quarrel with the Dispensations of Providence. *Phidias* in the *Odyssey* is no arrogant Character; yet in one place (upon considering the Afflictions of his Prince, whose Piety and Virtue he was so well assured of) he falls into a rant against Providence; in which the Language is as lively and vigorous, as the Sentiment is ill-grounded and absurd.

O Jove! for ever deaf to human Cries;
The Tyrant, not the Father of the Skies!
Unpitious of the Race thy Will began:
The Fool of Fate, thy Manufacture, Man,
With Penury, Contempt, Repulse, and Care,
The GALLING LOAD of Life is doom'd to bear.

2. Allegory is a Continuation of several *Metaphors* all thro' some Sentence or Discourse, when one thing is said, and something different is understood.

Did I but purpose to embark with thee,
On the smooth Surface of a Summer's Sea,
While gentle Zephyrs play with prosperous Gales,
And Fortune's Favour fills the swelling Sails;
But wou'd forsake the Ship and make the Shore,
When the Winds whistle, and the Tempests roar! —

The Use of an *Allegory* is to convey our Meaning under hard Terms, when to speak it out in plain, may not be so seasonable, or effectual upon the Person we design to instruct by it. 'Tis often likewise used for Magnificence and Loftiness, to raise Wonder and gratify Curiosity.

To prevent Confusion, and want of Decorum and Propriety in a Discourse, an *Allegory* must end as it begun; and the

the same *Metaphor* which was chosen at first; be continued the last. Several *Allegories* may be brought into one Discourse at a small Distance one from another; but every Particular must be in a Sentence distinct from the rest, and must admit nothing foreign. To this may be referr'd *Apologue* or *Fable*, which is ascribing the Actions, Passions and Discourses of Mankind to the irrational and even inanimate Creation with a Design to instruct and affect People with a useful *Moral* dexterously convey'd.

§. 3. *Metonymie* is a *Trope* whereby one Name is put for another, which it may properly stand for by reason of the Relation or mutual Dependence there is between both.

— as Jupiter

*On Juno smiles, when he impregns the Clouds,
That shed May-flowers——^c.*

By this *Trope* any of the most significant Circumstances or Appendages of a Thing are put for the Subject or the Thing to which they belong, or on which they depend. But I think this *Trope* is used with much more Vigour and Advantage in the following Cases.

1. When the Narration or Counsel stands for the Action and what the *Poet* or *Historian* describes he is said to paint, which is a vehement Way of Expression, exceeding the common as much as Action goes beyond Description; and it excels Painting.

*Against bold Turnus the great Trojan Arm,
Amidst their Strokes the Poet gets no Harm;
Achilles may in Epic Verse be slain, &c.^d*

2. When the Name of any Relation is put for the Thing which that Relation requires, and the Benevolence and Kindness which may be expected from it. *Anacreon*^e, speaking of Money says, that thro' it there's no longer any thing as Brethren, or Parents in the World. Where the Love of Riches is the reigning *Passion* in a Man, it banishes Humanity; confounds Right and Distinction; and transgresses upon the most sacred and endearing Relations in Nature.

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^c Milton's *Par. Lost*, 4to. 500, 501.

^d Dryden's *Juvenal*, Sat. i. v. 145.

^e *Ode* xlvii. v. 744, 745. Barnes's Ed.

3. *Rivers*, which contribute so much to the Plenty and Pleasantness of a Country, are often mentioned by the *Poets* to express the whole Country in which they arise, or through which they take their Course^b. A Branch of the *Metonymie* is *Antonomasia* or *Exchange of Names*, which put a significant and emphatical *Epithet, Title or Character*, for the proper and most distinguishing Name. The Word which is us'd for the principal and most proper Name, is either taken from the Person's Country, Family, Relation, Profession, personal Circumstances, Resemblance to some other Person, or from the Virtue or Vice for which he is remarkable. *Sardanapalus* was a Monster of Debauchery; *Nero* of Cruelty: Therefore to call a very debauch'd Person *Sardanapalus*, and a cruel one *Nero*, brands them much deeper than to call one debauched, and the other cruel.

§. 4. *Synecdoche* or *Comprehension* is a *Trope* which puts the Name of the *Whole* for a *Part*, or of a *Part* for the *Whole*; a *General* for a *Particular* of the same Kind, or a *Particular* for a *General*. By this *Trope* a round and certain Number is often set down for an uncertain one. The *Plural* us'd for the *Singular* generally gives an Elevation and Turn of Grandeur to the Discourse.

Leave Earth, my Muse, and soar a glorious Height,
Tell me what Heroes slew the gallant Hector,
Cycnus, and Memnon terrible in Arms^c.

When 'tis plain the *Poet* only speaks of *Achilles*; but he uses the *Plural* Number to magnify the Strength and Courage of his Hero; and to shew that one such brave Man is of more Value and Importance in War than Troops of common Warriors. The treacherous *Sinon* emphatically uses the *Plural* for the *Singular*, when he would aggravate his Danger of being sacrific'd by his Countrymen, and raise the Horror of their preparations for those inhuman Rites,

Ye cursed Swords and Altars which I 'scap'd^d!

Sometimes a single collective Word expresses Multitudes with more Clearness and Vehemence than *Plurals* would do; as in the Passage of *Herodotus*,^e when *Phrynichus* represented the Destruction

^a See Theoc. Idyl. iv. 6.

^b Virg. G. iv. 560, 561.

^c Virg. Æn. ii. 155.

^d Lib. vi. p. 441.

Destruction of *Miletus* on the Stage, the *Theater* burst out into Tears. If the Author had said, all the People in the *Theater* burst out into Tears, who sees not that the Expression would have been comparatively loose and languid?

But whether *Plurals* be us'd for *Singulars*, or on the contrary, there is need of Judgment and great Consideration to discern, that the Way of Speaking preferr'd to the other be in that Place and upon that Occasion more proper and beautiful: That it more strongly describe the Passion, more agreeably diversify and adorn the Period, and more effectually contribute to the Surprise and Pleasure of the Reader.

§. 5. Hyperbole is a Trope that goes beyond the Bounds of strict Truth, in representing Things greater or smaller, better or worse than really they are, in order to raise Admiration or Love, Fear or Contempt.

————— Camilla

*Outstript the Wind in Speed upon the Plain,
Flew o'er the Fields, nor hurt the bearded Grain:
She swept the Seas, and as she skim'd along,
Her flying Foot unbath'd in Billows hung^m.*

Human Nature is seldom content with Things as they are, but is apt to magnify what it admires to the Height of Wonder; and sink what it despises or hates to the lowest Degree of Contempt. Things great, new, and admirable, extremely please the *Mind* of Man; but Trifles dress'd up in gaudy Ornaments, and a counterfeit Sublime, give the utmost Aversion to a Man of clear Reason and elegant Taste. Therefore Temper and Judgment are to be us'd in both Branches of the Trope, in *Excess*, and *Defect*; that we neither fly too high, nor sink too low, that we neither misapply nor carry too far our Wonder, nor our Contempt. For to admire worthless Things, and despise Excellencies, is a sure Sign of Weakness and Stupidity; and in the latter Case, of Ill-nature and Malice besides. There are various Ways of expressing an *Hyperbole*: I shall name three which seem to be the Chief.

1. In plain and direct Terms, which far exceed the Strength of Truth.

The Giant's lofty Head o'ertops the Clouds^a.

^m Dryd. Virg. *Æn.* vii. in fine.

^a Virg. *Æn.* iii. 620.

2. By *Similitude* or *Comparison*.

*It seems as if the Cyclades again
Were rooted up and jostled in the Main :
Or floating Mountains floating Mountains meet :
Such is the first Encounter of the Fleet °.*

3. By a strong *Metaphor* : As the *Poet* in the Place above-mentioned, instead of saying that *Camilla* ran very swiftly, heightens the Expression, and makes her fly. Two or three of these *Tropes* added together raise our Wonder and Pleasure, by carrying up the Discourse to the utmost Point of Sublimity. *Pindar* speaking of *Hercules* invading the Inhabitants of *Cos*, says, that *Hero's* Attack upon them was not like Winds, or Seas, or Fire, but like a Thunder-bolt ; as if the Fury of *those* was less, of *this* only equal. There are the same Steps and Degrees of sinking what is to be rendered contemptible and ridiculous, as of raising what should appear great and wonderful. 'Tis a bold *Trope*, and must be us'd with Caution and Judgment. In comical Characters and Pieces of Humour and Drollery, more Liberty is allowed than in serious and grave Subjects. Not only *Plautus* in the Character of *Euclio* †, but *Horace* in the Description of his *Miser* ‡, carries it to a Degree of Extravagance.

4. 6. Irony is a *Trope* whereby a Man speaks contrary to his thoughts, that he may speak with more Force and Advantage. When a notorious Villain is scornfully complimented with the Titles of a very honest and excellent Person : The Character of the Person ironically commended, the Air of Contempt that appears in the Speaker or Writer, and the Exorbitance of the Commendations, sufficiently discover the Dissimulation. *Milton* represents *God Almighty* addressing his blessed Son upon the Revolt of *Lucifer*, and laughing to scorn the Attempts of those most ungrateful and infatuated Rebels in a very *Hyperbolic Irony*.

*Son ! Thou in whom My Glory I behold
In full Resplendence, Heir of all my Might,*

Nearly

° Dryd. Virg. *Æn.* viii. 691, 692.

† In *Aulularia*.

‡ *Sat.* ii. 3.

*Nearly it now concerns Us to be sure
Of our Omnipotence !*

And *Dryden* finely ridicules the *Egyptian* Worship, in laughing ironical Commendation of their Leek and Onion Gods.

*Th' Egyptian Rites the Jebusites embrac'd;
Where Gods were recommended by their Taste.
Such savory Deities must needs be good,
As serv'd at once for Worship, and for Food.*

ABSALOM and ACHITOPHEL.

This Way of Expression has great Force in correcting Vice and Hypocrisy, and dashing Vanity and Impudence out of Countenance. To dress up a scandalous Wretch in all the Virtues and amiable Qualities that are directly contrary to the vicious Dispositions which have render'd him infamous; only makes him ridiculous in those Mock-ornaments; and more effectually exposes him for a publick Mark of Derision. A lively agreeable kind of this *Trope* is *ironical Exhortations*: By which when a Man has largely reckon'd up the Inconveniencies and Mischiefs that attend any Practice or Way of Living, he concludes with feign'd Encouragement and Advice to act in that Manner, and pursue that very Course of Life.

So when *Horace** has beautifully described the Tumult, Noise, and Dangers of *Rome*, he closes his Description with this drolling Application,

Go now, and study tuneful Verse at Rome!

When a dying or dead Person is insulted with Scoffs and ironical Tartness, 'tis usually called a *Sarcasm*, which proceeds from Heat of Blood, Eagerness of Resentment, and that arrogance and Pride which possesses the Heart of Man after Victory and Success. Thus *Pyrrhus* the Son of *Achilles*, when *Priam* reproached him with Cruelty, and put him in mind of his Father's contrary Behaviour, insults him with the following *Sarcasm*:

*Thou then be first, replies the Chief, to go
With these sad Tidings to his Ghost below:*

* *Parad. Lost* ver. 719, &c.

* *Ep. ii. 2. 67.*

Begone, — acquaint him with my Crimes in Troy,
And tell my Sire of his degenerate Boy.

PIT'S VIRGIL.

Alford has prevail'd that any keen Saying, which has the Point of *Satyr*, and cuts deep, is called a *Sarcasm*.

§ 7. *Catachresis* or Abuse, is a bold *Trope*, which borrows the Name of one thing to express another; which either has no propriety of its own, or, if it has, the borrow'd Name is more surprising and acceptable by its Boldness and Novelty. Milton's Description of *Raphael's* Descent from the *Empyrean* Heaven to *Paradise*, affords us a beautiful Example of this *Trope*.

—Down thither prone in Flight
He speeds, and thro' the vast *Ethereal* Sky
Soils between Worlds and Worlds —

The first way of using this *Trope* may be illustrated by this Instance. A *Parricide* is strictly and properly a Murderer of his Father; but there is no appropriate and authoriz'd Name in English for a Murderer of his Mother, Brother, Sister, &c. Therefore we call all those bloody unnatural Wretches by the Name of *Parricides*: And tho' at first there be a seeming Impropriety in the Word so apply'd; yet upon a little Consideration, we find that the Sense runs clear, and the Connexion just and obvious. 'Tis no Trespas against Reason and Propriety of Language to give the same odious Name to Monsters, who are involv'd in the same enormous Guilt.

By this short Account 'tis plain, that there is a general Analogy or Relation between all *Tropes*, and that in all of them a Man uses a foreign or strange Word instead of a proper one; and therefore says one thing and means something different. When he says one thing, and means another altogether the same, 'tis a *Synecdoche* or *Comprehension*: When he says one thing and means another mutually depending, 'tis a *Metonymie*: When he says one thing and means another opposite or contrary, 'tis an *Irony*: When he says one thing and means another like to it, it is a *Metaphor*: A *Metaphor* continued and often repeated becomes an *Allegory*: A *Metaphor* continued to a great Degree of Boldness, is an *Hyperbole*; and when at first Sound it seems a little harsh and shocking, and may be imagined to carry some Impropriety in it, 'tis a *Catachresis*.

C H A P.

Parad. Lost, Lib. v. ver. 266, &c.

C H A P. III.

Giving an Account of the Nature, Necessity, and Use of FIGURES in general.

§. 1. **A** Figure is a Manner of Speaking different from the ordinary and plain Way, and more emphatic expressing a Passion, or containing a Beauty.

The best and most lively Figures do both. The Impressions of Wonder, Love, Hatred, Fear, Hope, &c. made upon the Soul of Man, are characteriz'd and communicated by Figures which are the Language of the Passions.

The Soul has such a mighty Command over that curious Organ the human Body, that it can make all the Impressions upon it, (while it is in Health and Harmony) whereby all different Affections and Passions are express'd. It can by sovereign Pleasure so move and alter the Blood and Spirits, contract or relax the Nerves, that in Sorrow, a Deadness and Heaviness shall make the Countenance lour: In Anger, brutal Fierceness shall enflame the Eyes, and ruffle the Features into Deformity: In Joy and Chearfulness, a sprightly Gallantry shall smile in the Eye, and enliven every Feature. The Soul likewise tunes the Organs of Speech, and sets them to the Key which will most effectually express her present Sentiments. So that in Joy the Voice shall be tender, flowing and ravishing; in Anger shrill, eager, and full of Breaks: in Fear confused, and stammering.

§. 2. The Necessity of Figures may appear from the following Reasons:

1. Without Figures you cannot describe a Man in a Passion; because a Man in a cool and sedate Temper, is quite another thing from himself under a Commotion and vehement Disturbance. His Eyes, his Motions and Expressions are entirely different; and why should not the Description of him in such contrary Postures be so? Nay, the several Passions must be as carefully distinguished, as a State of Indolence and Tranquillity from any one Passion. For instance, the *Hector* taking leave of his Lady and only Son, and afterwards pursuing the *Greeks* with Fire and Sword to their Ships, must be painted with very different Colours. There he must appear aside all the Fierceness and Terrors of the Warrior, and must appear with all the Condescension and Goodness of a Father.

Husband and indulgent *Father*. Here he must resume all his military Ardour; a noble Rage must sparkle in his Face, and his very Smiles must be terrible.

2. If *Writers* and *Speakers* desire to affect their *Readers* and *Hearers*, they must not only appear to be concern'd, but must really be so.

When a man is vehemently moved with the *Passion* which he would inspire other People with, he speaks with Spirit and Energy; and will naturally break out into strong *Figures*, and all the suitable and moving Expressions of an undissembled Eloquence. Unlearned People, in Grief, Anger, Joy, &c. utter their *Passion* with more Vehemence and Fluency, than the most learn'd, who are not heartily interested in the Matter, nor thoroughly warm'd with the *Passion* which they describe. What the Speaker is, for the most part the Audience will be: If he be zealously concern'd, they will be attentive; if he be indifferent, they will be perfectly careless and cold. He kindles Fire; Life and Heat in the Speaker, enliven and spirit the Reader. As we see by common Experience, that the very gay and pleasant Person propagates his chearful humour where-ever he comes; and gives Vivacity to a whole Company. So on the contrary, a sour and sullen Melancholy damps the Liveliness of all about him, and infects them with his own melancholy and gloomy Temper.

3. *Figures* are highly serviceable to clear difficult Truths; make a Style pleasant and pathetical; and to awaken and attract Attention.

3. I shall now only mention some of the Directions which are given by our great *Masters* for the prudent and proper Use of *Figures*.

Let your Discourse always be founded upon Nature and Reason, supported with strong Reason and Proof; and then add the Ornaments and Heightening of *Figures*. A Man of clear Understanding will despise the Flourish of *Figures*, without Pomp of Words, that wants Truth and Substance in Things. The regular Way is to inform the Judgment, and then to raise the *Passions*. When your *Hearer* is satisfy'd with your Argument, he is then at leisure to indulge his Imagination; and your Eloquence and pathetical Address will scarce have Power and Prevalence over him.

Be sparing in the Use of *Figures*. A *Passion* describ'd with a Multitude of Words, and carried on to a disproportionate Length, fails of the End propos'd, and tires instead of pleases. Contract your Force into a moderate Compass, and be

nervous rather than copious: But if at any time there be Occasion for you to indulge a Copiousness of Style, beware does not run into Looseness and Luxuriance.

3. *Figures* must not be over-adorn'd, nor affectedly labour'd and rang'd into nice and scrupulous Periods. By Affectation and Shew of Art, the *Orator* betrays and exposes himself; and 'tis apparent, that he is rather ambitious to set off his Power and Wit, than to express his sincere Concern and Passion. His Hearer will despise him as a Trifler, and hate his Hypocrisy, who attempts to delude him with false Reasoning; and persuade him to the Belief of what he himself does not believe. Therefore he will stand upon his Guard against a Man whom he suspects to have Designs upon him; and who proposes to triumph over his Weakness. Sprightliness of Thought and Sublimity of Sense most naturally produce vigorous and transporting *Figures*; and most beautifully conceal the Art which must be us'd in cloathing them in suitable Expression. The Thought is so bright, and the Turn of the Period so easy, that the *Hearer* is not aware of their *Contrivance*, and therefore is more effectually influenced by their *Force*.

C H A P. IV.

Of the chief and most moving FIGURES of Speech.

§. 1. **E**Xclamation is a Figure that expresses the Breav-
out and Vehemence of any Passion.

*O unexpected Stroke, worse than of Death!
Must I thus leave thee, Paradise? Thus leave
Thee, native Soil; these happy Walks and Shades
Fit Haunt of Gods *!*

Some *Figures* are the proper Language of some particular Passions; but this expresses them all. 'Tis the Voice of Nature when she is in Concern and Transport. The *Passion* of *Andromache*, upon the News of her Son's being sentenced to be thrown from a Precipice and dash'd in pieces, and the

* Milton's *Par. Lost*. II. v. 268, &c.

Hecuba upon the View of his mangled Body, are as masterly Touches as any in *Euripides* ^a: On that Occasion the *tragic Muse* put on her Robe of deepest Mourning, and deplored the timely and cruel Fate of the *Royal Innocent* in the tenderest and most melting Strains of Sorrow.

§ 2. Doubt expresses the Debate of the Mind with itself upon pressing Difficulty. A Man in a severe Strait and Persecution first takes up one Resolution, and then lays it aside; then thinks another Method more convenient, and then changes again. He is toils'd to and fro with strong Tides of Passion; and at last, after terrible Struggles, scarce fixes upon a final Determination. Thus *Dido* upon the Departure of her Lover.

What shall I do? What Succour can I find?
Become a Suppliant to Hiarba's Pride?
And take my Turn to court and be deny'd?
Shall I with this ungrateful Trojan go?
Forsake an Empire, and attend a Foe?
Then shall I seek alone the churlish Crew;
Or with my Fleet their flying Sails pursue?
Rather with Steel thy guilty Breast invade,
And take the Fortune thou thyself hast made ^b.

This Figure keeps us in eager Attention, and moves all our tenderness and Compassion for the unhappy Sufferer.

§ 3. Correction is a Figure, whereby a Man earnestly recalls and recalls what he had said or resolved.

————— First and last

On me, me only, as the Source and Spring
Of all Corruption, all the Blame lights due:
So might the Wrath! Fond Wish! could'st thou support
That Burthen, heavier than the Earth to bear;
Than all the World much heavier ^c?

When what an Author hath said appears too much, he corrects it by correcting himself, and using some lessening Expression.

F f 2

^a *Troades*, 735, &c. 1167, &c.

^b *Dryd. Virg. Æn. iv.*

^c *Adam in Milt. Par. Lost*, x. 831, &c.

pression. "What is it then can give Men the Heart and
 "Courage, — but I recall that Word, because it is not true
 "Courage, but Fool-hardiness. to outbrave the Judgment
 "of God?" When what has been said appears too little
 he strengthens the Expression, and enlarges the Thought
 "This was a great Trouble to me, but *that* much more
 "that before my Face they thus entertained, care'sd and
 "kiss'd my Enemy: My Enemy did I say? Nay, the Enemy
 "my of the Laws, the Courts of Justice, of Peace, his Country
 "try, and all good Men." An *Author* thus correcting and
 checking himself, prevents Cavils and Objections; and by the
 unexpected Quickness of the Recollection and Turn pleasingly
 surprizes the *Reader*, and all of a sudden fires him with his
 own *Passion*.

§. 4. Suppression is a Figure whereby a Person in Rage or other Disturbance of Mind, speaks not out all he means, and suddenly breaks off his Discourse.

The Gentleman in *Terence*, extremely incens'd against his Adversary, only accosts him with this abrupt Saying, *Thou art all* —: The Excess of his Indignation and Rage choaked the Passage of his Voice, and would not suffer him to utter more: But in these Cases, tho' the Discourse is not complete, the Meaning is readily understood; and the Evidence of the Thought easily supplies the Defect of Words.

Suppression sometimes proceeds from Modesty, and Fear, uttering any Word of ill and offensive Sound.

§. 5. Omission is, when an Author pretends that he comes and omits what he declares. "I do not mention my Adversary's scandalous Gluttony and Drunkenness: I take notice of his brutal Lusts; I say not a Syllable of his Treachery, Malice, and Cruelty." In eager *Passion* and *Effects*, variety of Arguments crowd into a Man's Thought, but he is so mov'd and disturb'd that he cannot regulate or enlarge upon them. Besides, he has some Fear, that should say all his Indignation would dictate, he might trouble upon the Patience of his *Hearers*; therefore he only gives shorter Hints, and pretends that Time and Reverence to them will not allow him to be more copious and exact. This Figure is serviceable to an *Orator* in proposing his Arguments; which yet he knows lie more level to the capacities of some Part of his *Audience*; which he desires to

an Interest in. Therefore he does not quite omit them, because they may make Impressions on those People to his Advantage: And yet he mentions them with an Air of Modesty and Caution; lest he should disgust another part of his Audience, to whom they don't appear of equal Force and Conviction.

§. 6. Address or Apostrophe is, when in a vehement Commotion a Man turns himself on all sides, and applies to the Living and Dead, to Angels and Men, to Rocks, Groves, and Rivers.

O Woods, O Fountains, Hillocks, Dales, and Bowers,
With other Echo late I taught your Shades
To answer, and resound far other Song¹.

When the *Passion* is violent, it must break out and discharge itself. By this *Figure* the Person mov'd desires to interest universal Nature in his Cause; and appeals to all the Creation for the Justness of his Transport. *Adam's* Morning Hymn in *Eden* is a Chain and Continuation of the most beautiful and stirring *Apostrophes*.

When the *Poets* address a *Muse* or some divine Power to assist and direct them, this Kind of *Apostrophe* or Poetical Prayer is called *Invocation*. By which they gain Esteem both to their Persons and Poems: They are look'd upon as favoured, and their Poems as inspir'd, by *Heaven*. In the Progress of their Poems they repeat these pious *Addresses*; especially when a Difficulty arises that surmounts human Power; or a Secret is to be revealed that could not be found out by human Sagacity.

This Species of this *Figure* I take *Communication* to be; when a *Speaker* applies to his Judges and Hearers, and entreats their Assistance upon the *Question* in debate. By this a Man declares hearty and unfeign'd Concern for his Cause; and pays Deference and Honour to those he addresses. They are pleased with his Modesty and Submission, and so inclin'd to hear and assist with Favour. There is a sort of *Communication* something different from this, when a Person excuses his Conduct, gives an Account for it, and appeals to those about him, whether they will be satisfied.

Let envious Jealousy, & canker'd Spite,
Produce my Actions to severest Light,
And tax my open Day, or secret Night,

F f 3

}
Did

¹ *Adam* in *Milt. Par. Lost*. x. 360, &c.

² *Par. Lost*, v. ver. 153, &c.

Did e'er my Tongue speak my unguarded Heart
 The least inclin'd to play the Wanton's Part?
 Did e'er my Eye one inward Thought reveal,
 Which Angels might not hear, and Virgins tell?
 And hast thou in my Conduct, Henry, known
 One Fault but that which I must ever own,
 That I, of all Mankind, have lov'd but thee alone?

PRIOR

§. 7. Suspension begins and carries on a Period or Discourse in such a manner as pleases the Reader all along; and keeps in Expectation of some considerable thing in the Conclusion. With what infinite Sweetness does Eve carry on, with grateful Surprise close up that rapturous Speech to Adam

Sweet is the Breath of Morn, her Rising sweet,
 With Charm of earliest Birds; pleasant the Sun,
 When first on this delightful Land he spreads
 His orient Beams on Herb, Tree, Fruit and Flower,
 Glist'ring with Dew: fragrant the fertile Earth
 After soft Showers: and sweet the coming on
 Of grateful Evening mild: then, silent Night,
 With this her solemn Bird, and this fair Moon,
 And these the Gems of Heaven, her starry Train.
 But neither Breath of Morn when she ascends
 With Charm of earliest Birds, nor rising Sun
 In this delightful Land, nor Herb, Fruit, Flower,
 Glist'ring with Dew, nor Fragrance after Showers,
 Nor grateful Evening mild, nor silent Night
 With this her solemn Bird, nor Walk by Moon,
 Nor glittering Starlight—without thee is sweet^a.

This beautiful Figure makes People attentive; and is perfect, as here, amply rewards the closest Attention. Care must be taken that the Expectation which is rais'd be not disappointed: For nothing is more vain and contemptible than to promise much and perform little; to usher in an important Matter with a Trifle with the Formality of Preface and solemn Preparation.

§. 8. Interrogation is, when the Writer or Orator asks Questions and returns Answers; not as if he was in a continued Discourse, but in Dialogue or Conference with the Reader, Auditor, or Adversary.

^a Milt. Par. Lost, iv. ver. 641, &c.

"Tell me, will you go about and ask one another, *What News?* What can be more astonishing News than this, that the *Man of Macedon* makes War upon the *Athenians*, and disposes the Affairs of *Greece*? *Is Philip dead?* No; but *he's sick*. What signifies it to you whether he be dead or alive! For if any thing happen to this *Philip*, you'll immediately raise up another!" All this delivered without *Interrogation* had been faint and ineffectual; but the Suddenness and Fervor of Question and Answer imitates the Transport of *Passion*; makes the Discourse to sound with Probability, and can be heard with Attention. What is said after such a warm and eager Manner does not seem the Effect of Study and Pre-meditation, but the natural Result and Effusion of a Man's assigned Concern. The *Orator* conceals his Art and Design, and so gains the Esteem of the *Audience* for his Sincerity and Heartiness; they lie open to him, and are carried along with the Torrent of his *Passion*, and resistless Eloquence. Hence any *Passion* can be nam'd but may be put into the Form of *Interrogation*, and may appear with Beauty and Advantage in it.

Expostulation is nearly related to this vigorous and pressing Figure: Whereby the injur'd Person urges the Offender with all the proper Questions he thinks can be propos'd, and pleads with him from all the Topics of Reason; that he may convince him of his Injustice, and make him ashamed of his Guilt and Ingratitude; that he may beat him off his Excuses and Pleas of Abatement, that he may reduce him to an incontinent Promise and steady Resolution for the future to observe his Duty.

"For what have you left unattempted, what have you esteem'd sacred these late Days? What Name shall I bestow on this Assembly? Shall I call your Soldiers? Who have besieged your *General* and *Emperor's Son* with Trenches and Arms? *Citizens?* who so contemptuously insult the Authority of the *Senate*?"

9. Prevention is, when an Author starts an Objection, which he foresees may be made against any thing he affirms, declares he advises to; and gives an Answer to it.

F f 4

What

Demosthenes quoted by *Longinus*.

Germanicus in his noble Speech to his mutinous Soldiers, *Tacit.* *Annal.* i. 27, &c. See also *Scipio's* noble Speech to the Mutineers at *Liv.* Vol. 3. lib. 23. p. 360. Edit. *Hearne*.

*What then remains? Are we depriv'd of Will?
Must we not ask for fear of asking Ill?
Receive my Counsel, and securely move;
Intrust thy Fortune to the Pow'rs above.
Leave God to manage for thee, and to grant
What his unerring Wisdom sees thee want¹.*

This generally gets the *Author* the Reputation of Foresight and Care; of Diligence and a generous Assurance of the Reason and Justice of his Cause. When he puts the Objections against himself in their full Force, it is plain that he does not fear the clearest Light, nor decline the strictest Examination. By it likewise some Advantage is gain'd over an Adversary. He is forestall'd and prevented in his Exceptions; and either silenced, or obliged to a Repetition; which is not so grateful as the Mention of a thing fresh and untouch'd.

To this *Figure* may be referr'd *Premunition*, whereby the Speaker, especially in the Entrance and Beginning of his Discourse, cautiously guards himself against Prejudice and Misperception; That he may neither lessen his Interest with his Friends, nor enflame the Malice, and increase the Power of those who watch to do him Mischief.

§. 10. Concession freely allows something that yet might be Dispute, to obtain something that a Man would have granted him, and which he thinks cannot fairly be denied.

This *Figure* is sometimes favourable in the Beginning, severe and cutting in the Close; as *Tully* upon the *Greeks*.
“ I allow the *Greeks* Learning, and Skill in many Sciences.
“ Sharpness of Wit, and Fluency of Tongue; and if I
“ praise them for any other Excellencies, I shall not
“ contradict you: but that *Nation* was never eminent
“ Tenderness of Conscience, and regard to Faith and Truth.
Sometimes the first Parts are fretting and severe, but the conclusion healing.—“ I am, Sir, I own, a Pimp, the common
“ Bane of Youth, a perjured Villian, a very Pest: but
“ ver did you an Injury.” The Shew of Candour and Generosity a Man makes by this *Figure* in frankly granting much, removes from him the Suspicion of Partiality, and gives him more Credit and Authority in what he denies.

¹ Dryd. Juv. Sat. x. ver. 346, &c.

² Sannio to Æschinus in Terence Adelphi, 2, 1. 34, 35.

Another Sort of Concession is, when fearing we cannot obtain all we desire, we give up one Part to carry the rest. When Dido despairs of prevailing with Æneas to settle with her at Carthage, she only intreats he would stay a little longer, to allow her some time to assuage her Grief, and prepare to bear his Departure.

Tell my perfidious Lover, I implore
The Name of Wedlock he disclaims, no more :
No more his purpos'd Voyage I detain
From beauteous Latium, and his destin'd Reign.
For some small Interval of Time I move,
Some short, short Season to subdue my Love,
Till reconcil'd to this unhappy State,
I grow at last familiar with my Fate,
This Favour if he grant, my Death shall please
His cruel Soul, and set us both at Ease ⁿ.

'Tis by this *Figure* that oppressed People in the Extremity of their Indignation provoke their Enemies to do them all the mischief they can, and proceed still to farther Degrees of Barbarity; that such lively Representations of their Injustice and Cruelty, may strike them with Horror and Shame, and dissuade them to relent. The Complaints and Upbraidings of their Friends and Lovers, are most emphatically expressed in this *Figure* : The Design of which is to give the guilty Person a deep Sense of his Unkindness, and to kindle all the old Passion and Tenderness.

Proceed, inhuman Parent, in thy Scorn,
Root out my Trees, with Blights destroy my Corn;
My Vineyards ruin, and my Sheepfolds burn :
Let loose thy Rage, let all thy Spite be shown,
Since thus thy Hate pursues the Praises of thy Son ^a.

}

To this *Figure* may be referred that eloquent *Insinuation*, whereby the Orator, after he has used all his Arguments to persuade his Hearers, at it were once more sets them at Liberty, and leaves them to their own Election; it being the Nature of Man to stick more stedfastly to what is not violently imposed, than to our own free and deliberate Choice. " If it seem evil unto you to serve the Lord, chuse you this Day whom you
" will

^a Pitt's Virg. Æn. iv.

^a Dryd. Virg. G. iv. 329, &c.

“ will serve ? ” When the great *Joshua* had, under God, the most astonishing Manner, conquered the People of *Canaan*, and conducted the *Israelites* into their Land; he exhorts them to a steady Adherence to the Worship of the true God, who had so visibly appeared for them; and made them so gloriously triumph over their Enemies. In the Conclusion of his Speech, well knowing the Advantage and Merits of his Cause, and that he might safely appeal to their Conscience and Experience for the Truth of what he said, he leaves them to their own Liberty and Choice. As if that brave Man had said, My Friends and Countrymen! if I should enlarge upon a Matter so plain, it might seem a Distrust upon both your Understanding and Ingenuity. I leave all to you, not in the least suspecting that you can resist such Arguments as cannot but work upon any one, who has either Reason or Gratitude.

§. 11. Repetition is a Figure which gracefully and emphatically repeats either the same Word, or the same Sense in different Words. Care is to be taken that we run not into impid Tautologies, nor affect a trifling Sound and Chime of insignificant Words. All Turns and Repetitions are so, that do not contribute to the Strength and Lustre of the Discourse, or at least one of them. The Nature and Design of this Figure is to make deep Impressions on those we address. It expresses Anger and Indignation; full Assurance of what we affirm, and vehement Concern for what we have espoused.

The most charming Repetitions are those, whereby the principal Words in a Sentence, either the same in Sound or Signification, are repeated with such Advantage and Improvement, as raises a new Thought, or gives a musical Cadence and Harmony to the Period. These in *English* are called Turns; and are either upon the Words or the Thoughts, or both. A dextrous Turn upon Words is pretty; the Turn upon the Thought substantial; but the Consummation and Crown of all, is, when both the Sound of the Words is grateful, and their Meaning comprehensive; when both Reason and the Ear are entertained with a noble Thought vigorously expressed, and beautifully finished. That in *Prior's Henry* and *Emma* is a very agreeable Turn.

*Are there no Poisons, Racks, and Flames, and Swords,
That Emma thus must die by Henry's Words?
Yet what cou'd Swords, or Poisons, Racks, or Flame,
But mangle and disjoint this brittle Frame?
More fatal Henry's Words: They murder Emma's Fame*

* Tillotson on *Joshua* xxiv. 15. *Serm.* 27. p. 308.

* *Priors's Poems*, p. 191.

Strong and vehement *Passions* will not admit *Turns* upon Words; nor ought they to have Place in *Heroic Poems*, or in grave Exhortations, and solemn Discourses of *Morality*. To this *Figure*, which has great Variety and many Branches, may be referr'd the using of many Words of the same Signification to exprefs one important Thing. When a Man is full of his Subject, and eager to communicate his Thoughts with Vigour, he is not satisfy'd with one Expression, tho' never so strong; but uses all the significant Variety he can recollect. So *Tully* for *Milo*, "The *Assassin* was baffled, Force repell'd by Force, or rather Boldness overcome by Bravery. If Reason prescribes this to the Learn'd, and Necessity to *Barbarians*, Custom to Nations, and Nature itself to brute Beasts, always to beat off all manner of Violence, by all possible Ways from their Body, from their Head, from their Life; you cannot judge this to be a criminal and wicked Action, but at the same time you must judge that all Persons, who fall amongst Robbers and Bravoës, must either perish by their Weapons, or your Sentence." An Orator in the Heat of his Engagement, in the Vehemence of his Indignation against an insolent and unreasonable Adversary, and his earnest Concern for the Preservation of a dear Friend in Danger, exerts the utmost Power of his Eloquence, redoubles his Strokes, and eagerly pushes on all his Advantages.

§. 12. *Periphrasis or Circumlocution uses more and sometimes plain Words to avoid some Inconvenience and ill Effect, which would proceed from expressing a thing in fewer and plainer Words.*

When *Tully* * cou'd not deny the Death of *Clodius*, and was defending *Milo* charg'd with his Murder, he says, *Milo's* servants, without the Command, Knowledge, or Presence of their Master, did what every Master would expect his Servants shou'd do in the like Case. He avoids the Word *kill'd* or *stabbed*, for fear of offending the People. This Method of treating a Subject gives the Audience a good Opinion of the Prudence and Modesty of the Pleader: One unguarded and distasteful Word, has sometimes lost the Speaker the Favour of the Audience before well inclin'd to him; and ruin'd a promising Cause.

Very

* *Select. Orat. in usum Del.* Lond. 1706. p. 316. §. 7.

* *Orat. pro Mil.* §. 6. p. 316.

Very often *Circumlocution* is us'd, not merely out of Prudence or Necessity to conceal a Secret, or cover an Indecency; but for Variety and Ornament, to give Pomp and Dignity to our Expressions, to enrich a Discourse with new Thoughts, and to multiply the Graces of a *Description*.

*The Night's bright Empress in her golden Car,
Darting full Glories from her lovely Face,
Kindles fresh Beauties in the Eye of Hesper.*

§. 13. Amplification is, when every chief Expression in a Period adds Strength and Advantage to what went before; and so the Sense all along heightens, till the Period be vigorous and agreeably clos'd.

“ 'Tis pleasant to be virtuous and good, because that is
“ excel many others: 'Tis pleasant to grow better, because
“ that is to excel ourselves: Nay 'tis pleasant even to mortify
“ tify and subdue our Lusts, because that is Victory: 'Tis
“ pleasant to command our Appetites and Passions, and
“ keep them in due Order, within the Bounds of Reason and
“ Religion, because this is Empire.” When an *Author* thus
improves upon us in his Discourse, we are extremely pleased
and attentive while he continues it; and perfectly satisfied
when he concludes. We are edify'd and charm'd with the
Instruction of one, whom we find to be complete Master of
his Subject. What Reputation must it be to the *Writer*, and
what Pleasure to the *Reader*, when one says every thing in
the best manner it can be said; and the other is entertained
with every thing that can be desir'd? But 'tis the utmost
approach to an *Author*, and a most intolerable Disappointment
to the *Reader*, when the one flags and falters every Sentence,
and so the other is fatigu'd and mortify'd, with a continual
Series of heavy and lifeless Periods. There are various Ways
of contriving and forming this *Figure*, which have great
Force and Elegance; tho' perhaps they cannot nicely
adapted to every Part of the *Definition*. I shall name a few
very lively Ways of expressing an *Amplification*.

1. We amplify or raise a Discourse by selecting a Number
of the most emphatical and strongest Words of the Language
we use; every one of which add something new to
the Sentence; and all join'd, heighten it to the utmost

of Perfection: That Passage in *Terence* * is upon this Account universally admir'd.

*Hæc verba meherculè una falsa lacrymula,
Quam oculos terendo miserè, vix vi expresserit
Restinguet—*

2. This *Figure* is sometimes express'd by way of Comparison or Apposition—"When that great Man *P. Scipio*, tho' but a private Person, kill'd *Tiberius Gracchus*, making some small Innovation and Disturbance in the State; shall we who are *Consuls*, bear *Catiline*, who is endeavouring and plotting to lay the *World* waste with Fire and Sword?"

3. A Discourse is very happily and beautifully heighten'd by way of Argument or rational Inference. *Quintilian* ² excellently observes, that *Homer* gives us a very exalted Idea of *Helen's* sovereign Charms, when he introduces *Priam's* Counsellors owning, that it was not to be complain'd or resented, that the *Trojans* and *Greeks* had sustain'd the Calamities of a long and cruel War for such a Woman; and that the King himself place her by him, call her, Dear Girl, and treat her with all possible Tenderness and Respect. Must not every judicious Reader infer that her Beauty must be incomparable, which was admir'd and prais'd to such a Degree by Men cool and unpassionate, of mature Wisdom and advanced Age, who had been deep Sufferers by it? Must not that Beauty be superlatively lovely, and those Eyes sparkle with real Lustre, that cou'd be view'd with Pleasure and Veneration by that miserable Prince; tho' they had kindled the flames of War in his Country, and blasted the Prosperity, and all the Hopes of his late flourishing Family?

To this we may refer *Climax* or *Gradation*.—Which is, when the Word or Expression which ends the first Member of a Period, begins the second, and so on; so that every Member will be a distinct Sentence, taking its Rise from the next foregoing, till the Argument and Period be beautifully finish'd. Or in the Terms of the Schools, 'Tis when the Word or Expression which was Predicate in the first Member of a Period, is Subject in the second, and so on, till the Argument and Period be brought to a noble Conclusion. This *Figure*, when natural and vigorous, furnishes the Mind with variety of Ideas, and accustoms

* *Eunuch*. l. i. v. 22, &c.

² Tully against *Catiline*.

³ *Institut.* lib. viii. cap. 4. p. 465.

accustoms it to Attention and close Thinking. The Art of Contexture of a *Gradation* often appears plain, and lies in an open View; therefore Care must be taken that the *Gradation* we use be unforc'd, and abound with good Sense; be significant and dextrously turn'd. I am pleas'd with that in *Tillotson*^a. "After we have practis'd good Actions a while they become easy; and when they are easy, we begin to take Pleasure in them; and when they please us, we do them frequently; and by Frequency of Acts a Thing grows into a Habit; and a confirm'd Habit is a second kind of Nature; and so far as any thing is natural, so far it is necessary, and we can hardly do otherwise; nay, we do many times when we do not think of it."

§. 14. *Omission of Copulative, is when the Conjunctions little Particles that connect Words together are left out, to represent Haste, or Eagerness of Passion.*

When *Dido* in the Violence of her Rage and Resentment for the abrupt Departure of *Aeneas*, charges her People to arm themselves and pursue the Trojan Fleet.

*Haste, haul my Gallies out, pursue the Foe;
Bring flaming Brands, set sail, impetuous row^b.*

The Members of the *Period* are loose and unconnected; which most naturally paints the Hurry and Distraction of Thoughts. The Conjunctions put between the Words will have cramp'd and fetter'd the Period, so that it would be mov'd slow and unwieldy, and have been far from a Representation of the raging *Queen's* Disturbance of Mind, and Vehemence of *Passion*.

Sallust^c excellently and very naturally represents the Rapid and precipitate Flight of the *Moors* in these Words—*spectaculum horribile in campis patentibus: Sequi, fugam occidi, capi.*

The contrary to the former—*Multitude of Copulative* when the little Particles are properly put in before every principal Word in the Period.

Livy, giving an Account how the Pleasures and Luxuries of *Capua* corrupted and softened the Army of *Annibal*, and how others has this beautiful Passage—"For Sleep, and Wine, and Feasts, and Strumpets, and Bagnios, and Rest,"

^a *Serm. x. p. 111.*

^b *Æn. iv.*

^c *Bell. Jugurth. p. 106. Edit. Mattaire.*

Custom grow every Day more bewitching, had so weakened both their Bodies and their Minds, that the Reputation of their past Victories protected them more than their present Strength ^d." This *Figure*, when aptly and judiciously used, makes a Discourse strong and solemn, fixes Emphasis upon every Word, and points it out as worthy Observation.

15. *Opposition is a Figure whereby things very different contrary are compar'd and plac'd near, that they may off each other.* White placed near Black shines brighter: Innocence compar'd with Guilt appears with double Charms Loveliness.

The Poets, Historians and Orators improve their Subject, much heighten the Pleasure of their Reader by the beautiful Opposition of their Characters and Descriptions.

Lucius describes the excessive Dalliances and frantic Revels of the Empress *Messalina* with *Silius* a little before their death, in wonderful Pomp and Gayety of Expression; that Reader may be the more surpriz'd and astonish'd at the violence and terrible Circumstances of her Fall. The Poet in his fine Description of *Dido's* Despair the Night before her Death, represents all the Creation enjoying profound Tranquillity and sweet Rest, to render that miserable Queen's Disquietudes more moving. She was depriv'd of the common Privilege indulg'd to the poorest and most despicable creatures; Sleep fled from her Eyes, and Quiet was banish'd from her Breast.

Virgil's second *Georgic* there is a very agreeable Contrast and Opposition in that fine Comparison between the City and Country. The Pomp and Hurry of State, and Liberty and pure Pleasures of Retirement and Agriculture. Upon a full Enumeration of the several Conveniences and Enjoyments of both Ways of living, what Advantage does the *Poet* give to the latter! The very Order of his Expression, and Turn of his Poetry, are with good Judgment and Dexterity vary'd, and made suitable to different Subjects. The Description of the Pride and Ambition of the Great is drawn to the Life in a pompous and bold Verse, and variety of very bold Tropes.

— In —

^d Liv. Hist. 3 Vol. Edit. Hearne, lib. xxiii. p. 27.

^e Annal. xi. p. 252.

^f Virg. Æn. iv. v. 522.

—*Ingentem foribus d mus alta superbis,
 Mane salutantum totis vomit ædibus undam;
 —Varios inbiant pulchrâ testudine postes,
 Illusasque auro vestes*——^g.

But you have the Innocence and Plainness, the Sweet and undisturb'd Quiet of the Country, naturally represent in proper Words, in plain and easy Expression, and in smoothest and sweetest Numbers.

*At securâ quies, & nescia fallere viâ,
 Dives opum variarum, at latis otia fundis,
 Speiunca, vivique lacus; at frigida Tempe,
 Mugitusque boum, mollesque sub arbore somni
 Non absunt*——^h.

§. 16. Comparison beautifully sets off and illustrates one by resembling and comparing it to another, to which it is a manifest Relation and Resemblance.

—*She never told her Love,
 But let Concealment, like a Worm i'th' Bud;
 Feed on her Damask Cheek: she pin'd in Thought
 And sate, like Patience on a Monument,
 Smiling at Grief.*

SHAKESPEARE

The Poet wonderfully praises the Bravery of his Hero, perfect Serenity and Presence of Mind, giving Order to Battle in the Hurry and Heat of the bloody Action, he compares him to an Angel riding upon the Wings of Wind, and directing a Storm where to pour out its Fury.

*So when an Angel by divine Command
 With rising Tempests shakes a guilty Land,
 (Such as of late o'er pale Britannia past)
 Calm and serene he drives the furious Blast;
 And glad th' Almighty's Orders to perform,
 Rides in the Whirlwind; and directs the Storm*

Comparisons mightily strengthen and beautify a Discourse for some Time take off the Reader from the principal Subject and start new and agreeable Images to divert and entertain him, that he may return to it with fresh Pleasure and interest. In Comparisons these things are to be observ'd.

^g Georg. ii. v. 461, &c.
^h Mr. Adifon's Campaign.

^g Ib. v. 467.

1. The chief and essential Parts of the *Comparison* must be an exact and true Proportion. Some small Disagreement in a less considerable Circumstance will not spoil the Grace, but take away the Strength of the *Figure*. Tho' the greater Agreement and exacter Parellel there is in all Particulars, the more lively the *Figure* is. And therefore, generally speaking, *Comparisons* ought to be short. In running into minute Circumstances, besides the Tedioufness, there is Danger of discovering some unagreeable Disproportion.

2. *Comparisons* need not always be drawn from very noble and lofty Subjects. Those taken from meaner things are significant and agreeable, if they be set off in noble Words, if they be clear Notions, and paint in strong and fine Colours the thing we intend to represent by them. In great Subjects, *Comparisons* from lesser Things relieve and refresh the Mind; when *Shakespear* illustrates the Government of a Kingdom comparing it with that of Bees.

—So work the Honey Bees;
 Creatures that, by a Rule in Nature, teach
 The Art of Order to a peopled Kingdom.
 They have a King, and Officers of State;
 Where some, like Magistrates, correct at Home;
 Others, like Merchants, venture Trade abroad;
 Others, like Soldiers armed in their Stings,
 Make boot upon the Summer's Velvet Buds,
 Which they with merry March bring Home
 To the Tent-Royal of their Emperor:
 Who, busied in his Majesty, surveys
 The singing Mason building Roofs of Gold,
 The civil Citizens kneading up the Honey,
 The poor mechanic Porters crowding in
 Their heavy Burthens at his narrow Gate,
 The sad-eyed Justice, with his surly Hum,
 Delivering o'er to Execution pale
 The lazy yawning Drone.

Common Subjects may be heighten'd and improv'd by
 and sublime *Comparisons*: as when the same Author
 describes the Restoration of a lawful King, to the Rising of
 the Sun, after a dark Night.

—Know'st thou not
 That when the searching Eye of Heaven is hid
 Behind the Globe, and lights the lower World;

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Then

*Then Thieves and Robbers range Abroad unseen,
In Murders, and in Outrage bloody here.
But when from under this terrestrial Ball,
He fires the proud Tops of the Eastern Pines,
And darts his Light thro' every guilty Hole;
Then Murders, Treasons, and detested Sins,
The Cloak of Night being pluck'd from off their Backs,
Stand bare and Naked, trembling at themselves.
So when this Thief, this Traitor, Bolingbroke,
Who all this while hath revell'd in the Night,
Whilst we were wand'ring with the Antipodes,
Shall see us rising in our Throne, the East;
His Treasons will sit blushing in his Face,
Not able to endure the Sight of Day,
But, self-affrighted, tremble at his Sin.*

For more Examples of both Kinds, I refer you to beautiful Passages marked below ^k.

Those also are very strong and glowing Comparisons, where the noblest Beings of the natural and moral World, whether Angels, good or bad, are compared to the Luminaries of Heaven. How sublime is Milton in his Comparison of Lucifer's diminished Splendor, and faded Beauties, to the over-clouded or eclips'd!

—His Form had yet not lost
All its original brightness, nor appear'd
Less than Archangel ruin'd, and th' Excess
Of Glory obscur'd: As when the Sun new risen
Looks thro' the horizontal misty Air
Shorn of his Beams, or from behind the Moon
In dim Eclipse disastrous Twilight sheds
On half the Nations, and with Fear of Change
Perplexes Monarchs. Darkned so, yet shone
Above them all th' Archangel^l.

§. 17. Lively Description is such a strong and beautiful presentation of a Thing, as gives the Reader a distinct and satisfactory Notion of it.

How animated and beautiful is Shakespear's Description of the Queen of Fairies, and her Power of causing Dreams

^k Hom. II. iv. 130, 131. Milton's Par. Lost, i. 768, &c.
Geor. ii. 279, &c.

^l Par. Lost, i. 591, &c.

*She is the Fancy's Midwife, and she comes
 In Size no bigger than an Agate-stone
 On the fore Finger of an Alderman;
 Drawn with a Team of little Atomies,
 Athwart Men's Noses as they lie asleep.
 Her Waggon Spokes made of long Spinner's Legs;
 The Cover, of the Wings of Grasshoppers;
 The Traces, of the smallest Spider's Web;
 The Collars, of the Moonshine's watry Beams;
 Her Whip, of Cricket's-bone; the Lash, of Film;
 Her Waggoner, a small grey-coated Gnat,
 Not half so big as a round little Worm,
 Prick'd from the lazy Finger of a Maid;
 Her Chariot is an empty Hazzel-nut,
 Made by the Joiner Squirrel, or old Grub,
 Time out of mind the Fairies Coachmakers.
 And in this State she gallops, Night by Night,
 Through Lovers Brains, and then they dream of Love;
 On Courtiers Knees, that dream on Curt'sies strait;
 O'er Lawyers Fingers, who strait dream on Fees;
 O'er Ladies Lips, who strait on Kisses dream;
 Which oft the angry Mab with Blisters plagues,
 Because their Breaths with sweetmeats tainted are.
 Sometimes she gallops o'er a Courtier's Nose,
 And then dreams he of smelling out a Suit:
 And sometimes comes she with a Tythe-Pig's Tail,
 Ticking the Parson as he lies asleep;
 Then dreams he of another Benefice.
 Sometimes she driveth o'er a Soldier's Neck,
 And then he dreams of cutting foreign Throats,
 Of Breaches, Ambuscadoes, Spanish Blades,
 Of Healtbs five Fathom deep; and then anon
 Rings in his Ears, at which he starts and wakes;
 And being thus frighted, swears a Prayer or two,
 And sleeps again.*

*Descriptions a judicious Author will omit low and vul-
 gar circumstances, and chiefly bestow his Pains to complete
 and amplify all the essential and masterly Strokes. 'Tis the
 office of little Versifiers to take every Hint that presents
 and run out into long common Places. A Writer that
 aims to please, will cut off Superfluities, and reject the
 trifling Thoughts and florid Lines, which wou'd come
 in, and quite foreign to his Subject. Many Things
 must*

must be left to the Imagination of the *Reader*, and *seasonal Silence* has its *Emphasis*. *Virgil* ^m tells his *Reader*, that *Eurydice* was kill'd by a Serpent lurking in a Bank, but says nothing more of that venomous Creature. A Poetaster would probably have spent as many Lines in a horrid *Description* of it, as compose that admirable *Poem*: But that *divine Poet* knew there was no room for such a Liberty here, his Design in this short and exquisite Piece being only to give a moving Pattern of true conjugal Affection, and to shew a rapturous Force which good *Musick* and *Poetry* have over most fierce and savage Tempers.

But he describes the two Serpents which destroy'd *Laocon* and his Sons in such particular Circumstances, and paints the devouring Monsters in such strong and frightful Colours that they amaze and chill the *Reader*. Here his only Business was to raise Terror, and give his *Reader* a due Notice of the Displeasure of the *Gods* against *Troy*, which was fixt and implacable that they thus signally cut off an innocent Man and his Family, for giving his Countrymen Advice which tended to the opposing their severe Decree, and the Preservation of that devoted *City*. The *Description* of a *Person* is called a *Character*, in drawing which the true *Prose* Art and Judgment is to hit a beautiful Likeness; and with a delicate Touch to give those Features and Colours which are peculiar to the *Person*, and distinguish him from the rest of Mankind. In every good and lively *Description* a Man comes to an Enumeration of the chief Particulars: for *Generals* are often obscure and faint; a judicious Account of Particulars sets every thing in full View, and makes a strong lasting Impression upon the *Reader*.

§. 18. *Vision or Image is a Representation of Things as they are and unseen, in order to raise Wonder, Terror, or Compassion, made with so much Life and Emphasis, that as the Poet gives a full View of the whole Scene he describes, so he makes the Reader see it in the same strong Light.*

*Or mad Orestes, when his Mother's Ghost
Full in his Face infernal Torches tost;
And shook her snaky Locks: He shuns the Sight,
Flies o'er the Stage surpriz'd with mortal Fright;
The Furies guard the Door, and intercept his Flight.*

^m *Cæor.* iv. 457, &c.

ⁿ *Æn.* ii. 203, &c.

^o *Dryd.* *Virg.* *Æn.* iv. 683, &c.

This noble *Image* raises Consternation and Terror: An Instance of tender *Image* to move Pity we have in those soft and sweet Lines of *Spenser* p.

— Not one Word more she said;
But breaking off the End for want of Breath,
And sliding soft, as down to Sleep her laid,
And ended all her Woe in quiet Death.

The *Poet*, or *Orator*, upon these Occasions is so fully possessed of, and vehemently intent upon his Subject, that he is really transported with those *Passions* which he would inspire his *Readers* or *Hearers* with: and by that Strength and noble *Enthusiasm* of *Imagination*, he is happily qualify'd to capture their *Affections*. A commanding Genius can impress his own *Images* upon those he addresses; can move the inmost Springs of their Soul; and with a pleasing Power triumph over the whole Man.

§. 19. *Prosopopeia*, personifying, or raising Qualities or Things inanimate into Persons, has two Parts.

1. When good and bad Qualities, Accidents and Things inanimate are introduced in Discourse, and describ'd as living and rational Beings. *Virtue* and *Pleasure* address young *Hercules* two bright Ladies of opposite Parties: The one would fain induce him to decline the Toils of War, and indulge himself in Ease and Luxury: The other earnestly exhorts him to shake off Sloth, and pursue true Fame and solid Glory. Take the Description of them from an elegant Poem which Mr. Pope has given us in his *Polymetis*.

The first, in native Dignity surpass'd;
Artless and unadorn'd, she pleas'd the more:
Health, o'er her Looks, a genuine Lustre cast;
A Vest, more white than new-fall'n Snow, she wore.
August she trod, yet modest was her Air;
Serene her Eye, yet darting heavenly Fire.
Still she drew near; and nearer still more fair,
More mild appear'd: yet such as might inspire
Pleasure corrected with an awful Fear;
Majestically sweet, and amiably severe.

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*The other Dame seem'd e'en of fairer Hue;
But bold her Mein; unguarded rov'd her Eye:
'And her flush'd Cheek confess'd at nearer View,
The borrow'd Blushes of an artful Die.*

*All soft and delicate, with airy Swim
Lightly she danc'd along; her Robe betray'd
Thro' the clear Texture every tender Limb,
Heightening the Charms it only seem'd to shade:
And as it flow'd adown, so loose and thin,
Her Stature shew'd more tall, more snowy-white her Skin*

And in the same Poem, how animated and striking is Description of their different Effects and Consequences, being put into the Mouth of *Virtue* as a Person, and address'd to *Vice* as a Person also!

*Vast Happiness enjoy thy gay Allies!
A Youth of Follies; an old Age of Cares:
Young, yet enervate; old, yet never wise;
Vice wastes their Vigour, and their Mind impairs.
Vain, idle, delicate, in thoughtless Ease,
Reserving Woes for Age, their Prime they spend;
All wretched, hopeless, in the evil Days
With Sorrow to the Verge of Life they tend.
Griev'd with the present; of the past, ashamed;
They live, and are despis'd: they die, no more are nam'd*

*But with the Gods, and godlike Men I dwell:
Me, his supreme delight, th' almighty Sire
Regards well pleas'd: whatever Works excell,
All or divine or human, I inspire.
Counsel with Strength, and Industry with Art,
In Union meet conjoin'd, with me reside:
My Dictates arm, instruct, and mend the Heart
The surest Policy, the wisest Guide.
With me true Friendship dwells: she deigns to bind
Those generous Souls alone, whom I before have join'd*

*Nor need my Friends the various costly Feast:
Hunger to them th' Effects of Art supplies:
Labour prepares their weary Limbs to rest;
Sweet is their Sleep: light, chearful, strong they rest
Thro' Health, thro' joy, thro' Pleasure, and Rest
They tread my Paths; and by a soft Descent,
At length to Age all gently sinking down,
Look back with Transport on a Life well-spent:*

In which, no Hour flew unimprov'd away;
In which, some generous Deed distinguish'd every Day.

And when, the destin'd Term at length compleat,
Their Ashes rest in Peace; eternal Fame
Sounds wide their Praise: triumphant over Fate,
In sacred Song for ever lives their Name.

The Invention and Description of these imaginary Persons, if manag'd with Judgment, raises Admiration, and gives Grace and Grandeur to a Discourse. The Poets, who were the Divines of ancient Ages, finding that every Part of the World was influenc'd by a superior intelligent Power, and every where observing bright and manifest Marks of Art and Wisdom, feign'd a vast Number of Deities, to all which they assign'd their peculiar Provinces. The Rivers had their Guardian Gods; the Fountains their Nymphs; Flora presided over the Flowers, Pomona over the Fruits, &c. The Fable was gayly deck'd up to amuse and please the People; but the great Moral and Truth, that lay at the Bottom of the Fiction, was, that a wise and powerful and bounteous Providence over-rul'd and preserv'd the Universe.

Some of the finest Apostrophes, and boldest Metaphors, are founded upon the Fiction of a Person.

—New gentle Gales

Fanning their odoriferous Wings dispense
Native perfumes; and whisper whence they stole
Those balmy Spoils —.

The second Part of this lively Figure, is when we give Life to inanimate Things; and make Rocks, Woods, Rivers, Billings, &c. to express the Passions of rational Creatures.

As when the Walls and Pillars of a Temple are brought in trembling at, or inveighing against the daring Profanation of Profanery utter'd, of Sacrilege or Debauchery committed within their hallowed Bounds.

She foul blasphemous Speeches forth did cast,
And bitter Curses, horrible to tell;
That ev'n the Temple wherein she was plac'd,
Did quake to hear, and nigh asunder brast.

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Milton's Par. Lost, iv. 156, &c.
Spenser's Fairy Queen, v. 11, 28.

Either *feign'd Persons* are represented as uttering the Sentiments of Mankind in exprefs Terms; or 'tis suppos'd they wou'd cry out upon Occasion; or 'tis affirm'd in general that they do utter their Concern and *Passion*, but the Words are not set down. Of the first Kind, which is the most moving and sprightly, is that *Representation* of *Tully*,¹ when he introduces *Rome* as a venerable *Matron*, the common Mother of all the *Romans*, in a pathetic Speech expostulating with *Catiline*, who then was engaged in a bloody and unnatural Conspiracy to destroy his native Country, and pressing him to depart and deliver her from her present terrible Apprehensions and Danger. There is an Excess of *Passion* and a Degree of *Enthusiasm* in this sublime *Figure*; and therefore 'tis dangerous and ridiculous to use it, but when the Importance and Grandeur of the Subject requires such a noble Vengeance. A Man of Understanding will keep his bold Flights within the Bounds of common Sense; and govern himself by the Rules of Probability and Decorum in his adventurous Sallies of Imagination. It is very tender and moving when in *Pastoral* and *mourning Poems*, Rivers, Groves and Mountains are brought in languishing for the Absence, lamenting the Loss of some very valuable Person, that he frequented them and chear'd them with his Presence.

*No more the mounting Larks, while Daphne sings,
Shall listening in mid Air suspend their Wings;
No more the Nightingales repeat their Lays,
Or hush'd with Wonder, hearken from the Sprays;
No more the Streams their Murmurs shall forbear,
A sweeter Music than their own to hear;
But tell the Reeds, and tell the vocal Shore,
Fair Daphne's dead, and Music is no more!*

*Her Fate is whisper'd by the gentle Breeze,
And told in Sighs to all the trembling Trees;
The trembling Trees in every Plain and Wood,
Her Fate remurmur to the Silver Flood;
The Silver Flood, so lately calm, appears
Swell'd with new Passion, and o'erflows with Tears;
The Winds and Trees and Floods her Death deplore,
Daphne, our Grief! our Glory now no more!*

¹ *Orat. i. in Catil. p. 86. in usum Del.*

This *Figure* animates all Nature; gratifies the Curiosity of Mankind with a constant Series and Succession of Wonders; raises and creates new Worlds and Ranks of rational Creatures, to be Monuments of the *Poet's* Wit, to espouse his *Cause* and speak his *Passion*. To discern how much Force and Sprightliness this *Figure* gives to a Sentence or Expression, we need but first set down that Line,

Aut conjurato descendens Dacus ab Istro;

And then after it thus, .

Aut conjuratus descendens Dacus ab Istro;

And to make a Comparison. In the Plain way it is not above the humble Style of *Phædrus*; in the *Figurative* it rises up to the Loftiness and Majesty of *Virgil*.

§ 20. Change of Time is when Things done and past are described as now doing and present. This Form of Expression places the Thing to be represented in a strong and prevalent Light before us, and makes us *Spectators* rather than *Hearers*.

My Mother, with that curst Partaker of her Bed,
My Royal Father's Head in Pieces cleaves,
As sturdy Woodmen fell a stately Oak:
By Treason's Blow the Victor Hero falls
To Woman's Rage, and Coward's Guilt a Victim.
While thus the Lord of Greece expiring lies,
No Pity touches any Breast but mine.

Here the *Princess* presents you with a mournful Scene of *Agamemnon's* Murder, and gives you a View of the Horrors of that guilty Night and bloody Supper. She moves every generous Breast to sympathize with her; to boil with Indignation against the treacherous and barbarous Murderers; and filled with Compassion for the Royal Sufferer.

§ 21. Change of Persons has some Variety. — 'Tis most commonly when the Writer on a sudden breaks off his Relation, and addresses his Reader.

Again

* Georg. ii. 497.

* From the Elect. of Soph.

*Again a fierce Engagement by the Ships arose;
You'd think that neither Weariness nor Wounds
Cou'd touch the fearless Warriors——*¹.

This *Figure*, when we have it in Perfection, takes off the Tedioufness of a long direct Narration; makes the Reader attentive, as if he saw the Place where the Thing was transacted; and raises his *Passions* as if he himself was in the Heat and Heat of the Action.

'Tis of peculiar Grace and Advantage in the Description of Places: It leads the Reader pleasantly into them; heightens his Imagination; and to use a bold Expression, gives him the Delight of safe and easy Travelling in a fine Country. Sometimes for Variety's Sake, to smoothe a harsh Expression, pay Reverence to the Reader, or to avoid supposing that something may happen which is shocking or of dangerous Consequence, the *Author* appropriates and applies that to him which he designs for the Reader's Warning or Instruction. So *Virgil* of the mischievous Serpent in Calabria,

*O! let not Sleep my closing Eyes invade
In open Plains or in the secret Shade;
When he renew'd in all the speckled Pride
Of pompous Youth has cast his Slough aside*².

Change of Persons is common and very natural in Contests and strong *Passions*; when Adversaries breathe mutual Rage and Scorn; or a deserted Lover inveighs against the injuries, and aggravates the Barbarity of the guilty and treacherous Person.

Turnus in *Virgil*³ enraged at the malicious Harangues of *Drances*, first smartly replies to him, and then turns his course to King *Latinus* and his Council, then attacks *Dido* again with Variety of severe and satyrical Language.

Dido, upon notice of the Departure of *Aeneas*, distracted with Rage and Despair, first furiously falls upon him, then disdainfully turning from him, speaks of him as an absent Person; after exclaims against the Cruelty of Heaven and Earth, then reproaches and condemns herself for her own Creeds and Weakness, and again with Scorn and eager Indignation turns her Speech to *Aeneas*.

¹ *Illiad* xv. 696, &c.

² *Dryd. Vir. Geor.* iii. 435, 436.

³ *Æn.* xi. ver. 392, &c.

False as thou art, and more than false, forsworn;
 Not sprung from noble Blood, nor Goddess-born;
 Why should I fawn; what have I worse to fear?
 Did he once look, or lent a list'ning Ear;
 Sigh'd when I sob'd, or shed one kindly Tear?
 Nor Juno views my Wrongs with equal Eyes;
 Faithless is Earth, and faithless are the Skies!
 I saw the shipwreck'd Exile on my Shore——
 With needful Food his hungry Trojans fed:
 I took the Traytor to my Throne and Bed.
 Fool that I was! ——
 But go; thy Flight no longer I detain:
 Go, seek thy promis'd Kingdom thro' the Main.*

What a Storm is here, and how inimitably painted!

§. 22. Transition is of two Sorts;

1. The first is when a Speech is introduced abruptly, without express Notice given of it. As when Milton † gives an account of our first Ancestors Evening Devotions.

Both turn'd, and under open Sky ador'd
 The God that made both Sky, Air, Earth and Heaven——
 ——Thou also mad'st the Night,
 Maker Omnipotent, and thou the Day!

and it introduced in a formal Manner,

Adam presents their joint Petition thus;
 O God! thou mad'st both Sky, &c.

had lost all its Sprightliness and Grace. After the Greek
 has finish'd the Narration of Hector putting to flight
 the Grecians, and vehemently urging his Trojans to pursue
 Advantage, and forbear the Spoil of the Field till they
 burn'd the Enemies Ships, without any notice he imme-
 diately makes the Hero utter his own Passion in an impetuous
 speech; wherein he threatens Disgrace and Death to any
 man that should disobey his Orders, and neglect this promis-
 ed Season of a compleat Victory. The Speech that breaks
 from a Warrior in the Speed of his glorious Success, in the
 full

* Virg. Æn.

† Par. Lost, iv. 711.

‡ Hom. Illiad, xv. ver. 38, &c.

full Prospect of Revenge upon his Enemies, and the final Deliverance of his Country and Kingdoms after a long bloody War, comes rapid and resolute like a pointed Shot out of an Engine, and strikes the Reader with Surprise and Terror.

Leaving out the heavy Formality of, *He said, and, He reply'd,* is very graceful in Stories and *Dialogues*, renders Relation clear and full, and the Repartee quick and lively.

Horace is extremely happy in this Sort of *Transition*; indeed he is in every Delicacy of Turn, and Beauty of Language.

2. The second Sort of *Transition* is when a Writer suddenly leaves the Subject he is upon, and passes on to another which it seems very different at first View; but has a Relation and Connection with it, and serves to illustrate and enlarge it.

Horace in the thirteenth *Ode* of the second Book gives a very lively Account of the Danger he was in of being destroyed by the Fall of a Tree, and after makes wise and moral Remarks on the Accident. Then he sallies out into Account of the other World, upon which he was so entering; and beautifully expatiates upon the Praises of illustrious Predecessors in *Lyric Poetry*; who were heard to Pleasure and Wonder there, as they us'd to be in this World. In these Cases the Poet does not disappoint his Reader of Instruction and Pleasure he proposes, but multiplies and creases both; nor does he so much take him off from View of his Subject, as he gives him a delightful Prospect it every way, and in the best Light. A Guide cannot be so mislead the Traveller, who brings him safely and pleasantly to his Journey's End; and only takes him out of the common Road, to shew him a Palace or a Paradise, to entertain him with a Wonder or surprizing Curiosity.

§. 23. Sentence is an instructive or lively Remark made something very observable and agreeably surprizing; which gains much Sense in few Words.

'Tis either direct and plain; as, in all the Affairs of the World so much Reputation is really so much Power^a. Or direct and disguis'd; as,

— Fool, not to think how vain,
Against th' Omnipotent to rise in Arms^b!

^a Tillotson.

^b Milton's *Par. Lost*, vi. 135, 136.

This is a very dextrous and prevalent Way of bringing in a *Sentence*. You are entertained with a noble Reflection when you did not expect it; and pleasantly surpriz'd and instructed without the Appearance and Formality of *Art*. Not to come down to uselefs Nicety and Distinction, a *Sentence* appears with most Beauty and Advantage when it is put into some of these following Forms.

1. When it is express'd in any way of *Exclamation*, but peculiarly of Wonder or Indignation; as,

How advantageous it is to pass thro' Adversities to the Enjoyment of Prosperity^a!

How sharper than a Serpent's Tooth it is to have a thankless Child^b!

2. When it is put into a moving *Expostulation*, or pressing *Interrogation*.

Are these our Scepters? These our due Rewards?

And is it thus that Jove his plighted Faith regards^c?

3. When the *Sentence* is deliver'd, and a Reason immediately added to support it. *In a Government it is much better to be unmindful of good Services than bad: For a good Man becomes more slow, when you take no account of him; a bad Man more daring and insolent^d.*

4. When a *Sentence* is made up of a short Relation, and a clear and pertinent Remark upon it.

Medilina desir'd the Name of Matrimony (with her Adulterous Silius) purely for the Greatness of the Infamy; which is the least Pleasure of profligate People^e.

And this is near akin to the *Epiphonema*, of which we shall presently speak two or three Words.

Sentences must not stand awkward and bulky out of the Discourse, but be neatly interwoven and wrought into it.

They must be unaffected and significant; and such as the Subject easily suggests to a thoughtful and distinguishing Man.

Sentences are the Ornaments and *Lights* of a Discourse;

and therefore as *Lights* and *Shades* are in a good *Picture*, so

Sentences to be so exactly and judiciously mixt with the

other Parts of the Discourse, that all together may make up

the uniform Beauty, one regular and consummate *Piece*.

§. 24.

^a Pliny *Panegy.* p. 125. Edit. Lipsii 1652.

^b Shakespear.

^c Dryd. *Virg. Æn.* i.

^d Sallust, *Bel. Jugurth.* p. 61.

^e Tacit. *Annal.* 11. c. 9. p. 250.

§. 24. *Epiphonema* is an Acclamation, containing a lively Remark placed at the End of a Discourse or Narration.

Milton, on the Obstinacy of the Rebel *Angels*, who were so infatuated that they would not submit, tho' they knew a mighty Power and Majesty came arm'd against them.

In heavenly Minds can such Perverseness dwell!

This Figure closes a Narration in a very advantageous and taking Manner, deeply impresses the Thing related upon the Memory of the Reader; and leaves him in a good Humour, well satisfy'd and pleas'd with the Sense and Sagacity of the Author.



PART VI.

OF

DRAWING.

THOUGH some may look upon Drawing as one of those Accomplishments that are rather ornamental than useful, yet so elegant and agreeable an Amusement for leisure Hours, as the Art of Drawing affords, should no means be neglected in the Education of Youth; especially where any Genius or Inclination that Way is discover'd in the Pupil. And I am far from being of Opinion that it is merely ornamental; for besides the great Use it is of to Painters, Engravers, Architects, Engineers, Gardeners, Cabinet-makers, Carvers, Embroiderers, Statuaries, Tapestry-Weavers, and many others concern'd in Designing; how very useful and agreeable must it be to any one to be able on the spot to take the Sketch of a fine Building, or a beautiful Prospect; of any curious Piece of Art, or uncommon Appearance in Nature! I shall therefore think a small Portion of my Time extremely well employ'd in giving you some short Rules for the attainment of so much of this Art, as is proper for a Gentleman, or a Man of common Business; and in laying before you a few Examples for your Entertainment and Improvement therein, so far as is necessary for one who does not intend to make the Art of Drawing his Employment.

LESSON I.

the proper Materials, and the Manner of using them.

THE first Thing necessary is to furnish yourself with proper Materials, such as black Lead Pencils, Crayons black, white, or red Chalk, Crow-quill Pens, a Rule and Compasses, Camel's-hair Pencils, and Indian Ink. Accustom yourself to hold your Pencil farther from the Point than you do

do a Pen in Writing; which will give you a better Command of it, and contribute to render your Strokes more free and bold. The Use of your Pencil is to draw the first Sketch or Out-lines of your Piece, as any Stroke or Line that amiss, may in this be more easily rubb'd out than in any other thing; and when you have made your Sketch as correct as can with the Pencil, you may then draw carefully the Out-line you have got, with your Crow-quill Pen and * after which you may discharge the Pencil-Lines by rubbing the Piece gently with the Crumb of stale Bread. Having got your Out-line clear, your next Work is to shade the Piece properly (for which I shall give you more particular Directions in another Lesson) either by drawing fine Strokes with your Pen where it requires to be shaded, or by washing it with your Hair Pencil and the *Indian Ink*. As to your Ruler and Compasses, they are never, or very rarely, to be used except in measuring the Proportions of your Figures after you have drawn them, to prove whether they are right or not, or in Houses, Fortifications, and other Pieces of Architecture. See the Proportions of a Human Body, Lesson VII.

LESSON II.

Of drawing Lines, Squares, Circles, and other regular and irregular Figures.

HAVING got all these Implements in readiness, your first Practice must be to draw strait and curve Lines with Ease and Freedom, upwards, downwards, sideways, the right or left, or in any Direction whatsoever. You will also learn to draw by Command of Hand, Squares, Circles, Ovals, and other Geometrical Figures; for as the Alphabet or a Knowledge of the Letters, is an Introduction to Grammar; so is Geometry to Drawing. The Practice of drawing these simple Figures till you are Master of them, will enable you to imitate, with greater Ease and Accuracy, many things both in Nature and Art. And here it will be proper that

* The Ink made use of for this Purpose must not be common *Indian Ink*: which is much softer than the other, and does not hold by mixing it with Water it may be made of any Degree of Strength and used in a Pen like common Ink.

Take one Piece of Advice, and that is, never to be in a Hurry. When we walk slowly, we walk securely; but if we run, we are in Danger of stumbling or falling. Be sure therefore to make yourself perfectly Master of one Figure before you proceed to another; the Advantage, and even Necessity of this, will appear as you proceed. If you turn to the Plate which corresponds with this Lesson, you will find many Examples, all which I would have you imitate with great Care; but it is Practice more than Precepts that must teach you the Art of Drawing; and from time to time I will direct you. Two Observations more may be proper with regard to Drawing: One is, that the Pupil accustom himself to draw his Figures very large, which is the only Way of acquiring a free bold Manner of designing; the other is, that he persevere in Drawing till he has gained a tolerable Mastery of his Art, before he attempts to shadow any Figure or Object of any kind whatever.

LESSON III.

Of Light and Shade.

AFTER you have made yourself in some measure perfect in drawing Out-lines, your next Endeavour must be to shade them properly. It is this which gives an Appearance of Substance, Shape, Distance, and Distinction, to whatever Bodies you endeavour to represent, whether animate or inanimate. Your best Rule for doing this, is to consider in what Point, and in what Direction the Light falls upon the Objects which you are delineating, and let all your Lights and Shades be plac'd according to that Direction throughout the whole Work. That Part of the Object must be lightest, which hath the Light most directly opposite to it; if the Light falls Sideways on your Picture, you must make that Side which is opposite to it lightest, and that Side which is farthest from it darkest. If you are drawing the Figure of a Man, the Light be plac'd above the Head, then the Top of the Head must be made lightest, the Shoulders next lightest, and the lower Parts darker by Degrees. That Part of the Object, whether in naked Figures, or Drapery, or Buildings, which stands farthest out, must be made the lightest, because it is nearest to the Light; and the Light loseth so much of its

its Brightness, by how much any Part of the Body bends ward, because those Parts that stick out, hinder the Light and full Brightness of the Light from striking on those Parts that fall in. *Titian* us'd to say, that he knew no better Rule for the Distribution of Lights and Shadows, than his Observations drawn from a Bunch of Grapes. Sattins and Silks and all other shining Stuffs, have certain glancing Reflections exceeding bright, where the Light falls strongest. This is seen in Armour, Brass-pots, or any other glittering Metals, where you see a sudden Brightness in the Middle, or Centre of the Light, which discovers the shining Nature of the Things. Observe also, that a strong Light requires a strong Shade, a fainter Light a fainter Shade; and that an exact Ballance be preserv'd throughout the Piece between the Lights and Shades. Those Parts which must appear round, require but one Stroke in shading, and that sometimes but very faint; such Parts as should appear deep or hollow, require many Strokes across each other, or sometimes three, which is sufficient for the deepest Shade. Take care also to make the Out-lines faint and small in such Parts as receive the Light, but where the Shades fall, your Out-line must be strong and bold. Begin your Shadings from the Top, and proceed downwards, and use your utmost Endeavours both by Practice and Observation to learn how to vary the Shadings properly, for this consists a great deal of the Beauty and Elegance of Drawing. Another Thing to be observ'd is, that as the human Sight is weaken'd by Distances, so Objects must be more or less confus'd or clear according to the Places they hold in the Piece: Those that are very distant; weak, and confus'd: those that are near and on the foremost Ground clear, strong, and accurately finish'd.

LESSON IV.

Of drawing Flowers, Fruits, Birds, Beasts, &c.

I Would have you proceed now to make some Attempt at drawing Flowers, Fruits, Birds, Beasts, and the like, not only as it will be a more pleasing Employment; but also, I think it an easier Task than the drawing of Hands and Feet, and other Parts of the human Body, which require not only more Care, but greater Exactness and nicer Judgment.

are very few Rules or Instructions to give you upon this Head; the best Thing you can do is to furnish yourself with Prints or Drawings by way of Examples, and with great Care and Exactness to copy them; a few such are here laid before you by way of Specimen, which you will do well to bestow some Study and Pains upon before you proceed any farther. If it is the Figure of a Beast, begin with the Forehead, and draw the Nose, the upper and under Jaw, and stop at the Throat. Then go to the Top of the Head and form the Neck, Back, and continue the Line till you have given the full Shape of the Buttock. Then form the Breast, and sketch out the Legs and Feet and all the smaller Parts. And if all finish it with the proper Shadows. It is not amiss to give a small Sketch of Landskip, and it will be suitable and natural to the Place or Country of the Beast you draw. Much the same may be said with respect to Birds.

LESSON V.

Drawing Eyes, Ears, Legs, Arms, Hands, Feet, &c.

As to the drawing of Eyes and Ears, Legs and Arms, you will have very little more to do than to copy carefully the Examples which are given you in these *Plates*. But the Actions and Postures of the Hands are so many and various, that no certain Rules can be given for drawing them, which will universally hold good. Yet as the Hands and Feet are difficult Members to draw, it is very necessary, and well worth while, to bestow some Time and Pains about them, by imitating their various Postures and Actions, so as to avoid all Lameness and Imperfection, but also to give them Life and Spirit. To arrive at this, great Care, Study, and Practice are requisite; particularly in imitating the Prints or Drawings you can get of Hands and Feet, and the pretty good Examples of which you have at the End of the Lessons in *Plate 4, 5 and 6*;) for as to the mechanical Part of drawing them by Lines and Measures, they are not so perplex'd and difficult, but also contrary to the Practice of the best Masters. One general Rule however may be given (which is universally to be observ'd in all Subjects) and that is, not to finish perfectly at first any single Part, but to sketch

sketch out faintly and with light Strokes of the Pencil, Shape and Proportion of the whole Hand, with the Act and Turn of it; and after considering carefully whether your first Sketch be perfect, and altering it wherever it is any way defective, you may then proceed to the bending of the Joints, Knuckles, the Veins, and other small Particulars, which when you have got the whole Shape and Proportion of the Hand or Foot, will not only be more easily, but also more perfectly design'd.

LESSON VI.

Of drawing Faces.

THE Head is usually divided into four equal Parts. 1. From the Crown of the Head to the Top of the Head. 2. From the Top of the Forehead to the Eyebrows. 3. From the Eyebrows to the Bottom of the Nose. 4. From thence to the Bottom of the Chin. But this Proportion is not constant; those Features in different Men being very different as to Length and Shape. In a well-proportioned Face, however, they are nearly right. To direct you therefore in forming a perfect Face, your first Business is to draw a compleat Oval, in the Middle of which, from the Top to the Bottom, draw a perpendicular Line. Thro' the Middle of this Line draw a diameter Line, directly from one Side to the other of your Oval. On these Lines all the Features of your Face are to be plac'd as follows. Divide your perpendicular Line into four equal Parts, the first must be allotted to the Hair of the Head, the second is from the Top of the Forehead to the Top of the Nose between the Eyebrows; the third is from thence to the Bottom of the Nose, and the fourth includes the Lips and Chin. Your diameter Line, or the Breadth of the Face, is supposed to be the Length of five Eyes, you must therefore divide it into five equal Parts, and place the Eyes upon it as to leave exactly the Length of one Eye between the Eyes. This is to be understood only of a full front Face; when it turns to either Side, then the Distances are to be less on that Side which turns from you, less or more in Proportion to its Turning. The Top of the Ear is to rise parallel to the Eyebrows, at the End of the diameter Line; and

of it must be equal to the Bottom of the Nose. The Nostrils ought not to come out farther than the Corner of the Eye in any Face, and the Middle of the Mouth must always be plac'd upon the perpendicular Line.

There is an ingenious Device which perhaps may somewhat assist you in forming the Face according to its different Turnings, and in placing the Features properly thereon. Prepare a Piece of Box or other smooth even-colour'd Wood, and get it turn'd in the Shape of an Egg, which is pretty nearly the Shape of the human Head. Draw a Line upon it from Point to Point longways, as you see in *Fig. 1. Plate 1st*. Divide this Line into two equal Parts, and draw another thro' that Point, directly across it at right Angles, as you see in *Fig. 2*. The Features being drawn on these two Lines according to the Rules given you above, will produce a Front Face, as you see in *Fig. 3*. Turn the Oval a little Matter from the left Hand to the right, and the Perpendicular will appear bent like a Bow or Arch, as you see in *Fig. 4*. upon which the particular Features are to be drawn in *Fig. 5*. always observing in what manner the Nose projects beyond the round of the Oval. The same must be observed if you turn the Oval from the right to the left, as in *Fig. 6*. If you incline the Oval downwards and to the right, the Cross Lines will appear as in *Fig. 7*, and the Features drawn on them as in *Fig. 8*. If you turn it upwards reclining to the left, the Lines of the Cross will appear as in *Fig. 9*, a Face drawn on them, as in *Fig. 10*. A great Variety of Faces may be shewn on this Oval, according as you incline, recline, or turn it more or less: and a Side-Face may be drawn by means of a Perpendicular, as in *Fig. 11*, on which the Forehead, Nose, Mouth, and Chin are to be drawn, as you see in *Fig. 12*.

These Rules being thoroughly understood, and imprinted in your Mind by frequent Practice, I doubt not but you will be able in a little Time to draw Faces from your own Observation and Invention. And you will be better grounded in the Art than those who merely draw from Prints or Pictures, without understanding any thing of the Rules. But after this I would have you carefully study and copy after the best Drawings or Pictures you can procure. In the mean time, that are here before you are well worthy of your best Attention, and most careful Imitation.

LESSON VII.

Of drawing human Figures.

IF you are tolerably perfect in drawing Hands, Heads, and Faces, you may now attempt to draw human Figure at length. In order to which, first form an Oval for the Head, then draw a perpendicular Line from the Bottom of the Head six times its Length; (for the Length of the Head is one seventh Part of the Length of the Figure.) The best-proportion'd Figures of the Ancients are $7\frac{1}{2}$ in Height. If therefore your Figure stands upright, draw a perpendicular Line from the Top of the Head to the Bottom of the Belly is exactly the Center. Divide the lower Part into two equal Parts again, the Middle of which is the Middle of the Knee. For the upper Part of your Figure you must follow the Method. Take off with your Compasses the Length of the Face (which is 3 Parts in 4 of the Length of the Head) from the Throat-pit to the Pit of the Stomach is one Part, from thence to the Navel is another, and from thence to the lower Rim of the Belly is a third: as you see in the Example *Plate* the 9th, which Line must be divided into seven equal Parts, as you see in the said Figure. Against the first Division place the Breasts, the second comes to the Navel, the third to the Privities, the fourth to the Middle of the Thigh, the fifth to the lower Part of the Knee, the sixth to the lower Part of the Calf, and the seventh to the Bottom of the Heel, the Heel of the bearing Leg being placed exactly under the Pit of the Throat. But as the Essence of Drawing consists in making at first a good Sketch, you must in this Particular be very careful and accurate; draw no Part perfect or exact, till you see whether the whole Drawing be good, and when you have alter'd that to your Mind, you may then finish one Part after another, as curiously as you can.

There are some, who, having a Statue to copy, begin with the Head, which they finish, and then proceed in the same manner to the other Parts of the Body, finishing as they go; but this Method generally succeeds ill, for if they make the Head in the least too big, or too little, the Consequence is a Disproportion between all the Parts, occasion'd by their not having sketch'd the whole proportionably at first. Re-

er therefore, in whatever you intend to draw, first to sketch several Parts, measuring the Distances and Proportions between each with your Finger or Pencil, without using the Compasses; and then judge of them by your Eye, which by Degrees will be able to judge of Truth and Proportion, and will become your best and principal Guide. And here let me observe to you, as a general Rule, always to begin with the right Side of the Piece you are copying; for by that means you will always have what you have done before your Eyes; and the rest will follow more naturally, and with greater Ease: whereas if you begin with the left Side, your Hand and Arm will cover what you do first, and deprive you of the Sight of it, by which means you will not be able to proceed with so much Ease, Pleasure, or Certainty.

As to the Order and Manner of your proceeding in drawing the human Body, you must first sketch the Head, then the Shoulders in their exact Breadth; then draw the Trunk of the Body, beginning with the Arm-pits, (leaving the Arms all afterwards) and so draw down to the Hips on both Sides, and before you observe the exact Breadth of the Waist. When you have done this, then draw that Leg which the Body stands upon, and afterwards the other which stands loose; then draw the Arms, and last of all the Hands.

Take notice also of the Bowings and Bendings that are in the Body, making the Part which is opposite to that which bends, correspond to it in bending with it. For instance, if the Side of the Body bend in, the other must stand out answerable to it. If the Back bend in, the Belly must stick out; the Knee bend out, the Ham must fall in; and so of any other Joint in the Body. Finally, endeavour to form all the Parts of your Figure with Truth, and in just Proportion. Not one Arm, or one Leg bigger or less than the other; not broad *Herculean* Shoulders, with a thin and slender Waist: nor raw and bony Arms, with thick and gouty Legs: but let there be a kind of harmonious Agreement amongst the Members, and a beautiful Symmetry throughout the whole Figure. I will conclude this Lesson by giving you from *Fresnoy*,

The Measures of a human Body.

The Ancients have commonly allowed eight Heads to their Figures; tho' some of them have but seven. But we ordinarily divide the Figures into ten Faces; that is to say, from the Crown of the Head to the Sole of the Foot, in the following manner.

From the Crown of the Head to the Forehead, is the third Part of a Face.

The Face begins at the Root of the lowest Hairs which are upon the Forehead, and ends at the Bottom of the Chin.

The Face is divided into three proportionable Parts; the first contains the Forehead, the second the Nose, and the third the Mouth and Chin.

From the Chin to the Pit betwixt the Collar-Bones, is two Lengths of a Nose.

From the Pit betwixt the Collar-Bones to the Bottom of the Breast, one Face.

From the Bottom of the Breasts to the Navel, one Face.

From the Navel to the Genitors, one Face.

From the Genitors to the upper Part of the Knees, is two Faces.

The Knee contains half a Face.

From the lower Part of the Knee to the Ankle, two Faces.

From the Ankle to the Sole of the Foot, half a Face.

A Man when his Arms are stretch'd out, is, from the longest Finger of his right Hand, to the longest of his left, as broad as he is long.

From one Side of the Breasts to the other, two Faces.

The Bone of the Arm called *Humerus*, is the Length of two Faces, from the Shoulder to the Elbow.

From the End of the Elbow to the Root of the little Finger, the Bone called *Cubitus*, with Part of the Hand, contains two Faces.

From the Box of the Shoulder-Blade, to the Pit betwixt the Collar-Bones, one Face.

If you would be satisfied in the Measures of Breadth of the Extremity of one Finger to the other; so that this Breadth should be equal to the Length of the Body, you must observe that the Boxes of the Elbows, with the *Humerus*, and the *Humerus* with the Shoulder-Blade, bear the Proportion of half a Face, when the Arms are stretch'd out.

The Sole of the Foot is the sixth Part of the Figure.

The Hand is the Length of a Face.

The Thumb contains a Nose.

The Inside of the Arm, from the Place where the Muscle disappears, which makes the Breast, called the pectoral Muscle, to the Middle of the Arm, four Noses.

From the Middle of the Arm to the Beginning of the Hand, five Noses.

The longest Toe is a Nose long.

The two utmost Parts of the Teats, and the Pit betwixt the Collar-Bones of a Woman, make an equilateral Triangle.

For the Breadth of the Limbs, no precise Measures can be given; because the Measures themselves are changeable according to the Quality of the Persons; and according to the Movement of the Muscles.

L E S S O N VIII.

Of Drapery.

IN the Art of cloathing your Figures, or casting the Drapery properly and elegantly upon them, many Things are to be observ'd. 1. The Eye must never be in doubt of the Object, but the Shape and Proportion of the Part or Limb which the Drapery is suppos'd to cover, must appear; at least as far as Art and Probability will permit; and this is so material a Consideration, that many Artists draw first the naked Figure, and afterwards put the Draperies upon it. 2. The Drapery must not sit too close to the Parts of the Body; but must seem to flow round, and as it were embrace them; yet as that the Figure may be easy, and have a free Motion. The Draperies which cover those Parts that are expos'd to great Light, must not be so deeply shaded as to seem to pierce them; nor should those Members be cross'd by Folds that are too strong; lest, by the too great Darknes of their Shades the Members look as if they were broken. 4. The great Folds must be drawn first, and then strok'd into lesser ones; and great care must be taken that they do not cross one another improperly. 5. Folds in general should be large, and as far as possible. However they must be greater or less according to the Quantity and Quality of the Stuffs of which the Drapery is suppos'd to be made. The Quality of the Persons is also to be consider'd in the Drapery. If they are Magistrates, their Draperies ought to be large and ample; if Counsellors or Clowns or Slaves, they ought to be coarse and short; if Goddesses or Nymphs, light and soft. 6. Suit the Garments to the Body, and make them bend with it, according as it stands out, strait or crooked; or as it bends one Way or another; and the closer the Garment sits to the Body, the narrower and smaller must be the Folds. 7. Folds well-imagin'd give much Spirit to any kind of Action; because their Motion signifies a Motion in the acting Member, which seems to draw them

them forcibly, and makes them more or less stirring as the Action is more or less violent. 8. An artful Complication of Folds in a circular Manner, greatly helps the Effect of Force and shortenings. 9. All Folds consist of two Shades and no more, which you may turn with the Garment at Pleasure, shadowing the inner Side deeper, and the outer more faintly. The Shades in Silk and fine Linen are very thick and fine, requiring little Folds and a light Shadow. 11. Observe the Motion of the Air or Wind, in order to draw the loose Apparel all flying one Way; and draw that Part of the Garment that adheres closest to the Body, before you draw the looser Part that flies off from it; lest by drawing the looser Part of the Garment first, you should mistake the Position of your Figure, and place it awry. 12. Rich Ornaments, when judiciously and sparingly us'd, may sometimes contribute to the Beauty of Draperies. But such Ornaments are far below the Dignity of Angels or heavenly Figures; the Grandeur whose Draperies ought rather to consist in the Boldness and Nobleness of the Folds, than in the Quality of the Stuff, or the Glitter of Ornaments. 13. Light and flying Draperies are proper only to Figures in great Motion, or in the Wind; but when in a calm Place, and free from violent Action, their Draperies should be large and flowing; that by the Contrast, and the Fall of the Folds, they may appear with Grace and Dignity. And thus much for Drapery, for a few Examples of which you will find in *Plate 10*. I now endeavour to give you a Taste, of that, which though it may be the most difficult, is certainly the most agreeable to the Eye of this Study, I mean the Art of expressing the Passions.

LESSON IX.

On the Passions.

THE Passions, says Mr. *Le Brun*, are Motions of the Soul, either upon her pursuing what she judges for her good, or shunning what she thinks hurtful to her, and commonly, whatever causes Emotion of Passion in the Soul, creates also some Action in the Body. It is therefore necessary for a Painter to know which are the different Actions in the Body that express the several Passions of the Soul, and how to delineate them. But first of all, it may be prop-

should learn somewhat of the System of the Passions, and their Connection with and Relation to each other; I will therefore give you a short moral Account of them from Mr. Watts.

"An Object which is suited to excite the Passions, says he, must have one of these three Properties, viz. it must be either, 1. *Rare and uncommon*; or, 2. *Good and agreeable*; or, 3. *Evil and disagreeable*: Or at least we must have some such Ideas and Apprehensions of it before it can excite any Passion in us.

"Now if we will distinguish the chief Passions of our Nature according to their Objects, and confine ourselves to the common Words and Names whereby they are usually called, we may make three Ranks of them; which, for Distinction's sake, I shall name the first, second, and third Rank. The two first are *Primitive*, the third is *Derivative*.

"The first Rank of Passions are these three; *Admiration, Love, and Hatred*.

"If the Object be rare or uncommon, it excites *Admiration or Wonder*.

"If we look on it as good, or any way agreeable to us, it may engage our *Love*; but if it be evil or disagreeable, it moves our *Hatred*.

"The second Rank of chief Passions are the divers Kinds of *Love and Hatred*, which are also distinguished by their Objects.

"If the Object appear valuable, it raises a *Love* which we call *Esteem*; if worthless, the *Hatred* is called *Contempt*.

"If the Object appear fit to receive Good from us, it is *Love of Benevolence, or Good-will*: If it appear rather fit to receive Evil from us, the *Hatred* is called *Malevolence, or Ill-will*.

"If the Object appear pleasing, and fit to do us good, it raises the *Love of Complacency, or Delight*; if it be displeasing, and unfit to do us good, it excites a *Displeasure, or Dislike*.

"From *Love and Hatred* in their different Kinds, (but chiefly from *Complacency and Displeasure*) arise several more chief Passions, which may be called the third Rank, and which are also distinguished by their Objects.

Note, In this Pair of Passions, and in all the third Rank, which is chiefly derived from them, the pleasing Object is properly called *Good*, and the displeasing Object is

"more

“ more properly called *Evil*, than in the Passions before mentioned.

“ If the Good be absent or unpossessed, and possible to be obtained, the Passion of Love grows up to *Desire*; if the Evil may possibly come upon us, the Hatred expresses itself in *Aversion*, or *Avoidance*. Though there may be also an *Aversion* to some Evil from which we are sufficiently secure.

“ If there be any Prospect of obtaining the absent Good, the Passion excited is *Hope*; but if the absent Evil be likely to come upon us, it raises the Passion of *Fear*.

“ *Fear* also raises from a present or expected Good in danger of being lost: And there is a *Hope* of Security from some absent threatening Evil, or of Deliverance from some Evil that is present.

“ If the Good be actually obtained, or the Evil prevented, it excites *Joy* and *Gladness*; if the Good be actually lost, or the Evil come upon us, it causes *Sorrow* or *Grief*.

“ Whoever helps us to attain this Good, or prevents Evil, excites in us *Gratitude*: Whosoever hinders Attainment of Good, or promotes the Evil, raises *Anger*.

“ There are very few, if any, of the Passions for which we have any Name, and which are usually taken notice of in the Heart of Man, but what may be reduced to some other of these general Heads. And tho’ I don’t pretend to lay down this Distinction and Arrangement of the Passions of Man, as an uncontroverted or certain Thing; upon the best Survey I can take of the various Works of the Heart, as well as of the several Authors who have written on this Subject, I don’t find any of them leading into an easier or better Scheme than this.”

Thus far Mr. *Watts*: Which, as it is a concise, as we may call it, sensible Account of the Passions, I thought it not improper to put into your Hands at this Time; for though it bears directly to the Purpose, yet it is far from being altogether foreign to it; since he who searches into and understands the secret Springs and Causes of the Passions, will in all Probability express them with greater Judgment and Spirit, than who merely copies them from the external Appearance.

Mr. *Le Brun* has been extremely happy in expressing the Passions, and you cannot study any thing better than the Examples which he has left us of them; some of which are carefully copy’d in the Plate which corresponds to this

However, I am of Opinion, with Mr. *De Piles*, that it is as well as impossible to pretend to give such particular Demonstrations of them as to fix their Expression to certain Strokes, which the Painter should be obliged to make use of as essential and invariable Rules. This, says he, would be depriving the Art of that excellent Variety of Expression, which has no other Principle than Diversity of Imagination, the Number of which is infinite. The same Passion may be finely expressed several Ways, each yielding more or less Pleasure in proportion to the Painter's Understanding, and the Spectator's Discernment.

Tho' every Part of the Face contributes toward expressing the Sentiments of the Heart, yet the Eye-brow, according to Mr. *Le Brun*, is the principal Seat of Expression, and where the Passions best make themselves known. 'Tis certain, says he, that the Pupil of the Eye, by its Fire and Motion, very well shows the Agitation of the Soul, but then it does not express the Kind or Nature of such an Agitation; whereas the Motion of the Eye-brow differs according as the Passions change their Nature. To express a simple Passion, the Motion is simple; to express a mixt Passion, the Motion is compound: if the Passion be gentle, the Motion is gentle; and if be violent, the Motion is so too. We may observe farther, says he, that there are two Kinds of Elevation in the Eye-brows. One, in which the Eye-brows rise up in the Middle; this Elevation expresses agreeable Sensations; and it is to be observed that then the Mouth rises at the Corners: Another, in which the Eye-brows rise up at the Ends, and fall in the Middle; this Motion denotes bodily Pain, and then the Mouth falls at the Corners. In *Laughter* all the Parts agree; for the Eye-brows, which fall toward the Middle of the Forehead, the Nose, the Mouth, and the Eyes, follow the same Motion. In *Weeping*, the Motions are compound and compound, for the Eye-brows fall toward the Nose and over the Eyes, and the Mouth rises that way. 'Tis to be observed that the Mouth is the Part of the Face which more particularly expresses the Emotions of the Heart: For when the Heart complains, the Mouth falls at the Corners; when it is in a State of Pleasure, the Corners of the Mouth are elevated; and when it is in an Aversion, the Mouth shoots forward, and rises in the Middle.

The Head, says Mr. *De Piles*, contributes more to the Expression of the Passions, than all the other Parts of the Body put together. Those separately can only show some
“ few

“ few Passions, but the Head expresses them all. Some
 “ however, are more peculiarly express'd by it than others
 “ as, Humility, by hanging it down; Arrogance, by lifting
 “ it up; Languishment, by inclining it on one Side; and
 “ Obstinacy, when with a stiff and resolute Air it stand
 “ upright, fixt, and stiff between the two Shoulders. The
 “ Head also best shows our Supplications, Threats, Mildness
 “ Pride, Love, Hatred, Joy, and Grief. The whole Face
 “ and every Feature, contributes something; especially the
 “ Eyes, which, as *Cicero* says, are the *Windows of the Soul*.
 “ The Passions they more particularly discover are, Pleasure
 “ Languishing, Scorn, Severity, Mildness, Admiration, and
 “ Anger; to which one might add Joy and Grief, if they did
 “ not proceed more particularly from the Eye-brows and
 “ Mouth; but when those two Passions fall in also with the
 “ Language of the Eyes, the Harmony will be wonderful.
 “ But tho' the Passions of the Soul are most visible in the Lines
 “ and Features of the Face, they often require the Assistance
 “ also of the other Parts of the Body. Without the Hands
 “ for Instance, all Action is weak and imperfect; their Mo-
 “ tions, which are almost infinite, create numberless Expre-
 “ sions: It is by them that we *desire, hope, promise, com-
 “ mend, send back*; they are the Instruments of *Threatening, Prayer,
 “ Horror, and Praise*; by them we *approve, condemn, refuse,
 “ admit, fear, ask*; express our *Joy and Grief, our Doubts,
 “ Regrets, Pain, and Admiration*. In a word, it may
 “ said, as they are the Language of the Dumb, that they
 “ contribute not a little to speak a Language common to
 “ Nations, which is the Language of Painting. But to
 “ how these Parts must be dispos'd for expressing the various
 “ Passions, is impossible; nor can any exact Rules be given
 “ for it, both because the Task would be infinite, and be-
 “ cause every one must be guided in this by his own Genius
 “ and the particular Turn of his own Studies.”

All that I have farther to add on this Lesson, is to tell you
 that the Examples of the Passions, which are here set before
 you for your Imitation, are taken from the best Masters, and
 endeavoured to be contrasted in such a Manner as to heighten
 and set off each other, and engage you more agreeably in the
 Study of them.

LESSON X.

On Drawing Landships, Buildings, &c.

OF all the Parts of Drawing, this is the most useful and necessary, as it is what every Man may have occasion for at one time or another. To be able, on the Spot, as I observed before, to take the Sketch of a fine Building, or a beautiful Prospect; of any curious Production of Art, or uncommon Appearance in Nature; is not only a very desirable Accomplishment, but a very agreeable Amusement. Rocks, Mountains, Fields, Woods, Rivers, Cataracts, Cities, Towns, Castles, Houses, Fortifications, Ruins, or whatsoever else may present itself to View, on our Journeys or Travels, in our own or foreign Countries, may be thus brought home, and preserved for our future Use, either in Business or Conversation. On this Part therefore I would have you bestow somewhat more than ordinary Pains; and I have reserved it to the last, that it may dwell the longest upon your Mind.

All Drawing consists in nicely measuring the Distances of each Part of your Piece by the Eye. In order to facilitate this, you are to imagine in your own Mind that the Piece you copy is divided into Squares. As for Example: Suppose or imagine a perpendicular and a horizontal Line crossing each other in the Center of the Picture you are drawing from: Then suppose also, two such Lines crossing your own Copy. Observe the Original what Parts of the Design those Lines intersect, and let them fall on the same Parts of the supposed Lines in your Copy: I say the supposed Lines, because tho' Engravers and others who copy with great Exactness, divide both Copy and Original into many Squares, as in the Margin,



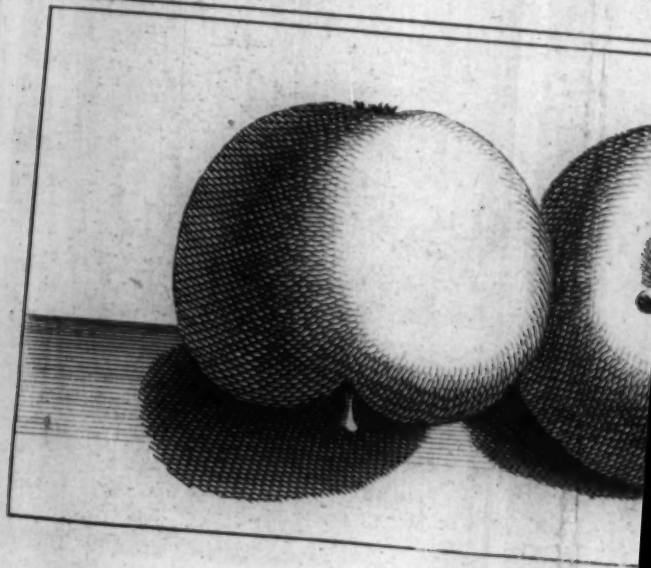
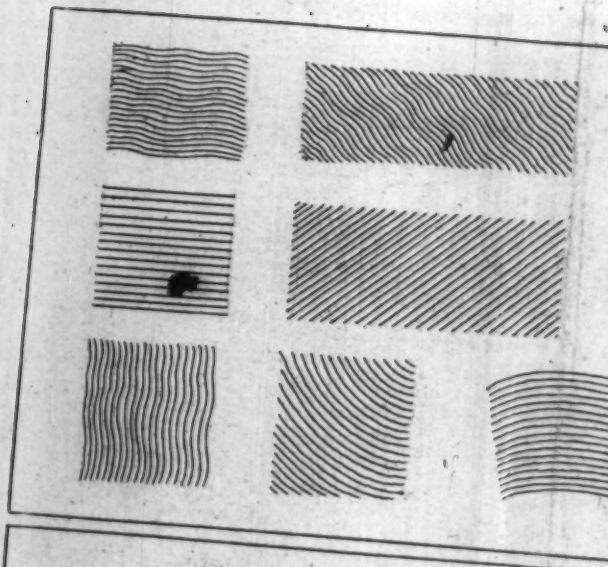
ESSO This is a Method I would have you endeavour to do with-
 as it will be apt to deceive the Learner, who will fancy
 a tolerable Proficient, till he comes to draw after Na-
 where these Helps are not to be had, when he will find
 miserably defective and utterly at a Loss.

If you are to draw a Landskip from Nature, take your station on a rising Ground, where you will have a large Horizon; and mark your Tablet into three Divisions, downwards from the Top to the Bottom, and divide in your own Mind the Landskip you are to take, into three Divisions also. Turn your Face directly opposite to the Middle of the Horizon, keeping your Body fix'd, and draw what is directly before your Eyes, upon the middle Division of your Tablet; turn your Head, but not your Body, to the left Hand, and delineate what you view there, joining it properly to what had done before; lastly, do the same by what is to be seen by your right Hand, laying down every thing exactly, both with respect to Distance and Proportion.

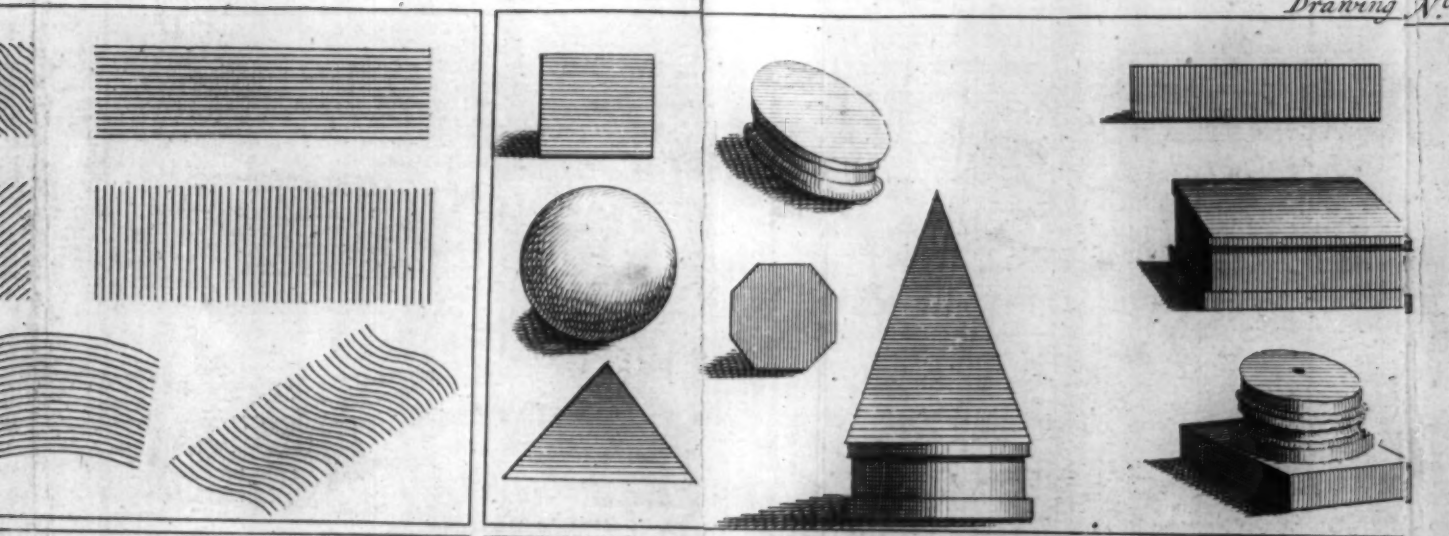
The best Artists of late, in drawing their Landskips, make them shoot away one Part lower than another. Those who make their Landskips mount up higher and higher, as if stood at the Bottom of a Hill to take the Prospect, commit a great Error: The best Way is to get upon a rising Ground, make the nearest Objects in your Piece the highest, and those that are farther off, to shoot away lower and lower till they come almost level with the Line of the Horizon, lessening every Thing proportionably to its Distance, and observing to make your Objects fainter and less distinct, the farther they are removed from your Eye. Make all your Lights and Shadings fall one Way; and let every Thing have its proper Motion, as Trees shaken by the Wind, the small Boughs bending, and the large ones less; Water agitated by the Wind, dashing against Ships or Boats; or falling from a Precipice, Rocks and Stones, and spirting up again into the Air, sprinkling all about; Clouds also in the Air, now go with the Winds, now violently condens'd into Hail, and the like; always remembering that whatever Motion caused by the Wind, must all be made to move the same way, because the Wind can blow but one Way at once.

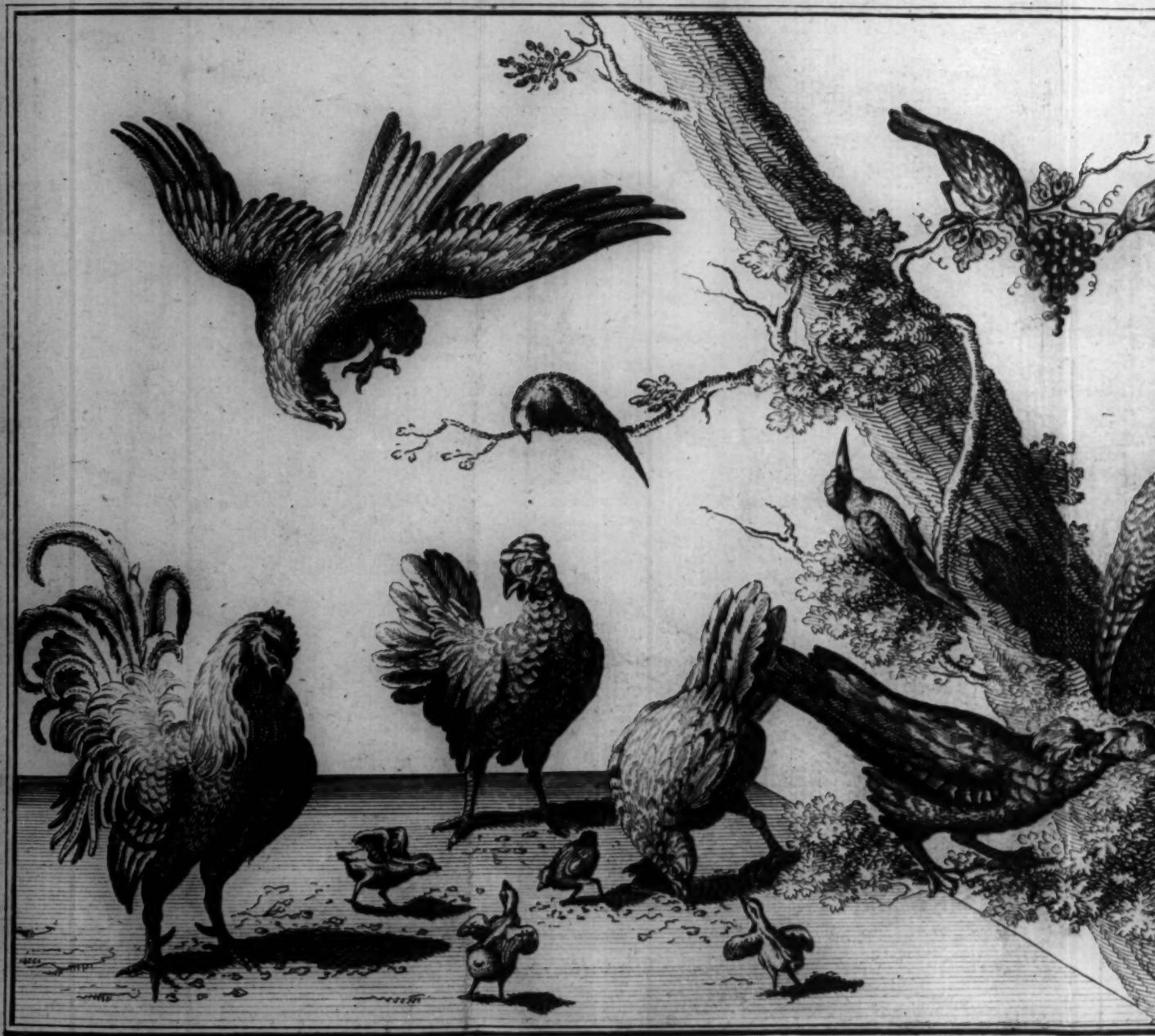
If you intend to make any considerable Proficiency in this Part of Drawing, a Knowledge of Perspective is also necessary: But for the common Uses which in all Probability you will have to make of Drawing, a careful Imitation of the Examples here laid before you, and other good Prints and Drawings which you may procure, together with frequent Observations from real Objects, such as Houses, Trees, Rocks, Ruins, and the like, will be sufficient; and in a little Time enabled to make such Imitations of natural and artificial Objects, will fully answer the Ends which a Gentleman can propose in learning the Art.

The End of the First Volume.

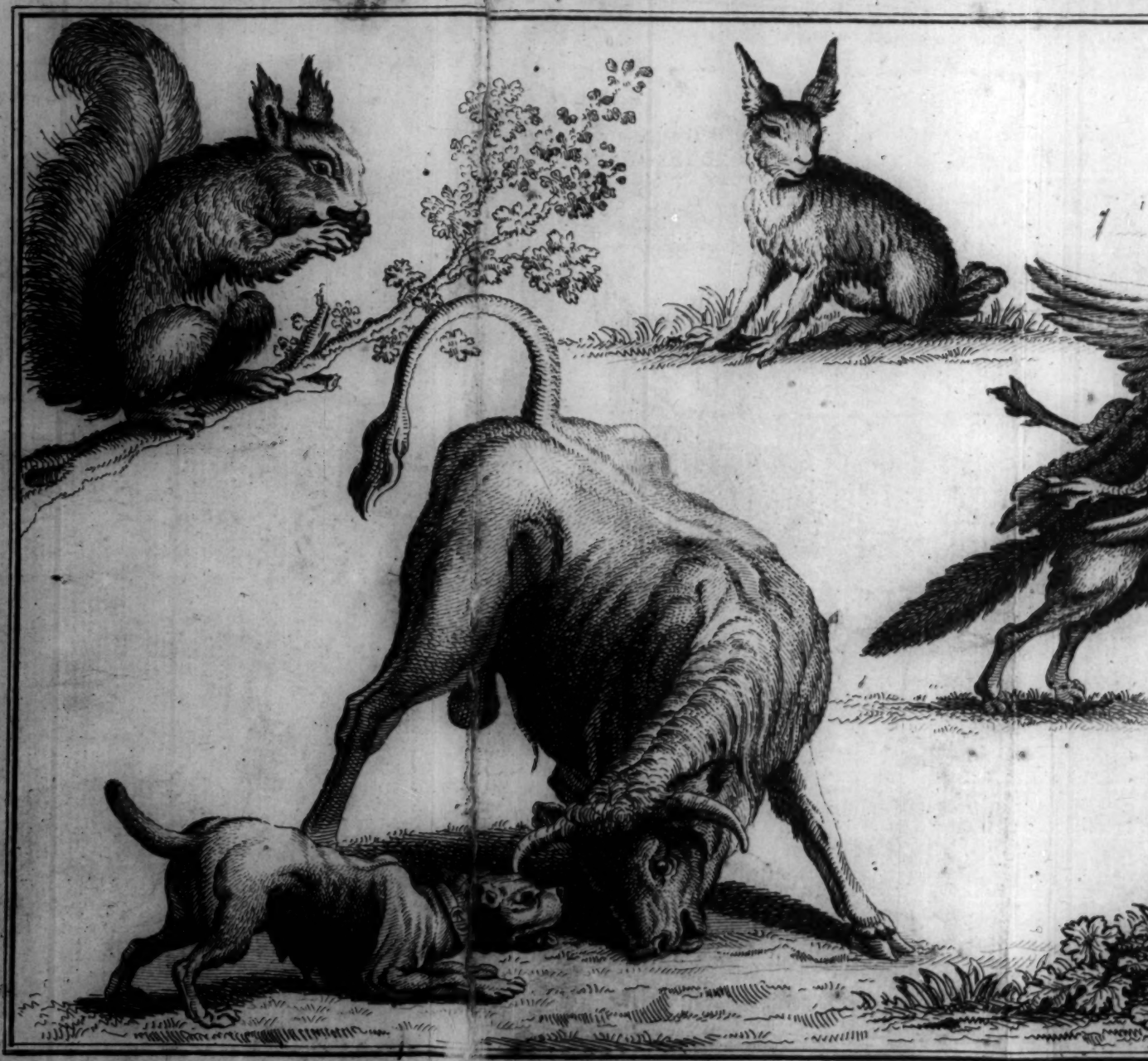


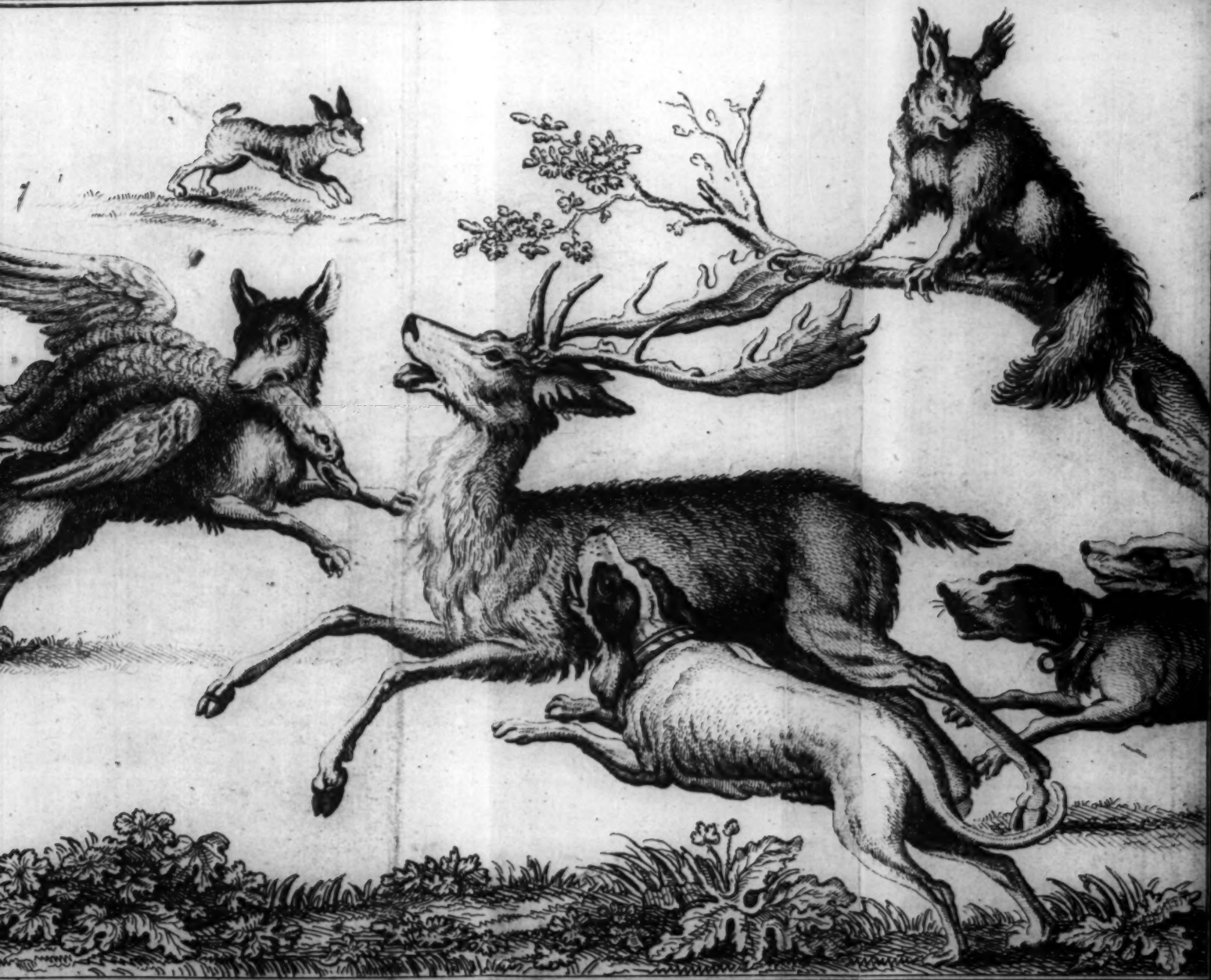
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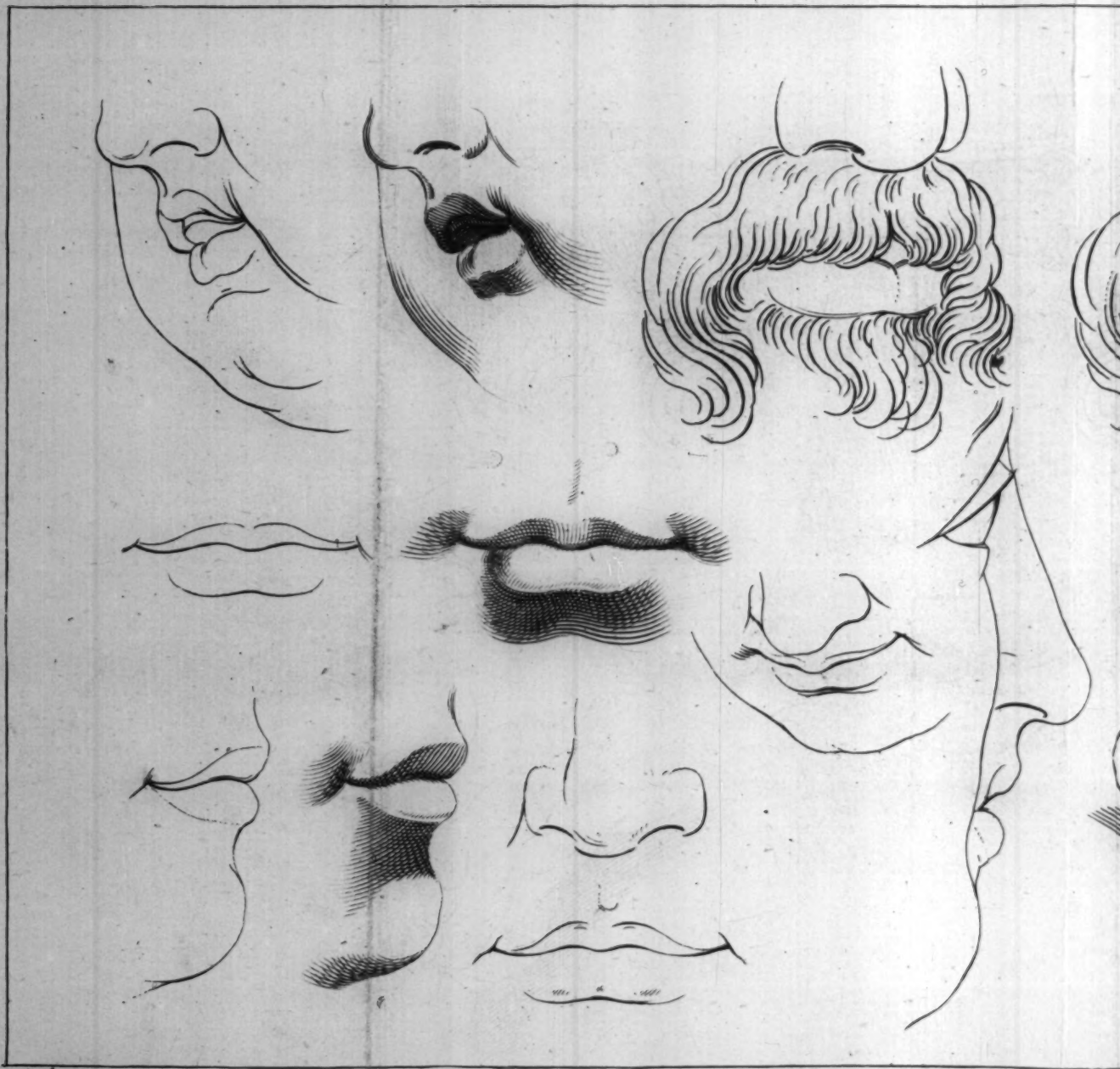




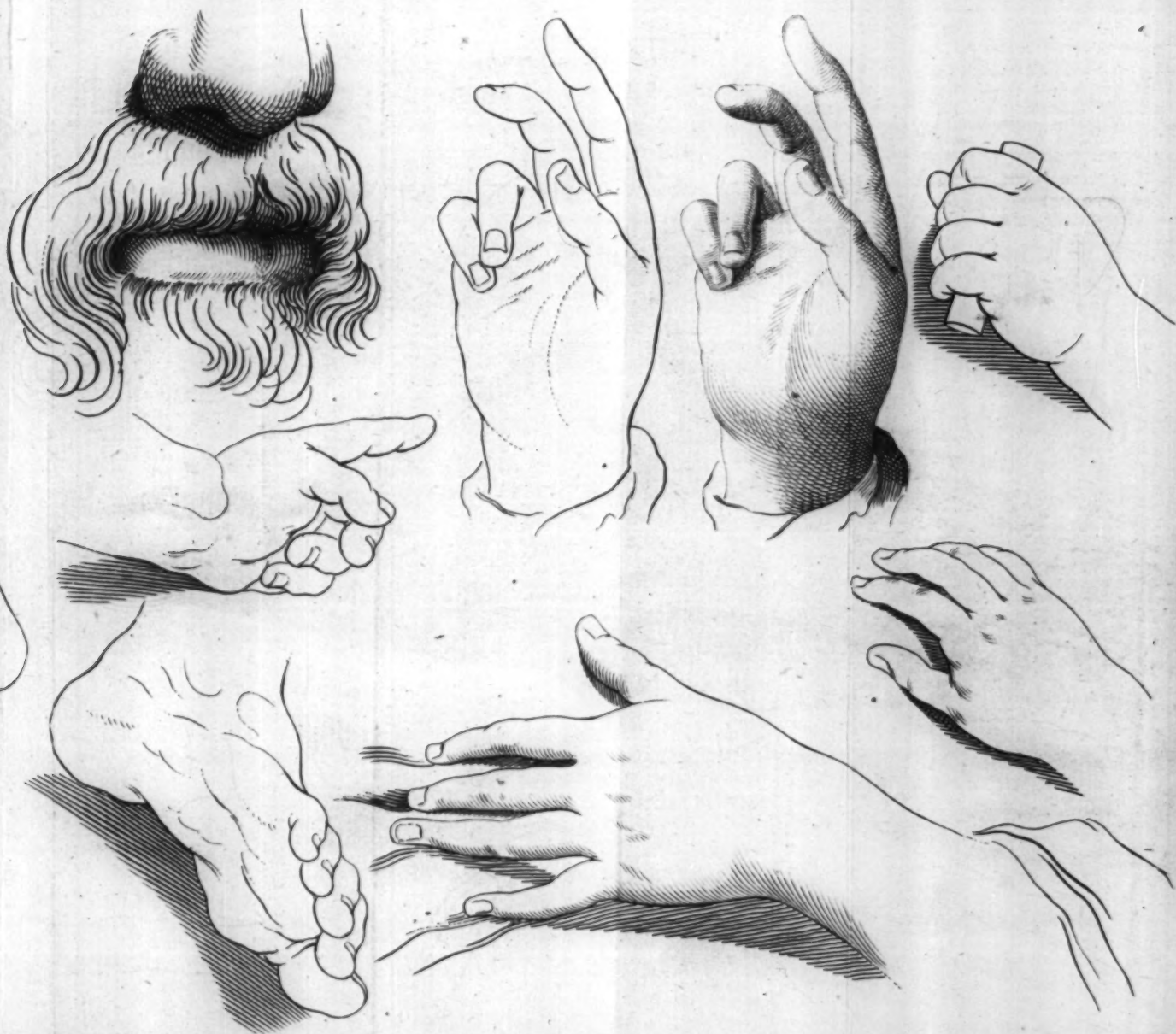


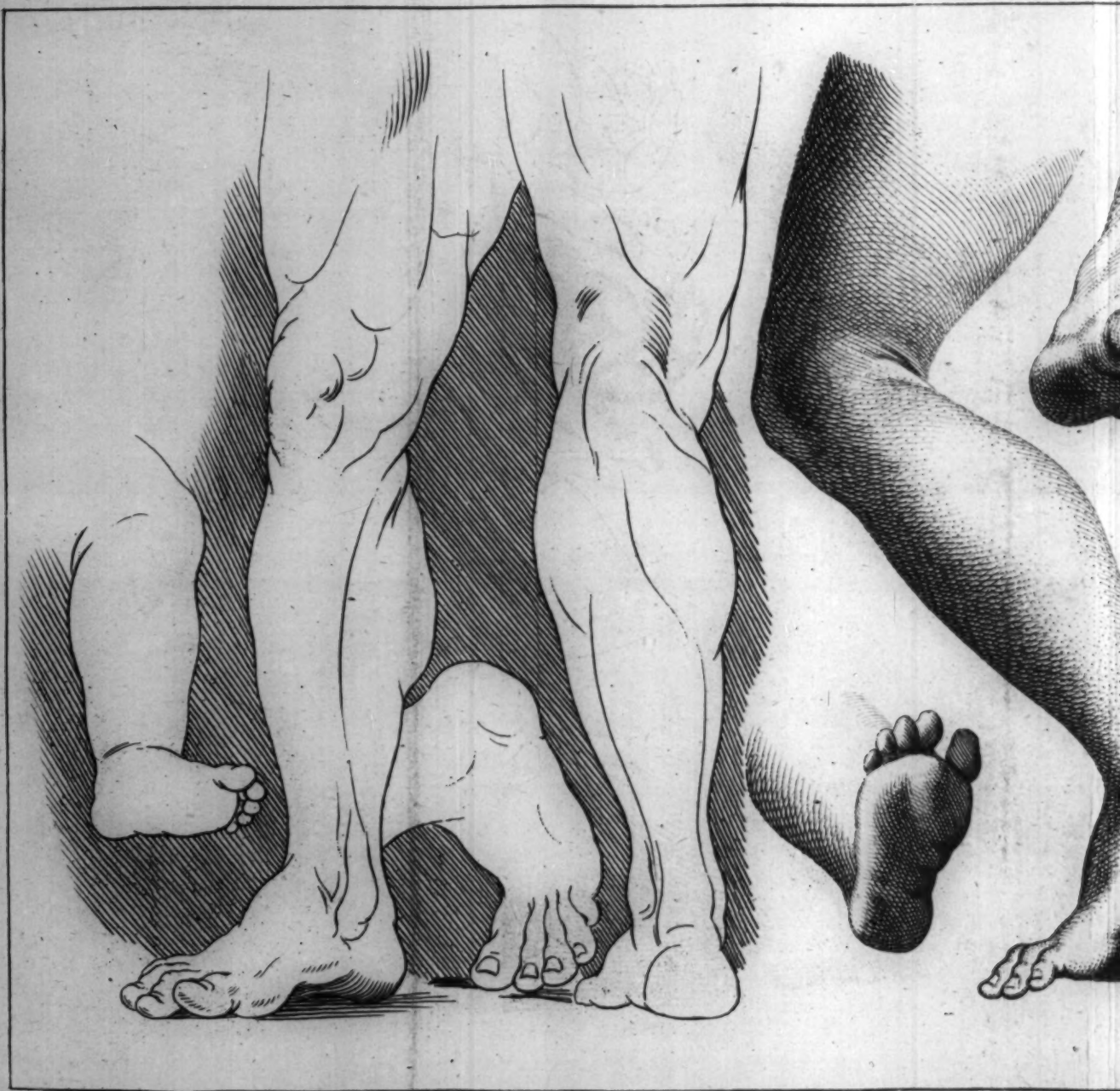




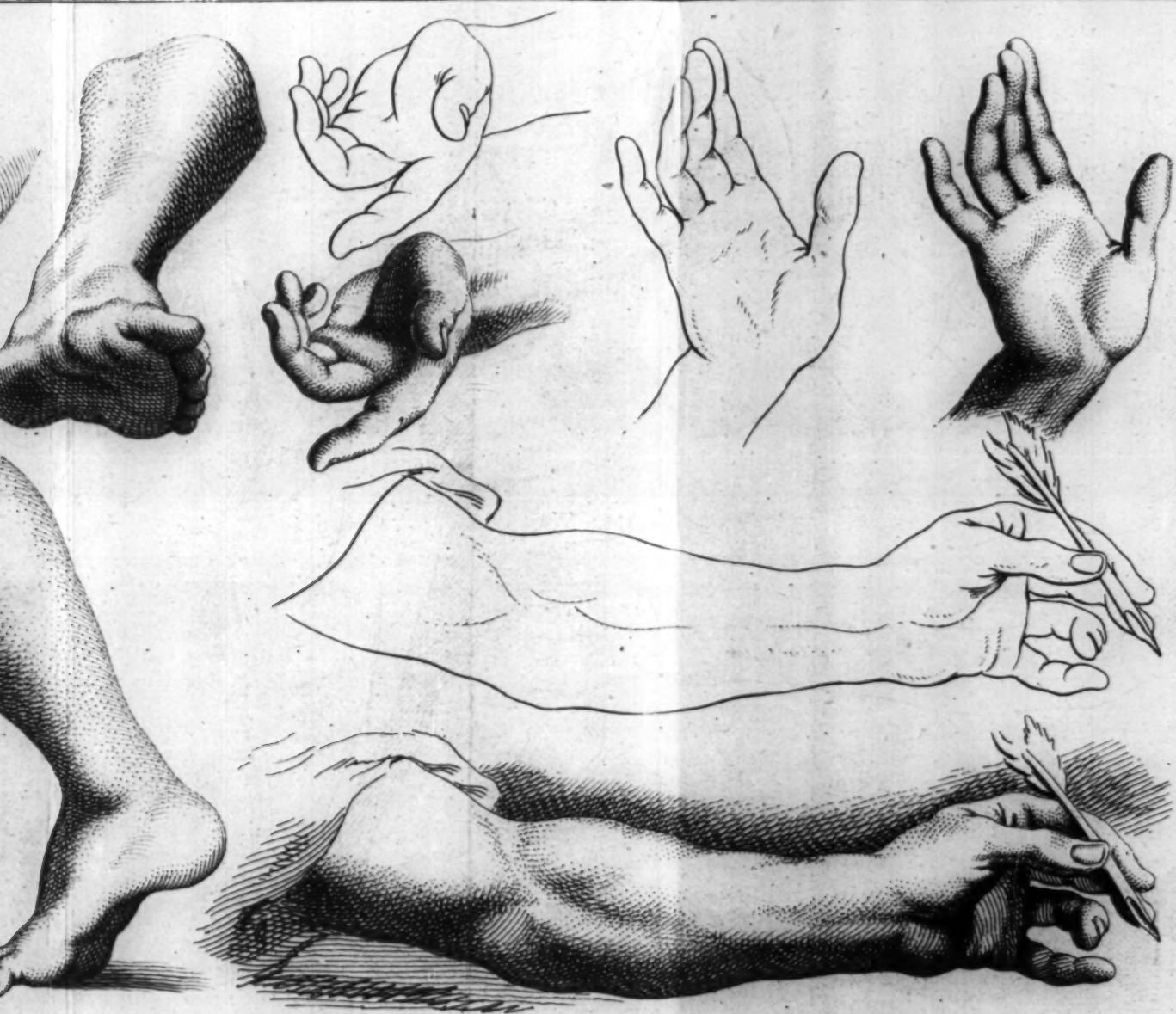


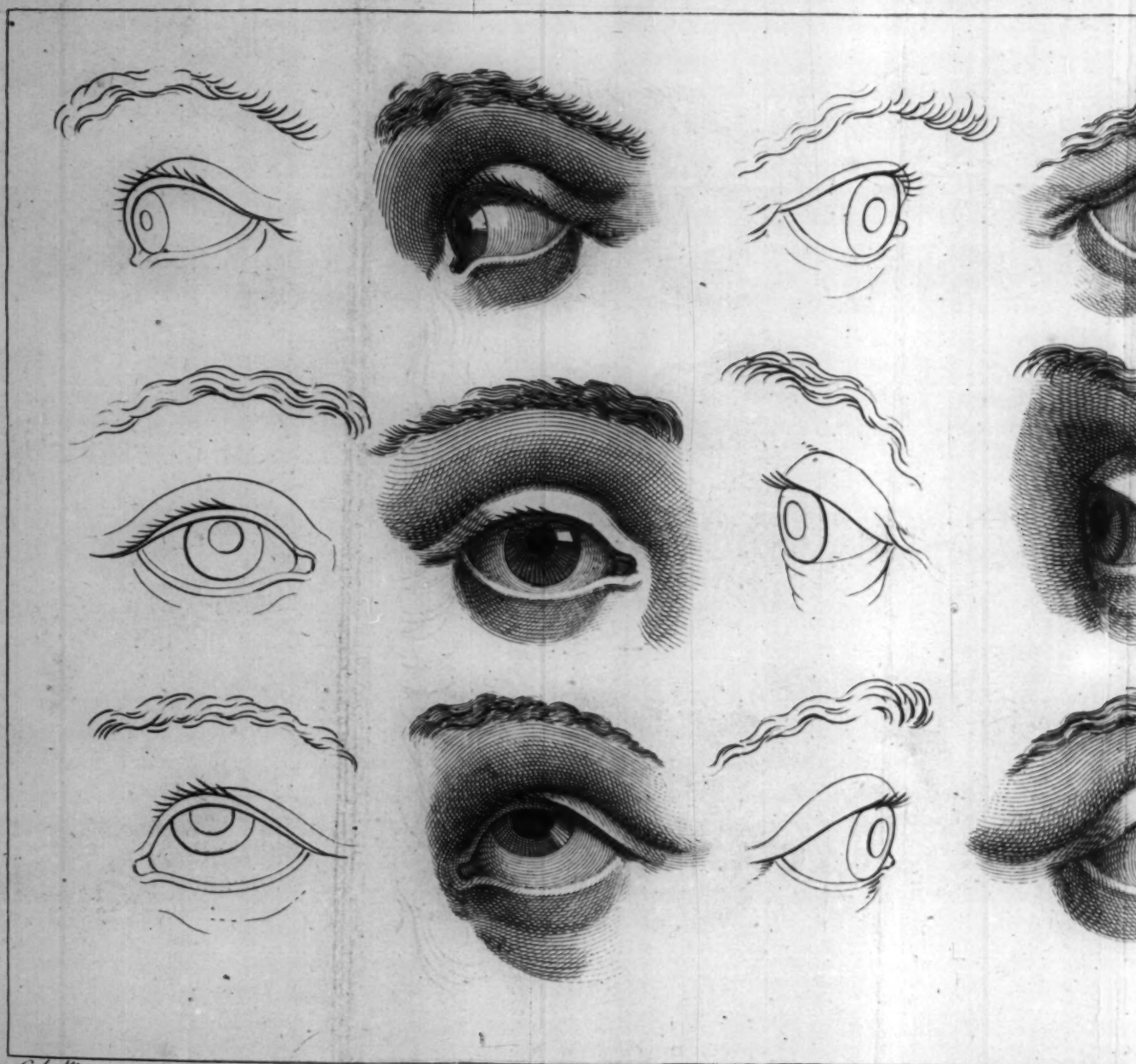
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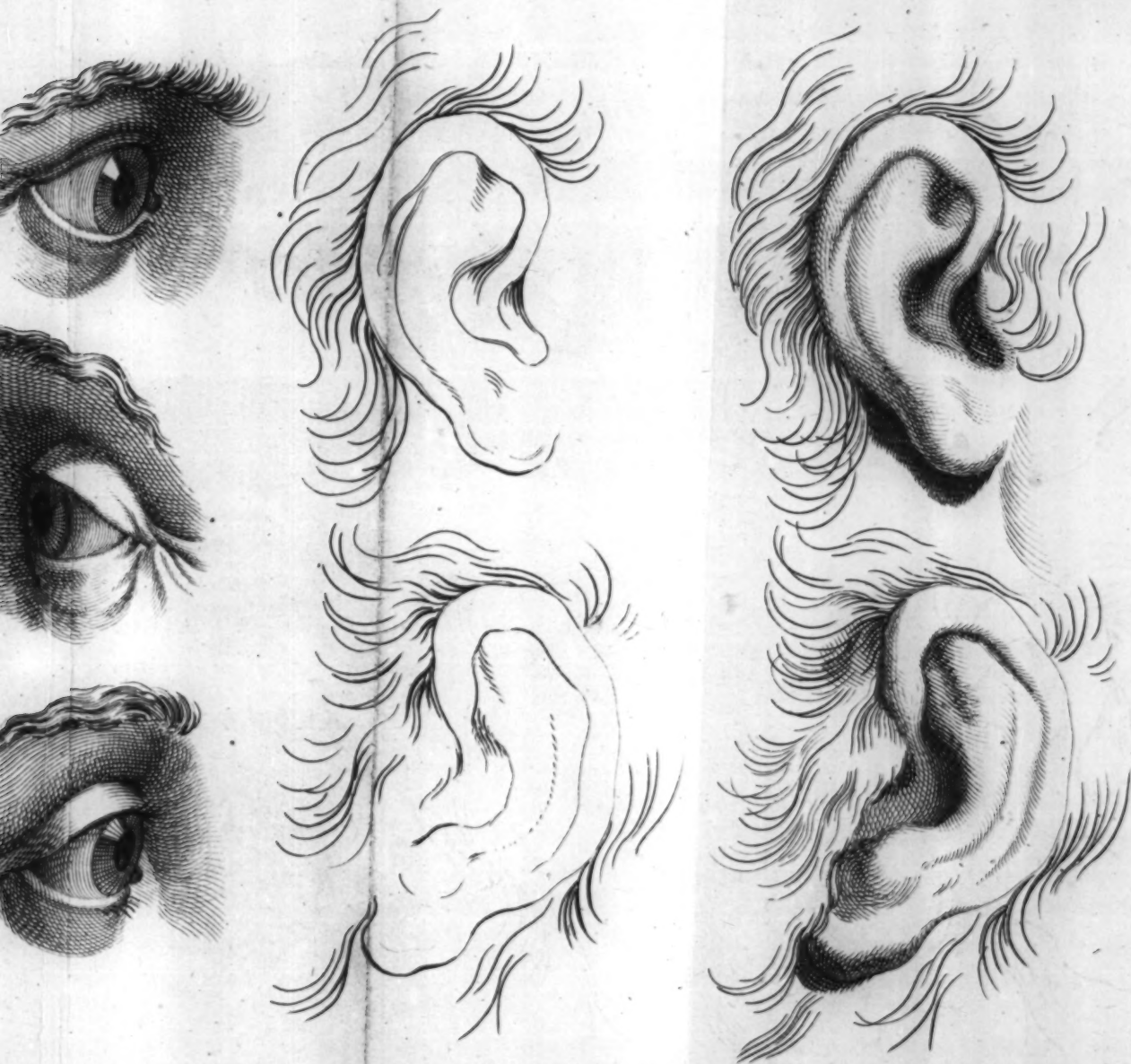


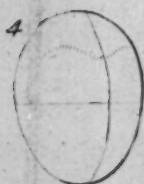
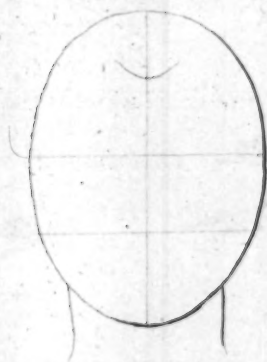
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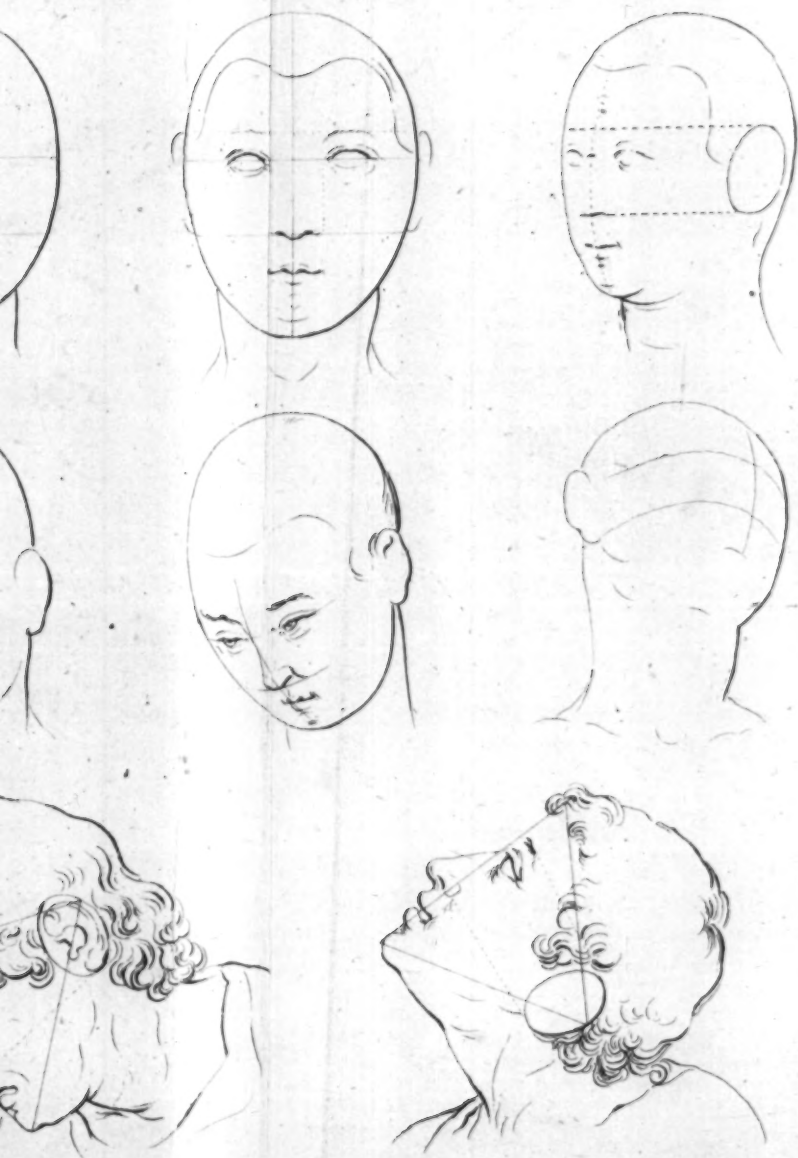


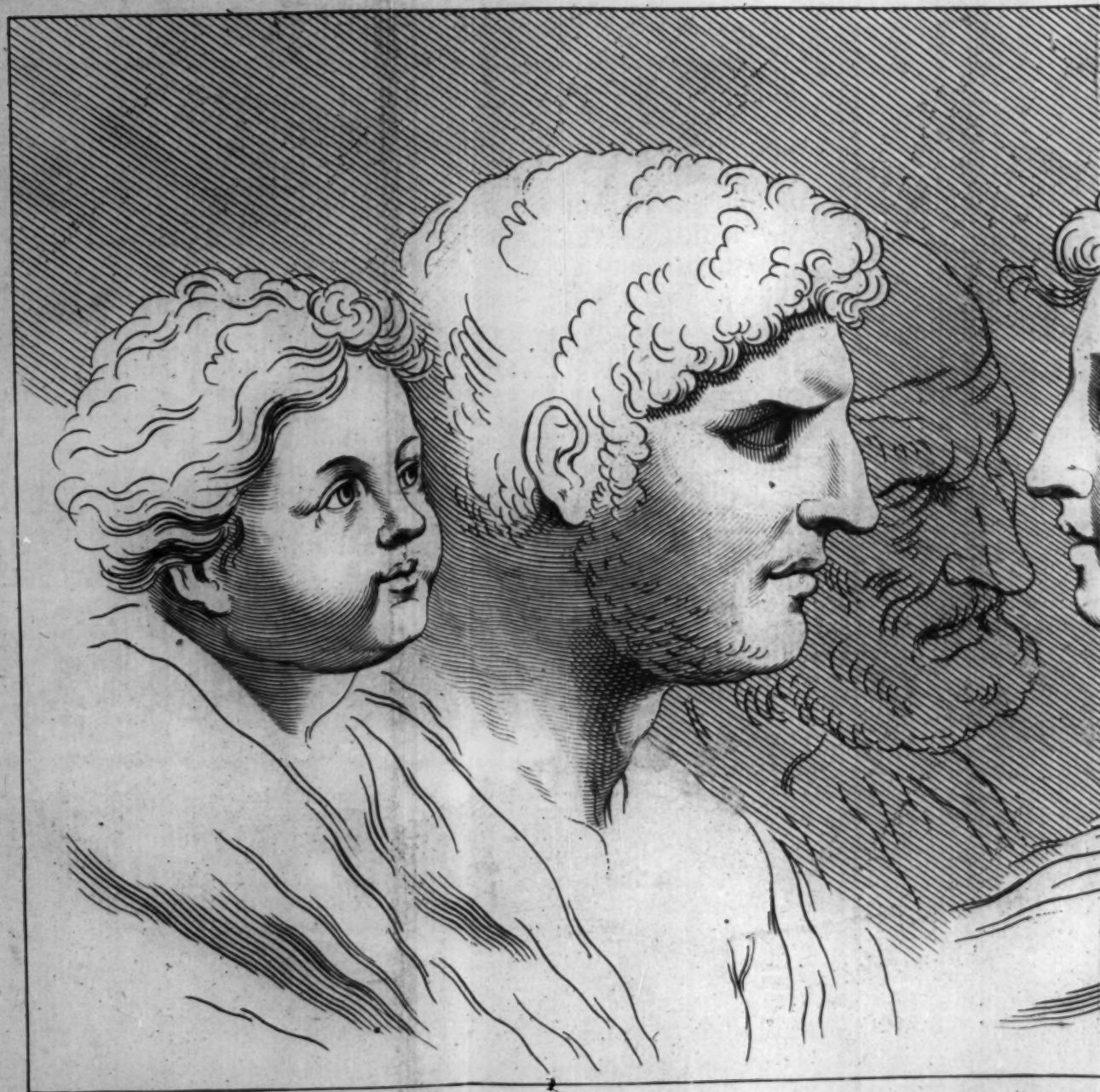
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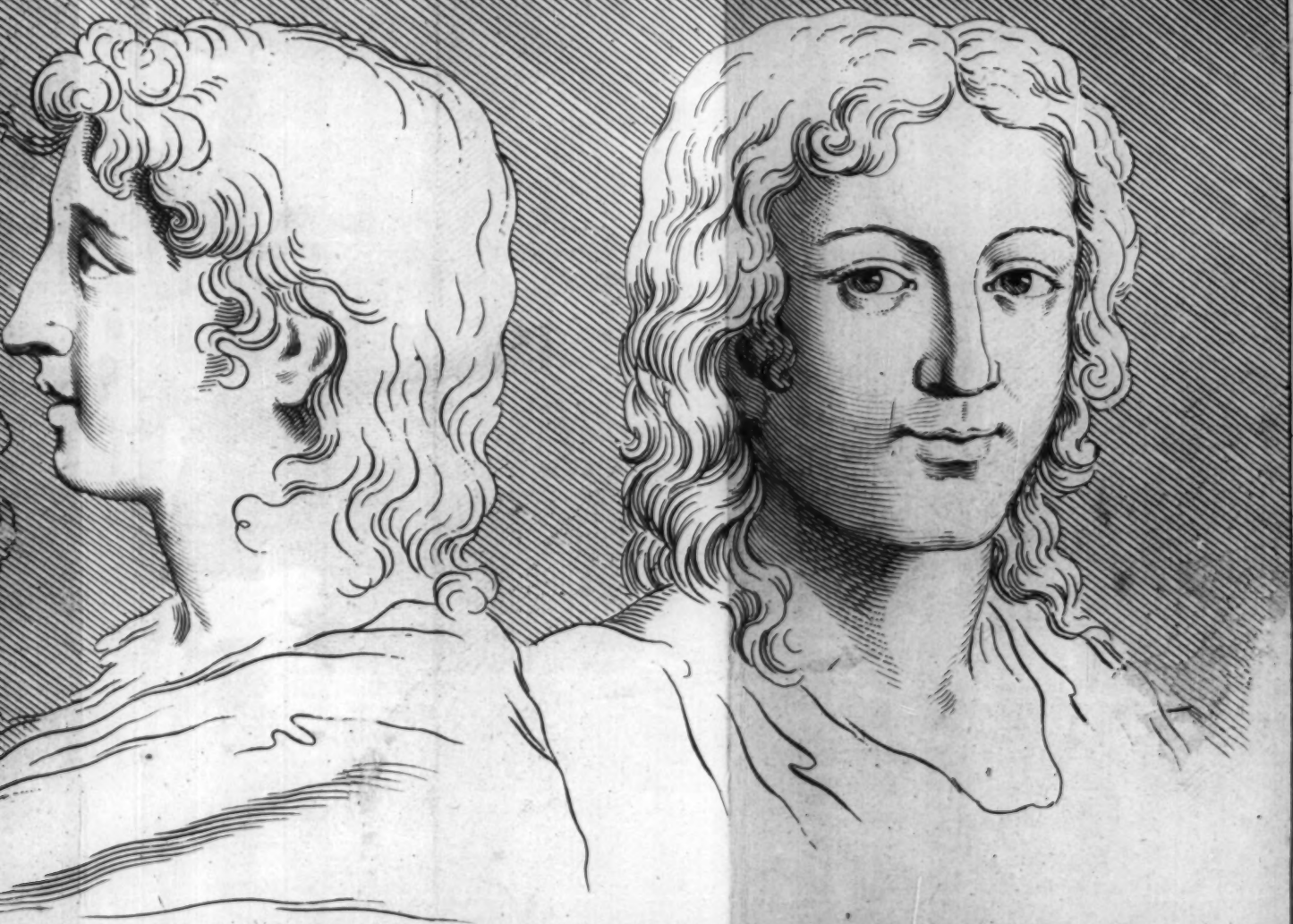


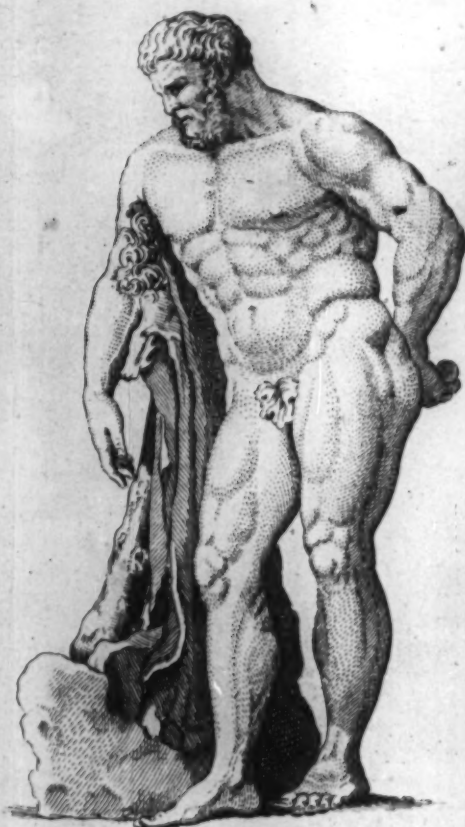
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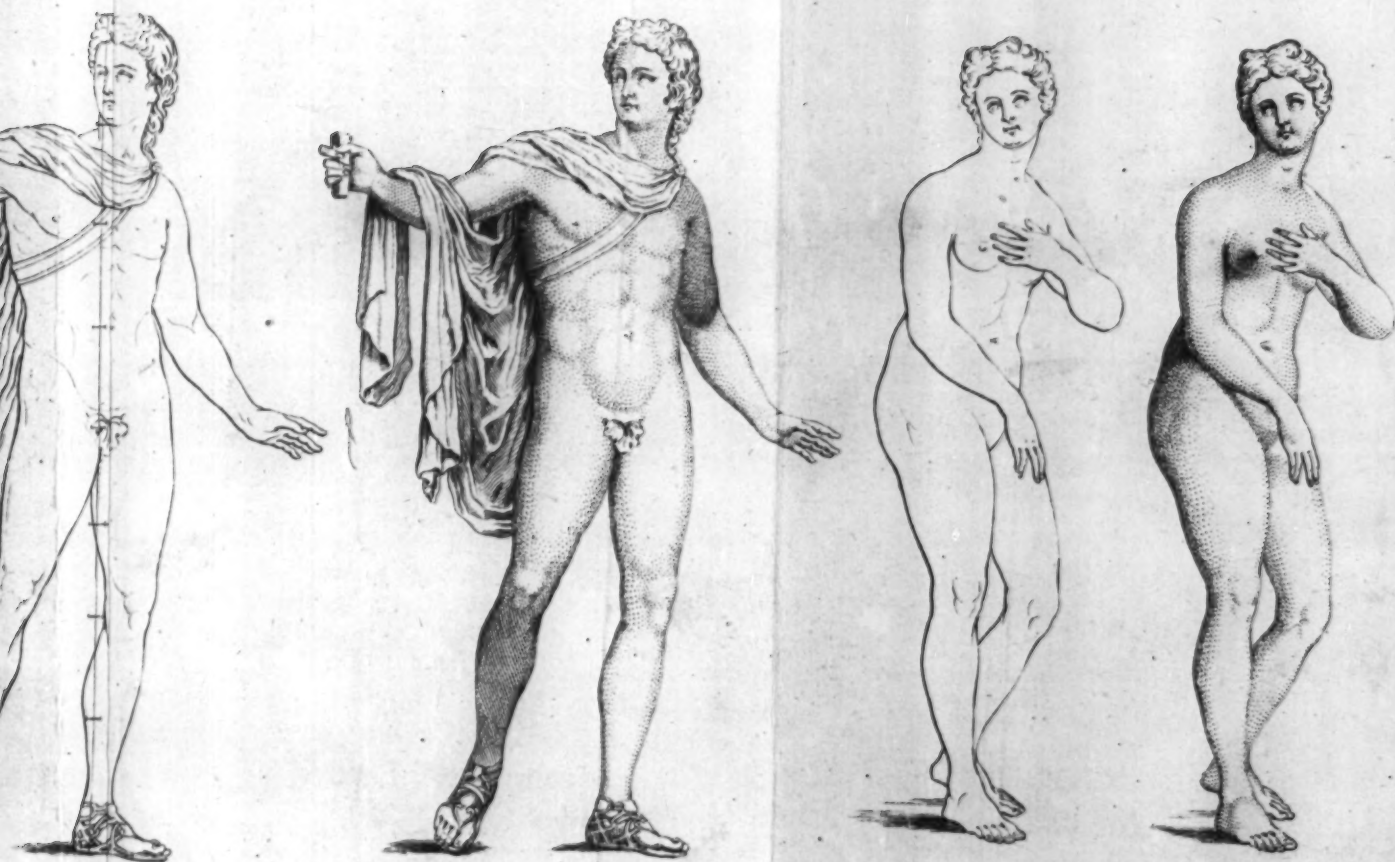




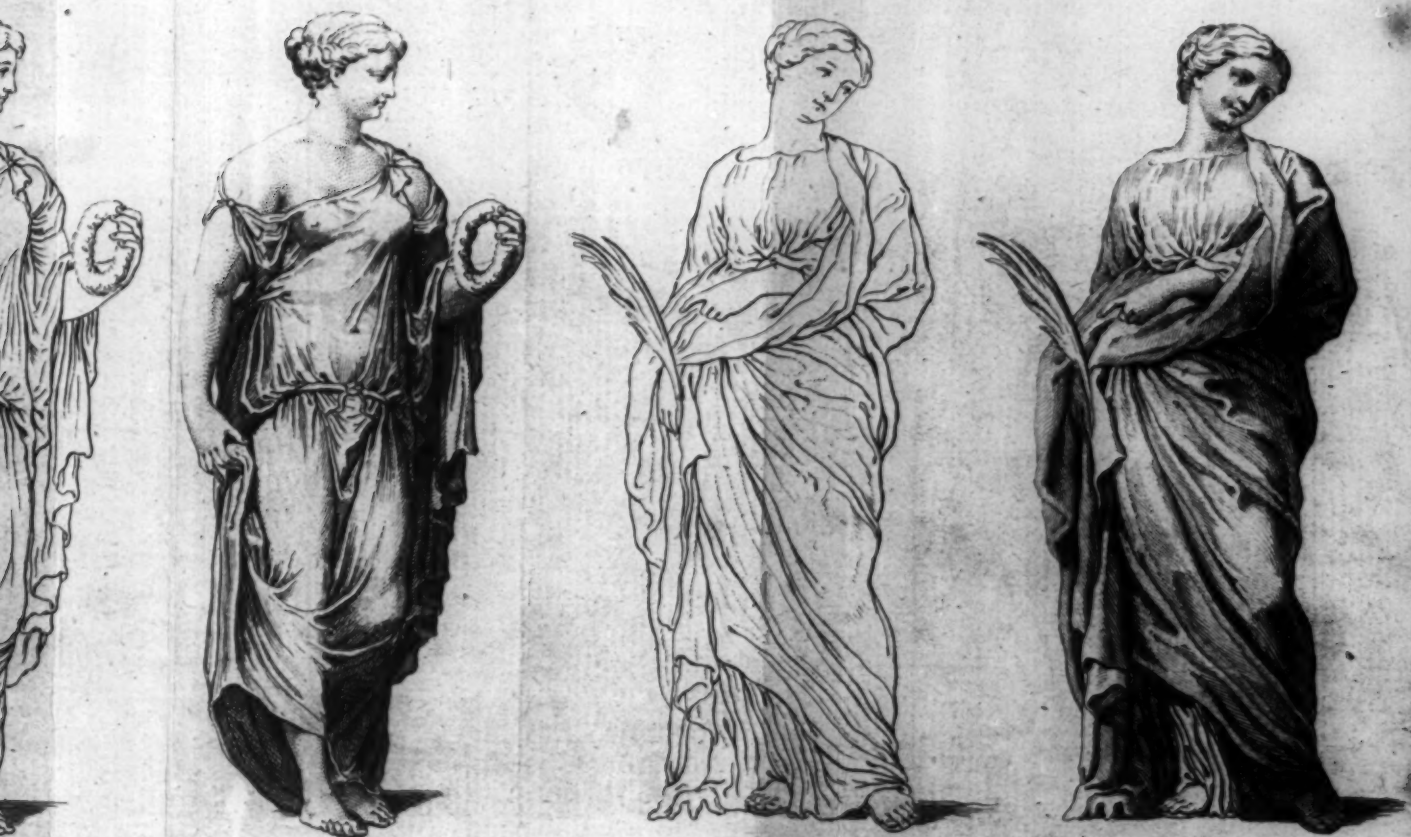
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Admiration



Contempt



Joy



Rage



Calmness



Laughing



Sadness



Love



Hatred



Weeping



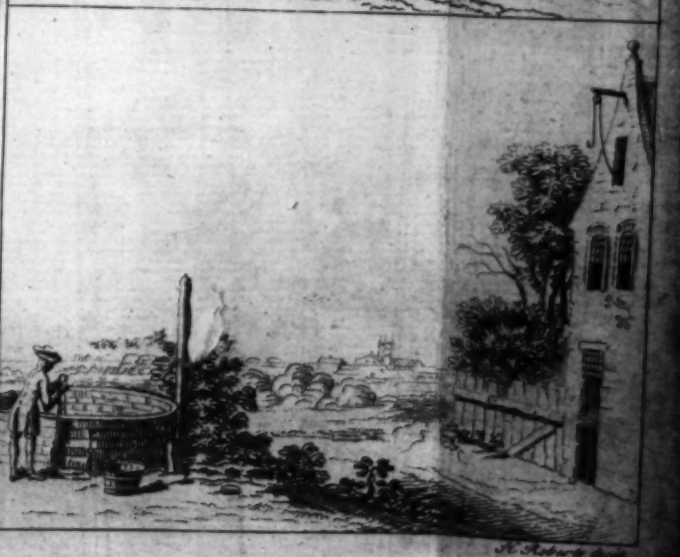
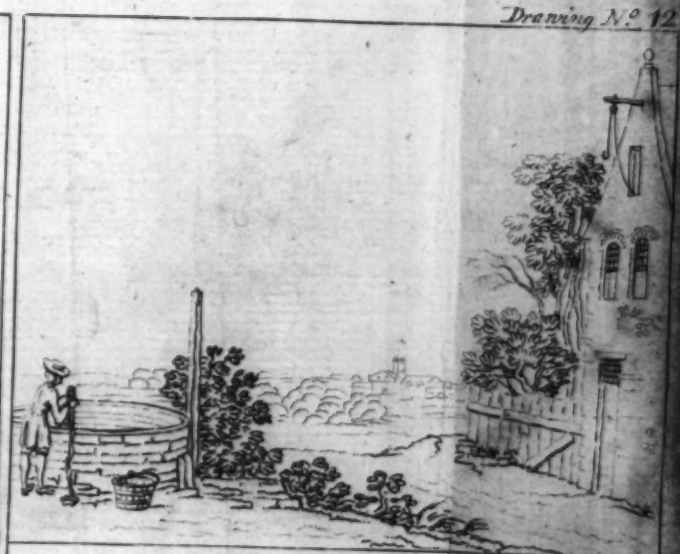
Hope



Fear









Drawing No. 1



H. Roberts inv. delin. & J. J. Smith sculp.

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